

stand almost exactly in the relationship of gardener and garden. The gardener sows his seed in the soil that he has prepared; he waters the ground and, as far as possible, he selects a site upon which the sun will shine; but he does not try to make the seed grow. He leaves that to Nature. So, in spiritual treatment or scientific prayer, we speak the Word, but we leave it to the Divine Power to make the demonstration. "I have planted; Apollos watered; but God gave the increase." The dominant note of the New Age is to be Spiritual development and Spiritual demonstration.

At this stage the question naturally presents itself—Who is, or who is to be, the great teacher and prophet of our new Aquarian Age. Well, it seems that there is no lack of candidates for the position. All over the world sundry people are laying claim to this high office, or their followers are claiming it for them. No time need be wasted over this sort of thing. Did not the Master warn us that false Christs would arise who would deceive, if it were possible, the very elect.

The wonderful fact is that now, after all these thousands and thousands of years of upward striving, we have at last reached the stage where humanity is ready to do without personal prophets of any kind, and to contact the Living God at first hand for itself. Never until now has this been possible for the mass of the people. Individuals

from time to time have reached this stage, but never until now has it been possible for the great majority. Always they have had to have some concrete symbol. First of all, a coarse and palpable idol such as was denounced by Abraham and Moses, and afterwards by Mohammed. Later when they had passed beyond that stage, they still demanded a man to worship, or even a book, something tangible and concrete to lay hold of mentally. But now, chiefly owing to the work that Jesus did in the race mind nineteen hundred years ago, it has become possible for all men and women, if they will, to grasp the idea of the Impersonal Christ Truth; to grasp the truth that their own Indwelling Christ—the Inner Light of the Quakers—is always with them to inspire, to heal, to strengthen and comfort, and illumine. Jesus said, unless I go away the Holy Spirit cannot come, meaning that as long as he was with them they would cling to his personality instead of finding the Infinite, Incorporeal God for themselves; and this is very largely what the orthodox churches have always done.

And so the Great World Teacher of the new age is not to be any man or woman, or any textbook, or any organization, but the Indwelling Christ, that each individual is to find and contact for himself. There is a simple test by which anyone can tell a true teacher from a false one. It is this: If he

points you to his own personality; if he makes special claims for himself; if he says that he has received any special privileges from God that are not equally accessible to the whole human race anywhere; if he attempts in his own name or in that of an organization to establish under any pretense a monopoly of the truth about God, then, however imposing his credentials, however pleasing his personality may be, he is a false teacher, and you had better have nothing to do with him. If, on the contrary, he tells you to look away from himself, to seek the Presence of God in your own heart, and to use books, lectures, and churches only as a means to that one end, then, however humble his efforts may be, however lacking his own demonstration may seem, he is nevertheless a true teacher and is giving you the Bread of Life.

It takes humanity about twenty-six thousand years to go through this class of twelve lessons about God, which we call the Zodiac. But of course, we have been through that class many times already—remember that the race is far older than most people think—and we shall have to go through it many times more, but each time we go through the same lessons at a much higher level, garnering a different *quality* of knowledge, for it is not an endless circle, but an upward reaching spiral.

Now this change through which the world is go-

ing at the present time, which is covering the front pages of the newspapers with sensations, and filling the hearts of men with fear and misgivings, this change, as it happens, is much more than the mere passing from one Sign or Age to another, such as happened in passing from Aries into Pisces, from Taurus into Aries, from Gemini into Taurus, and so on. Actually our present change is the greatest that the human race has made for about fifty-two thousand years. That is to say, we have been twice around the Zodiac since we last made such a giant step forward as the present one. Not since the mass of humanity became capable of using the abstract mind (it is quite true that precious few of them ever use it now, but they all could if they wanted to and were trained for it) has it gained such an increase in Power. It is now possible for everyone if he so wishes to contact the Spiritual Power which lies all around us, which is God, always ready at a moment's notice to help us in any way we may need.

This means that while the race as a whole moves forward relatively slowly on the path of spiritual development, *there is now no reason at all why any individual who really desires it should not cut out all intermediate steps and make the Great Demonstration at his own pace, irrespective of any material circumstances of time, or Zodiac, or anything else whatever.* The qualities he will need for suc-

cess are a single-minded pursuit of Truth and the whole-hearted practice of the highest that he knows at the moment.

So now we see that the Zodiac is really one of the great cosmic symbols, perhaps the greatest of them all, a diagram of the unfoldment of the human soul, and not the mere physical fact of the Precession of the Equinoxes. Not just a kind of circular railroad track for fortune-telling, but one of the deepest mysteries of the soul.

The question of *when* the great changes herein referred to will take place is naturally one that does not admit of a precise answer. It may, however, be said with confidence that what will appear to us as the most revolutionary and far-reaching upheavals in the circumstances of human life will be all over and done with in from twenty to twenty-five years from now; and that some very striking and important changes are already under way and will become perhaps startlingly apparent within the next few years.

These changes will hardly go through without a certain amount of disturbance and temporary chaos, as we have seen; but we know that Man as a race will emerge with flying colors, purified, strengthened, and emancipated. But what of the individual? Well, individuals may have a bad time in certain cases, but your personal fate will depend upon one thing, and one thing only—the condition in which

you keep your consciousness. If you maintain an attitude of mental peace and good-will towards all; if you really root out of your own heart every atom of hostility and condemnation for your brother man, no matter who he may be, then you will be safe. As Jesus promised: "Nothing shall by any means hurt you." You will pass through the hottest fires unmoved and unscathed. But, if you allow yourself to be drawn, if only by mental acquiescence, into any current of hatred against anybody, against any nation, or any race, or any class or any religious sect, or any other person or body of people, under any pretense whatsoever; then you will have forfeited your protection and you will have to take the consequences. If you allow yourself to be carried away by any political, religious, or newspaper campaign of hatred, no matter how self-righteously it may be camouflaging itself, then you will be laying yourself open to any destructive tendencies that may be going. It is for you to choose, knowing that as you do choose, so it will be done unto you.

Of course, the only real protection in any kind of danger is the knowledge of scientific prayer, or the Practice of the Presence of God; and so have not we who understand this Truth and how to apply it in practice, a sacred duty and responsibility to do all that lies in our power to spread that knowledge now as widely and as quickly as possible.

The Science of Life

By F. C. HAWKESFORD

(Continued)

What is the "Science of Life"? It is a psychological study of the human mind which reveals scientific laws of progress and well-being. It teaches how to react favourably to these laws. It is learning how to control one's thoughts, feelings and actions. It enables one to eliminate defects of personality and character, understand other people and improve one's conditions of life.

It develops efficiency and self-mastery. It teaches self-treatment through relaxation for help in mind, body or affairs. This does not necessarily substitute, but aids qualified medical or other treatment. It contributes to health, happiness, personal and universal well-being.

IT MUST BE GOOD FOR OTHERS

In "Scientific Rules for Achievement" one rule says "It must be good for others as well as oneself". Does this mean that it was impossible to achieve success without having to do good to somebody else at the same time? The answer is—certainly not! It is possible to concentrate all one's efforts on one clear object and definitely get success, whether it is good for others or not. But what is the overall result? Can it infringe some law of life? If so, what is it? The answer is the Universal Law of Cause and Effect. A Law of action and reaction which is equal and opposite.

Note how this law works! Throw an elastic ball against a wall and it will return with the same degree of force with which it was sent. This law of physics in regard to matter is the law of cause and effect. But it has been known since time immemorial to operate in the realm of mind as well. For example, an Eastern teaching says, "Hate is not overcome by hate. Hate is only overcome by love". Whilst a Christian scripture declares that evil can be overcome by Good. Hate creates Hate. Love brings Love. Universal laws of life are written on the mind; and the psychology of religion proves that a breach of universal law is the cause of disastrous effects in mind, body and affairs.

The Law of cause and effect is written on the heart and mind of man.

ing in the accumulation of toxins in her body. All this, of course, had to be removed.

As in many other cases, however, the change in this patient was not confined to the condition of her body. According to her mother, she had become much calmer and her outlook on life had changed to a quite remarkable degree. This kind of thing has happened so often in my experience that I have come to expect it almost invariably, and I believe the reason is not far to seek. Readers will remember that all personal treatments are commenced by audibly surrendering both the patient and myself to Jesus. Similarly, when beginning to deal with the prayer list and give absent treatment I try to make the same surrender of myself and ask Jesus to do his perfect work in the patients. "His perfect work" means, of course, that work which the patient really needs, no matter what it may seem to be outwardly, and I believe that that is just what Jesus does. When our surrender to him is sincere He takes complete charge and deals, not merely with the bit that may seem to need healing, but with the whole being of the patient—mind, soul and body. And most of us need radical healing of the mind and soul at some time or other!

Healing of the mind and soul is sometimes a painful process, however. Often it necessitates cleansing the heart of ingrained selfishness and self-will, and unless we ourselves are prepared to take the matter in hand and by an effort of our own will begin the necessary process of elimination, we may find life itself inflicting upon us an even more severe discipline. Not that life is harsh or vindictive in dealing with us! Far from it, indeed. Life is God in expression, and God is love. Thus, life is not a battle to be won; instead, because it is God, or love, in expression, it is something to be co-operated with. We are all at school, and if we try to co-operate by accepting the rules and the discipline and seeking to make ourselves expressions of God, we find the lessons may require intense effort at times but are infinitely rewarding.

Thus, to recognise the necessity for cleansing our heart and mind of selfishness, self-will, and all that is unlike God, and then begin to do something about it of our own free will, is to save ourselves much unnecessary suffering. If, also, we will begin our effort with a wholehearted surrender to Jesus, and ask for his help, we shall find him taking charge in a wonderful way. Our mind and soul will unfold like an opening flower and life itself will become increasingly joyous.

The Law of Crisis On All Planes

By G. H. Paelian

Crisis is the turning point of an event after it has reached its point of tension. This turning point is a change of direction, in general, a point of reversal which is the beginning of an event on the next plane, higher or lower. A point of crisis is reached in accordance with a universal law which is part of the law of progress or evolution. It is a known fact that evolution progresses in cycles, which means that it is periodic like the seasons of the year. Its path of progress is spiral, each turn of which has its maximum and minimum points like those of a wave. These points are the points of crisis. Progress of events on such paths may sometimes be at a uniform rate, but at times events approach their point of crisis on an elliptic path and the forces producing that event may become accelerated like the velocity of comets turning around the sun, or planets passing the perihelion on their orbit. It is at moments like these that history is made.

The law of crisis is operative on all planes. On the physical plane, when the temperature of water is lowered or raised no change of its constituency takes place, but as soon as it reaches its point of crisis, at the critical point of zero (Centigrade), the liquid water is suddenly changed to solid ice, or at its boiling point it is converted into vapor, into gas. A point of crisis acts, at its point of highest tension, as a trigger, which, when it acts, produces an explosion, a sudden release of accumulated energy and a change from one plane to another. Another such point in the world of physics is 2.2 degrees above the absolute zero temperature, (-273.7 degrees Centigrade).

When certain elements are subjected to extremely low temperature as they pass this critical point they violate all known laws of physics. For example, liquid helium at this extremely low temperature is changed to a state which is neither liquid nor gas but between the ordinary and the extraordinary liquid. Most of its measureable qualities, as density, specific gravity, surface tension, etc., change. To mention one of the peculiar qualities of this element Helium II, if a tube either empty or partially filled with this element is lowered part-way into a bath of the same liquid, the levels within and without come gradually and exactly to the same height. The liquid climbs invisibly over its rim from the higher level to the lower level. This phenomenon is called that of "creeping films".

Another such peculiarity is in the field of electricity. When a battery is connected to a loop of wire electric current flows through it, but as soon as the battery is removed the current stops. However,

if the wire is subjected to extremely low temperature until it passes the 2.2 degree mark above the absolute zero, the resistance of the wire is eliminated and even after the battery is removed from the circuit electricity continues to flow through the loop perpetually. Taking another well known example: in order to receive messages from distant stations on our radio sets we raise the heat in the filament of the radio tubes, this forces the tubes to their highest tension, to their "spilling point", beyond which the tubes begin to "sing".

In nature electric storms and rain storms represent atmospheric crisis, after which the air is purified. Earthquakes and other forms of cataclysms are geographic crises.

In medicine, doctors speak of healing or disease crises as turning points after which the patient either begins to recover or he gets worse. Perspiration, fever and other forms of elimination are purifying agencies which create crises for the healing of the patient. It was reported, some time ago, that some doctors noticed that in some cases of high fever after the patient passed the crisis certain venereal diseases were cured and some doctors even produced artificial fever to accomplish the same result. Dr. Henry Lindlahr, in his "Philosophy of Natural Therapeutics" claims that "Healing crises are different forms of elimination by means of which Nature endeavors to remove latent chronic disease encumbrance from the system." And again, he says: "A healing crisis is an acute reaction resulting from the ascendancy of Nature's healing forces over disease conditions. . . . If acute reactions are suppressed, the constructive healing crisis may be changed into a destructive disease crisis." He further claims that healing crises follow the law of periodicity (the sixth period in any seven periods) which are marked by reactions, changes in crisis. Also that wars and revolutions are the healing crises in the life of nations. Every important change is the result of a crisis. No new life can be born without a travail. Even the passing of an inorganic body into state of tension, we grow by participation in moments of crisis.

It is *not* hard to imagine how the consciousness of a molecule expanded for eons in a very slow and inappreciable velocity and then one day at a moment of intense concentration and the focussing of all vital energies, at a point of a tremendous tension, the consciousness of the inorganic molecule jumped, like the jump of a quantum or the sudden change of plane of water from liquid to steam, into that of the organic life cell. A living cell is in a perpetual state of flux, growth takes place by continuous crisis, cells die and new cells are born continuously. There is no growth without passing through a state of tension, we grow by participation of moments of crisis.

When the *mind* is in a state of tension "brain storms" are sometimes produced giving birth to new ideas, to new inventions. When the tension is due to the stress and strain of antagonistic forces, a

fierce conflict takes place in the mind which, when it reaches a point of crisis, results in a new awakening and the mind penetrates into the world of "meaning", a complete understanding results as the underlying principle of the thing sought for is perceived.

Sometimes the mind attains the same result in complete relaxation. This may sound like a paradox, but the fact is that relaxation and an intense point of tension meet at their extreme points.

When the *heart* is under tension due to a gross injustice done to someone it becomes polarized negatively and creates an intense hatred, a spirit of vengeance which finds its only satisfaction in the destruction of the adversary. When, however, the tension is due to intense suffering, to a loss of wealth, health or a dear one, a devoted soul draws upon the resources of the heart, the sun, the life center of human organism and the seat of all sensations, and raises his heart in prayer and aspiration to its highest point of tension. Then a miracle takes place. The heart responds to that force which is set in motion from the plane of the Cosmic consciousness. He contacts certain higher forces and feels the sensation of the Cosmos. Then, like a radio tube under tension, he receives messages from the distant worlds. If his optic nerves are sensitive he becomes clairvoyant, if his auric nerves are effected he becomes clairaudiant, and if his brain cells are impressed he becomes telepathic. These psychic manifestations, however, become effortless, instinctual after a number of repeated experiences, either in this life or in past lives, as a sensitive radio receiver set receives messages from distant stations without being subjected to a tension.

Again, as a radio set under tension becomes regenerative and a transmitter of energy so the heart becomes creative. It is at times of crisis that artists generally create their masterpieces. What we call inspiration under such circumstances does not come from an outside source but from within, from the accumulator of energy which is the heart. Only the pure in heart, those who have passed the crisis and have risen to the higher plane, can see God.

When energy becomes focussed upon the *heart* and the *mind* which reach their greatest tension simultaneously, then sensation and consciousness merge, at their point of crisis, into intuition, the last enemy, duality is overcome and man attains at-one-ment with all things and all beings.

When the *will* is aroused under a great tension and reaches its point of crisis it releases the hidden fountainhead of courage, and if that courage is that of extreme desperation, man flees from the past and faces the future; if it is the most invincible courage of the flaming heart man overcomes the future and, in a moment of supreme

sacrifice, is led to heroism or to martyrdom. Men worship such heroes because they consider it a superhuman act worthy only of gods. Such sacrifices are never in vain. They hasten the evolution of man and bring him nearer to Godhood.

When a crisis hits a man who has integrated his *heart, mind* and will he is led to the altar of intuition and rises to another plane on the ladder of evolution. He rises to Masterhood.

Religions call such an initiation a new birth which is due to repentance, meaning a change of direction, a turning point after a crisis is faced and a decision is made. Such a step brings man liberation from the laws of the lower plane, or salvation in terms of religion and regeneration in terms of Masonry. And as every change of plane means a reversal, a new birth would mean the death of everything which belonged to the old life and the old ways of living. Such a change is always fought with desperation. Man faces his Dweller on the Threshold at the gate between his lower and higher selves. A decisive battle is fought and, if he has enough courage to overcome his lower self at the point of crisis, he abandons the old, the lower self and faces the new with a supreme faith. The battle of liberation is won. He is now free.

* * *

Humanity is now passing through the most intense tension of its history and is facing its final major crisis. It is going through an initiation and is receiving its baptism of blood and fire. The old order is crumbling. Its philosophy of competition has already seen its day. The terrible conflict between the old order and the new is going on. This is the travail for the birth of the new era. It is the darkness before the dawn. Humanity has already awakened and is gradually regaining a consciousness of its deepest and most ultimate power. It knows that the present crisis is providing the greatest opportunity in its history to move forward and enter a new plane, a new world. It cannot fail. Failure would mean going back to the dark ages for many centuries to come.

But, it may be asked, how can this thing come about? How can man change his nature? How can he overcome his greed and selfishness and his lust for power? How can wars be abolished while man is still selfish and saturated with the ideas of the old order?

When the opportune moment comes and the point of crisis is passed and the new era is faced, the heart of humanity will generate a fire, which will purify man from all the baser elements, as fire purifies gold from its dross. The name of this fire, this everlasting flame, is LOVE which will unify all races, colors and creeds and bring about a universal brotherhood.

"God, because He has always existed."

on the physics of the earth and the stars as related to the behaviour of cosmic rays.—*United Kingdom Information Office Bulletin (July)*.

DIALOGUE IN AIN SOPH

We who have come this far, shall we endure

To the eternal formless ONE secure,
Or shall we give just the mind as token
Leaving the heart as an exile, broken?

* * *

*Said high mind to low mind,
"How goes it head,
now the heart's soft patter
is silenced?"*

*Said low mind to high mind,
"How does it feel
now the door is closed with
naught to reveal?"*

*So low mind and high mind
as one called in
the skull, blood and cross-bones
soft clothed in skin,*

*and low mind now whispered,
"Ye Gods, behold,
'tis good and delightful,
but O so cold."*

*but high mind just shivered
words of dismay,*

*"No heart in the business,
'tis but as clay."*

* * *

We who have come this far, we shall endure

When the heart is the mind's investiture,
When the shadows blend into just one
thing

To which all life is journeying.

H. L. Huxtable.

"The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.

"For the Sake of the soul alone, the Universe exists."

Yoga Aphorisms of Patanjali.

THOUGHT AND VISION

One of the frequently quoted phrases from the Voice of the Silence is 'The Mind is the great slayer of the Real; let the disciple slay the slayer'. I suppose it is some faculty within us, higher than mind, which recognizes the truth of this axiom; mind alone would not possess this power; we would require to postulate a mind which was capable of knowing the Real and was also capable of knowing that mind itself was the destroyer of Reality. If the mind did possess these capabilities, the problem would not be so intricate. Possessing such a mind, the thinker would be able to move freely within the circumference of that mind. The word 'thinker' is used as in attempting to make mind a subject for examination, we, the thinkers, set ourselves apart from it. We think of ourselves as entities, which when a discussion arises concerning this mind quality of ours, have the power to view mind objectively and as a limited faculty.

It might be argued that there are two kinds of mind in man; one the work-a-day mind which deals in concrete things, which is largely dependent upon sensory messages which it receives and which at times is flooded by emotions and passions; the other mind, a Higher Mind, which would have the power of looking objectively at its lower reflection, the lower mind, but which in addition, would have the power of dealing with abstractions and the power to comprehend Reality.

But if this were so, again the problem of the mind would be simplified. It would become a problem of process only—mastering the process by which the thinker would move out of lower mind and function in the Higher Mind. Then if the premise were correct that this Higher Mind is capable of comprehending Reality, we, the thinkers, having moved into Higher Mind, would be able

to use its powers to view Reality for ourselves. Patanjali says however, "The mind is not self luminous, since it can be seen as an object. Nor could the mind at the same time know itself and the things external to it. If the mind be thought of as seen by another more inward mind, then there would be an endless series of perceiving minds, and a confusion of memories."

Mind Not Self Luminous

We therefore become uncertain of the premise that even Higher Mind has the power of comprehending Reality and of viewing it directly. Mind, whether higher or lower must be a receiver and a tool. Again we are driven to postulate an entity, a Self—not necessarily a thinker—which stands behind mind. No matter how we divide and subdivide man's functions and vehicles of consciousness, we cannot escape the conclusion that the elusive Self is not this and is not that and is not the sum total of this and that. If we call that Self a Thinker, we are dissatisfied because of the limitations which are implied in using such a word. A thinker is a being who acts in a limited way, namely by thinking. But there is a knowledge which we are aware of and which apparently arises without thought on our part. It might be argued that the thinking has been done subconsciously or super-consciously and that while we were not aware of any process of thinking, nevertheless we have arrived at that knowledge through some process of thought. Because of the fact that any knowledge which we have, must be in the mind before we can use it, it is difficult to refute this idea. P. T. S. Iyengar in his work on the six schools of Indian Philosophy, points out that the mind derives a pseudo-subjectivity by reason of the fact that it is an inner organ with which we continually identify ourselves.

Let us drop the word, 'thinker' and substitute for it the time-honoured and

more inclusive term, the Knower, the incomparable Self above and beyond mind. The Knower and the mind are separate; the mind, whether Higher or Lower, is always objective to that Self; the Self is the only true subjective. The mind is an instrument of the Knower and one of its functions is reasoning. Reason analyses, compares, relates particulars to generals and generals to particulars. In the scientific examination and analysis of phenomena, reason examines particulars and then endeavours to find general laws which relate a group of particulars. This is called inductive reasoning. Having established a general law which includes all the observed phenomena in any group of particulars, reason then endeavours to apply that general law to another group. This is called deductive reasoning. This process is circular and proceeds from the examination of particulars to the establishing of laws, and thence down again to the examination of further particulars in the light of the established general law; then up again to new and more inclusive general laws and so on.

The Wheel of Thought

A turning circle is often used as a symbol of this process, but it is not complete as the observer of the process is not represented. He is a Knower, a Self and as such belongs in the symbol. The observer, the scientist, is also a Thinker and as such is involved in the actual process. He is part of the phenomena which he is observing and his mental processes establish the general laws which he proclaims. Without the observer, the symbol is a circle only, so let us add him by drawing a smaller circle in the centre of the larger one. This smaller circle represents the mind of the observer and the empty innermost of that circle might be thought of as the ever subjective Knower, the Self. Now the symbol has become a wheel; the larger circle is the rim, the smaller

circle is the nave; the empty innermost of the nave is that which enables the wheel to turn. Let us now add a base as representing the phenomenal universe, and also add a sign of direction and the sign of the mathematical infinity and then we will have a more complete symbol of the process by which science hopes to know all things. The wheel rolls on and on, over new phenomena; general laws are established and these laws are rolled down upon new particulars; the inductive and the deductive processes continue and discovery, examination and synthesis proceed in regular order. It is a pleasing picture and our minds like it; it is so neat, orderly and complete; it would seem to justify the hope of acquiring universal knowledge by means of this process. And yet in the ancient symbols, the manifested universe is represented by a square and our wheel can roll only within the bounds of that square. Then there is also the problem of the empty innermost, the living observer at the heart of the wheel and over that heart the rim can never pass.

Logic

Logic is a process of reason, a process which promises much; it promises us that through logic we may establish the exact relationships between parts and may even know the Whole. Logic reaches heights in mathematics and with a series of equations commencing with twice two is four, it swings onwards and upwards in space and time to leave us gasping in the rarefied atmosphere of highly abstract equations relating to mass, energy, and rhythm. Immersed in their own method of approach, some mathematicians assure us that 'God' is a mathematician, but a very famous mathematician, Einstein, once wrote, "as far as the laws of mathematics refer to reality, they are uncertain; and as far as they are certain they do not refer to Reality."

Logic delights in syllogisms, a form

of argument based upon admitted premises; in addition to its other functions, the syllogism has a value in that it gives us an assurance of truth because at the end of the syllogism, we are able to say in a different way that which we had affirmed at the beginning;

"All men are mortal,
Socrates is a man
Therefore Socrates is mortal."

Perfectly logical. We have two premises and we have a 'therefore'; the form is complete and the process cannot be questioned. And yet the 'therefore' points to a conclusion which you and I cannot accept. Despite the logic, we believe that Socrates is immortal. A man is not his body and we do not think of a body when we speak of Socrates. We think of Socrates the teacher, the bright immortal spark from the flame of divinity, the spark that lighted a fire in men's hearts and minds in ancient Greece, a fire that burns on today after 2000 years. However if we cannot accept the answer, we should not blame logic. Logic is as impersonal as a calculating machine and it has not the remotest personal interest in the answer it produces. It simply takes all the factors which we give it, adds, subtracts and divides and says, 'here is the answer.' If we say 'That is not the answer we want', logic regrets but does not budge; so we put another combination of factors into the logic machine and turn the wheel again.

"All men are immortal
Socrates is a man
Therefore Socrates is immortal."

Still being logical we have arrived at an opposite conclusion. Logic is not a certain guide under all circumstances. A statement may be logical and false; it may be logic and absurd; it may be logical and true; but it is not necessarily true because it is logical.

Most systems of thought are, like syllogisms, founded upon certain premises;

Euclidean geometry for example. A point has position but no magnitude; a line is composed of points; a straight line is the shortest distance between two points. No one has ever seen a point, a line, or a straight line; but that does not interfere with the logical development from the premises. We should remember that the premises are mental concepts only and are subject to change. Logic requires of us that we shall be consistent and coherent within the periphery of our premises—and that our arguments, like a surveyor's description of a parcel of land, shall close with our point of commencement.

Theologies are based upon admitted premises; take for example the Christian system. The theologian says, 'let us assume an all-wise father-god, a creator; let us assume that a portion of his creation rebelled against him; let us assume that he sent his son as a sacrifice and a reconciliator to purify and heal the rebellion'. We may not agree with the postulates, but once the premises are accepted, a logical conclusion can be reached. We may protest that the conclusion does not admit of justice, but justice is not a logical necessity arising within the premises.

Theosophy sets up its own postulates; it says, 'let us assume an absolute; let us assume a process of emanation; let us assume a cycle of necessity for every soul; let us assume a universal law of cause and effect; let us assume a process of reincarnation.' Do we accept these by means of the mind alone? Can we from our experiences of this life prove that there is a law of absolute justice, an unfailing law of cause and effect which works as certainly in human thought, emotions and desire as it does in physics? In many cases these postulates have been accepted despite the opposition of mind in the first instance.

(To Be Concluded.)

RIVERDALE ZOO

Always I shall remember
The dignity of the tiger pacing the
miles of his cage,
The bear dying with the heat
Licking his tongue so wearily
In the dirty water of his pool.

In every eye being animal
There was no anger at this death-
less prison,
No hatred, no curse on the dumb
lips,

Only pity, an endless, deep-
rooted pity
For those other eyes looking in at
their hell.

Raymond Souster.
(Published in
Canadian Poetry Magazine)

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

To the ignorant alone, this body is a source of endless pain. To the wise, it is a means of enjoying endless happiness, an instrument for attaining infinite Freedom and Bliss.

They are not philosophers, but fools, who are afraid of and who prevent the normal functioning of the body and the senses. No harm can come if, remaining calm and undisturbed at heart, one allows the normal functions to go on. They are as natural to the body as oil in sesamum seeds. He who seeks to stop these functions forcibly is like one who tries to cut the sky with a sword. The right way is not suppression, but raising the mind, through Yoga, above the body-consciousness and remaining ever inwardly calm and detached.

Externally, the Sage appears to undergo all the pleasures and pains natural to the body, but internally, he is unaffected by these, being ever established in the Self and immersed in the Bliss of Brahman. As the ocean receives all rivers, the Sage accepts all experiences that come to him in the normal course of his life. He neither desires nor shuns them. He calmly enjoys everything in a sportful and detached spirit, as the eyes witness the scenes they happen to see.

—Yoga Vasishtha.

Editor: M. R. Ramaswamy, B. A., B. L.,

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We have great pleasure in announcing the forthcoming publications, to be released on or before November 29, 1955 — the Silver Jubilee Day of Mother Krishnabai's renunciation.

WORLD IS GOD

By Swami Ramdas

Size: Crown 8vo. Approximate pp. 250

This Book contains Swami Ramdas' impressions of his recent world tour.

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MOTHER KRISHNABAI'S SILVER JUBILEE SOUVENIR

Size: Royal 8vo.

This volume, to be presented to Mother Krishna Bai on the Silver Jubilee Day contains reminiscences of and loving tributes to Mother Krishnabai by many devotees and friends.

MOTHER KRISHNABAI'S AUTOBIOGRAPHY

This remarkably revealing book is under preparation and will be released as soon as it is completed.

Further particulars relating to price etc. will be announced in due course.

— Manager, Anandashram

PR - see page 8

"BODHI LEAVES"
appears
at page 8.

The Western Order of
ARYA MAITREYA MANDALA
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THE WESTERN BUDDHIST

Editor

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BM/DHARMA
London, W.C.I.
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Fifth Issue

Buddha Day, 1955

THE PRICE OF LIBERATION.

What an attraction is a good bargain! To get more than we give, or to get something easily and cheaply is always popular, but, best of all, to get something for nothing. This basically unsound idea is, all too often, carried over into the religious sphere.

So many people seek Truth in handy little formulas, or even slogans, of which examples spring to mind: "Buddhism is Rationalism", "Buddhism is only the Four Noble Truths" or even "Walk On!" So neat, so easy. But so misleading. The Buddha repeatedly warned that "Truth is uncontainable and inexpressible. It neither is nor is not." (Diamond Sutra.) It cannot be captured and imprisoned in a formula, nor taken and swallowed in one hasty meal to last a lifetime. But it can be experienced.

Consider Shakyamuni's early struggles before his Nirvana. He did not attain enlightenment by listening to a few cosy lectures, nor by reading a few books. Certainly he listened to the religious teachers of the day, but when he had heard their discourses he went away to find the truth alone, and within himself.

It is on our own that we undergo our most vital experiences. We are born alone, suffer most of our inward trials alone, and each of us finally leaves this world alone. And it is within ourselves that we must attain whatever measure of enlightenment is to be ours.

Others may assist at our birth, others can help us in our journey through life, consoling us in troubles and encouraging us in achievements, and even comforting us in death. But essentially we must experience these things ourselves. In spiritual matters, too, we may be helped greatly, just as we willingly help others, but it remains the responsibility of each of us to enlighten himself.

If we look at the various portraits of Bodhidharma, who established Zen Buddhism in China, we see a face which shows clearly the intense inner struggles which are necessary for a realisation of truth. Like the Buddha, Bodhidharma had to suffer in order to attain. So it is with us.

Bertrand Russell wrote of this ("A Free Man's Worship", 1902): "There is a cavern of darkness to be traversed before that temple can be entered. The gate of the cavern is despair, and its floor is paved with the grave-stones of abandoned hopes. There self must die; there the eagerness, the greed of untamed desire must be slain, for only so can the soul be freed from the empire of Fate. For out of the cavern the Gate of Renunciation leads again to the daylight of wisdom, by whose radiance a new insight, a new joy, a new tenderness, shine forth to gladden the pilgrim's heart."

Whether in the forests of India 2500 years ago, or in the Europe of this century, the truth emerges from the deepest heart and has to be experienced by the whole man. If we are to gain liberation, we must surrender self, and destroy the greed of untamed desire. There is no easy bargain here. The price is heavy, but that it is worth paying is the unanimous testimony of all the great spiritual men and women of all time.

To those who would see Buddhism merely as a simple code of ethics, or who would reduce its all-embracing greatness to some neat formula or other, however ancient and oft-repeated that formula may be, we say this:

Cease trying to limit the illimitable, cease trying to confine the vastness of the universe within your tiny intellects. Instead, open up your hearts and minds to let in a little of the light which the intellect can never realize and which can never be described in words. Go on to stretch the size of heart and mind, enlarge your whole field of spiritual vision, until you can experience both the unimportance of the ever-changing little self, and see the infinite greatness of the Unoriginated of which we are all a partial expression.

The way to do this involves not only the surrender of self, but also the hard discipline of concentration and contemplation. Not that we have to grasp for something outside ourselves, for that is not the case. But we do have to struggle to quench the Three Fires of greed, anger, and ignorance within our minds, so that we can, within ourselves, realize the enlightenment which is already there.

Contemplation is for the purpose of stilling our restless minds, since it is only the continual panorama of our thoughts which prevent us from realising our Buddhahood. For we are of the same essential nature as the Enlightened One himself.

As we learn to quieten the mind, we transcend the separate and limited self, and experience the liberation of the great life of Nirvana, which knows no limitations of time or space, and which is for ever boundless and free.

May all beings attain the great Liberation of full Enlightenment!

GEMS OF THE DHARMA (1)

This wisdom is not to be seen in matter, yet not to be seen apart from matter. It is not to be seen in mind, yet not to be seen apart from mind. When the bodhisattva understands the true character of all things he attains liberation. Having attained liberation, he neither grasps anything nor rejects anything. He does not even grasp or reject Nirvana. Thus though he does not cling to matter or mind, he does not enter Nirvana midway, but continues until he has achieved the powers, courage and special accomplishments of a Buddha. This is the bodhisattva's perfection of wisdom.

- The Perfection of Wisdom Scripture in Eight Thousand Lines.



(Left) Reverend Maurice Kiere,
Soto Zen Priest, and
W.B.O. Representative
in Belgium.



(Right) Mr. John Fisher, Lay
Missioner of W.B.O.
now working in Belgium.

"Why are Buddhist 'temples' necessary?"

They are not necessary. They are entirely contrary to the teaching and practice of the Buddha himself, and the records of his immediate disciples. In the beginning the Buddha taught in the open air. He accepted hospitality from anyone who offered it or rested beneath a tree. Later the laymen offered land and buildings for the use of the monks, and these were found helpful, especially in the rainy season. Vihāras have been in general use ever since, but these are residences for the monks.

During his lifetime the Buddha taught in houses, palaces or whatever might be offered for his use in delivering discourses during his travels, but there were no costly temples erected by his Order. He would have been the first to prohibit them; he taught his disciples to have no possessions.

The Buddha built with spirit - not with stone and wood and gold and precious stones and inanimate statues. He founded all his teaching upon his disciples, the great Arhats, who were sent out into all directions to spread the Doctrine. He did not remain in one place and accept donations from the rich and powerful, in order to build a dazzling shrine for himself. He worked only for humanity and for the future; and he built with wisdom an imperishable edifice of spirit.

This example that he set has long since been forgotten. Temples are everywhere erected to the Buddha's glory, to hold a sacred image of the great Teacher. The Bhikkhus cluster together in large numbers in their vihāra-residences, content to study, meditate and accept homage from laymen, turning toward the inactive monastic rather than the active missionary life. Few of them would dream of "going forth" as the Buddha did, and commanded his followers to do, and the few who are willing to do so are hampered by Vināya regulations that cannot be complied with in severe climates. Generally they are severely criticized if they see the necessity of wearing sufficient clothing to enable them to live and teach in non-Buddhist lands.

The Way the Buddha taught is spiritual, not a dogma that can be followed by a ritual in a shrine. The Dharma is a method of living, an incessant discipline of self, that can be pursued anywhere, as the Buddha amply demonstrated. The whole wide world is sacred to a Buddhist, who understands the Teaching; and he finds nowhere any spot more sacred than another. The memory of the Enlightened One is not made more impressive to him because someone carves a great work of art into an ideal that purports to be the Buddha's bodily appearance. The whole appeal of Buddhism is to the mind, the reason, and the spiritual understanding: these are not concerned with temples and rich accessories.

The mind that turns to temples has not understood Buddhism. The devout heart that would spend millions uselessly may be a believer, but his

...ward, has turned his flaming zeal into a channel approved and instituted by the Buddha himself. That is Buddhism - understanding of the Buddha's Wisdom.

"Him I call a Brahmin", said the Buddha, "who owns nothing who possesses nothing and is attached to nothing".

"Dhammapada", 39.

THE NEWS CORNER

ENGLAND: The Buddhist Vihara Society in England announces that the death of Mrs. Rant, its Founder and Honorary Secretary, has caused some reorganization. Dr. Francis Walton, M.B., Ch.B., A. Mus.T.C.L., is now the Hon. Secretary. The Society's correspondence should be addressed to him at: 96, Lea Bridge Road, Clapton, E.5, London. Subscriptions and donations should be sent direct to the Honorary Treasurer: Lt. Col. E. F. J. Payne, 5c, Upper Park Road, Hampstead, N.W. 3, London.

The Ven. Bhikkhu Mirisse Gunarsiri, Mahā Nayāka Thera, and the Venerable Mahānāma Thera are arriving in London from Ceylon to take charge of the London Vihara, where they will give interviews and courses of instruction. Other speakers include Mr. W. S. Karunaratne, Lecturer of Ceylon University.

The Society celebrated the festival of Vesakha at the London Vihara, in conjunction with the London Buddhist Vihara Society.

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U. S. A.: Vaisākha Purnima (Buddha Day Celebration) was held on May 8th, at the Koyasan Buddhist Temple in Los Angeles, California. It was sponsored by The Universal Buddhist Fellowship with the cooperation of the Los Angeles Buddhist Church Federation. The Rev. Douglas Frazier, First Vice President of the Fellowship, presided.

The Maha-Prajna-Paramita-Hridaya Sūtra was chanted by the Priests of various sects. Bishop Takahashi welcomed the Fellowship to the Temple. The Rev. Leslie Lowe, President, responded for the Fellowship. A flower offering followed by incense burning and a solo "Wesak Moon" preceded the sermon, on the Buddha's Life and Teachings, by Swami Prabhavananda.

An attractive printed program was issued, which contained a translation of the Sūtra recited at the meeting, ending:

"O Transcendent Truth that spans the troubled ocean of life and death, safely carry all seekers to the other shore of enlightenment."

## THE FOUR STATES OF MAN

The key to understanding the path of mental purification is to thoroughly grasp the nature of all the states of consciousness open to man whilst on earth. Until these states are studied and understood neither scientists, psychologists or philosophers can proceed much further in their quest for Truth. Nor can the mystic.

The average man is only aware of three states—(1) The waking consciousness—the three-dimensional world that we call the phenomenal or material plane: (2) the dream world which corresponds to all the astral planes, in that they are wholly mental in construction and experience, (whether asleep or living in an astral “body” after death, it is nothing but mental pictures felt and believed to be as real and solid as this world); (3) Deep Sleep, when we become absorbed into our Source and are one with the Light of our primal Being. Everyone experiences this state periodically, for we could not even live, physically, on earth without the recharging of our life-forces that it gives to us. Whenever we wake up mentally happy, stilled and calmed, and have seemingly to recover our human memory and “personality,” this is a sign that we have been in the third state, i.e. absorbed into our Source and then rayed out again into the world of forms. It is exactly what an advanced mystic experiences through the practice of deep meditation. The Fourth State is simply *deep sleep* plus full waking consciousness. Thus meditation is a *device* for reproducing the third state at will and *consciously*. This is the Goal of the Mystic Path, as it leads to Self-realization.

The wakeful ego is unable to enter a superior state of existence and swoons into sleep when irresistibly drawn back by the Overself which originally projected it. Mystical practice seeks to overcome this critical point of swoon and to successfully effect an entry.

the lover of Japanese art, there is little of interest. I was in Japan for the same period as Mr. Morris, and shared with him many of the experiences he describes. He writes of politics and economics, of post-war problems, of re-settlement and political rebirth. I have confined myself in my own book, *Via Tokyo*, to the religion, culture and art of Japan, and the people at home. Only in a famous Japanese garden does Mr. Morris enter the mood in which I passed my days in Japan. Yet with all his own views, notably on the position of the Emperor, the future of democracy in Japan, and the sterling virtues of the Japanese, I entirely agree.

#### CHRISTMAS HUMPHREYS.

AN INTRODUCTION TO ANCIENT PHILOSOPHY. A.  
H. Armstrong. Methuen. 240 pp. 15/-.

If Buddhism is to take root in Europe, it cannot be indifferent to the thought-environment conditioned by a long philosophical tradition. The study of this environment is a pre-requisite for the fruitful translation of ideas from Indian thought. Mr. Armstrong has provided us with a very comprehensive introduction, from a Christian standpoint, to the period of the formation of the Mediterranean world of thought. Beginning with the earliest recorded Greek philosophers, he takes us down to the prohibition of 'pagan' philosophy by the Emperor Justinian, A.D. 529, but concludes with a chapter on St. Augustine (A.D. 354-430), which shows how the official tradition of Rome, whilst ruthlessly abolishing all rivals, borrowed many ideas from the immeasurable richness of Greek thought. For a philosophical work the book is marred by the lack of unprejudiced judgment in its discussion of the various systems (particularly of Aristotle and the Stoics). Yet it is just here that the book is especially useful for those seeking the means of practical activity in Europe today, since the prejudice is the very one which crushed those systems and has remained as the most serious factor in the conditioning of the minds of European children. The teacher needs not to evaluate ancient systems, but



The Philosophy of Spirit in 'Oxley'.

The Problem of Evil.

" Sin and evil are an integral part in the grand creative outworking of the Infinite mind. " .. P.134.

" Heaven and Hell are relative terms. The sinner is just as much fulfilling the part he was destined to play in the human drama, as the saint. " .. P.248.

" Light would be unknown and unenjoyed, were it not for shade and darkness. " .. P.133.

" Matter is solidified spirit. " .. P.220

" All parts come from one vast stupendous whole. " .. P.222.

" Spirit descends into the physical form. Self consciousness is microcosmic atom of life. " ... P.133.

Goodness and evil are created by God.

.....

The meaning of the term " creation " as employed by Oxley is not clear. It is certainly not creation out of nothing. By creation of evil, Oxley perhaps means creation of the possibility of evil. He does not deny the existence of evil, but he insists on affirming it. Evil is a bare possibility to God. He permits the possibility. In this sense the term ' creation ' is right. Man is morally free. He chooses a possible course of action and decides upon it and commits the act. The possibility becomes real; it becomes actual.

The Maharajah is therefore right in his conclusion. Dr. Paul Brunton's sentence ' God permits the possibility of evil ' is also right. I agree with them.

The Philosophy of Spirit in 'Oxyg'

The Problem of Evil

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Ernstson's sentence 'God permits the possibility of evil' is also right.

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## IS EVIL CREATED BY GOD ?

Evil is classified into natural evils, moral evil and metaphysical evil.

1. Natural evils are physical sufferings (adibhantika ) caused by nature, like earthquakes, cyclones, hunger, famine, disease and death. Every suffering is not a moral evil though evil ends in suffering.
2. Moral evil results from the transgression of a moral law. It deepens into sin when it is the violation of the moral law regarded as a Divine command and it merits punishment.
3. Metaphysical evil relates to the general problem of evil and its relation to Reality or God. It admits of various solutions.

(a) To the 'Monist' or 'Advaitin' evil is an illusory appearance arising from Avidya or Maya and it is absorbed in the Absolute or is non-existent. This view is not satisfactory as it explains away evil instead of explaining it. Evil is different from goodness, radically.

(b) To the 'Dualist' like the 'Zoroastrian' evil is an eternal power opposed to God: they are polar opposites. This theory creates an unbridgeable gulf between good and evil and gives no assurance of the success of goodness in the end.

(c) The problem of evil is seriously considered by Theism and its solutions are varied.

(i) Evil is an inner depravity of man. It is original sin. This view cuts at the very root of the divine origin of man as a Son of Man or spark of the Supreme and makes the grace of God capricious.

(ii) Evil like goodness is willed by God and is created by Him. This view makes the Salvation or Mukti impossible or a matter of Divine caprice. God does not create evil by the trait of His will owing to his omnipotence.

(iii) Evil is a means of goodness. Evil is a blessing in disguise or good in the making. This view is neither convincing nor consoling as evil is a real moral guilt experienced as a real pain at the time.

(iv) God does not create evil at all; it is entirely the result of man's free choice. The term choice implies the existence of evil as a possibility. Is this possibility bare or real ? It is said by Ramanuja that in the commission of evil or sin, Iswara is at first indifferent (Udasina) and the primary responsibility rests with man (Pradama Pravriti). Man is morally free and he can do good or evil as a matter of free choice.

The moment the act is done Iswara intervenes and dispenses justice according

to the Karma of the individual. Iswara is pure and perfect and it is only the Jiva that chooses evil as a real possibility. Then the question is "Why does Iswara create evil, even indirectly as a bare possibility or permit it?" The question is really perplexing. But from the ethical standpoint it is clear that the responsibility for evil primarily rests with man.

#### CONCLUSION:-

Evil is not an illusion as the Advaitin says. Evil is not an eternal power or presence eternally opposed to God as the Zoroastrian says.

Evil is not willed or created by God. The term "Creation" applied to the 'Jiva' is misleading. The Jiva is not only immortal but eternal and ever/self conscious and is therefore not created (de novo) out of nothing. It is an eternal "Divine Spark" and not therefore external to God. It is not by nature depraved.

Man has a proneness to evil and this proneness is due to his own moral freedom and its abuse and he alone is responsible for evil - evil tendencies and evil Karma by thought, word and deed.

Evil is a real possibility to man because of his moral freedom. It is a bare possibility to Iswara and He permits as Anamanthra; but it is man that makes it a real possibility.

This view has the value of making man alone responsible, for evil. It promotes humility, makes for remorse or penitence and justifies the need for Spiritual prayer.

New

HISTORY



**In This Month of December**

*by*

**JULIE CHANLER**

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**Bahai Non-Participation  
in Politics**

*by*

**MIRZA AHMAD SOHRAB**

---

**The Tragedy of Modern  
Motherhood**

*by*

**A SIMPLE JAPANESE MOTHER**

---

**JANUARY 1942**



### OUT OF THE MAIL BAG

*A few extracts from letters received, now and then, from readers of New History:—*

The real teacher of any soul is the divine spirit—holy spirit, or spirit of God. Call it what you will, it is the same. Until one has made a contact with this spirit, he is unable to really comprehend spiritual subjects of any kind. There is as wide a difference between material minded people and the spiritual minded type, as between darkness and light. The natural forces of the material minded person are negative, while the forces of the spiritually enlightened soul are positive. Let me offer a simile easily understood. If one grasps a soft sponge in his hand and submerges it in a basin of water, it cannot absorb its full capacity of liquid as long as it is held in a contracted condition. But, as soon as the pressure of the hand is relaxed, it immediately absorbs its full capacity of water. Now, you and I and all the rest are like unto this sponge; we are all submerged in an ocean of spirit which has always existed. Some, like the whale swimming in the sea, are continually asking: "Where is this ocean they talk about so much?" Until some of this water (spirit) penetrates into our consciousness, we remain in ignorance of its existence. I am able to speak of these things be-

cause I have a first hand knowledge of them, of twenty years standing. Even though all written records on the earth were destroyed, still my understanding would remain. After a soul reaches the highest roadway he does not have much interest in the rag-bag concerns of souls still living in that which Baha'u'llah termed the *primary existence*. After a soul has learned to absorb this "water of spiritual life" he ceases to be concerned over the quarrels of those who do not know about the *spiritual ocean*, and do not wish to know.

When you say *Baha'i*, it really does not have any particular meaning as regards the station of any soul. I meet Christians sometimes who are as highly advanced as any Bahai could be. They have established themselves firmly on the true pathway. The Cause of God today is in the hands of earthly minded men and women and for this reason they must be bound and ruled by an earth-like organization—they are *entirely unfit for anything else*. . . .

One word of these new teachings of God has more value to the human race than all that has gone before, and they will lead humanity to maturity. Men will master the divine art of prayer and meditation, pass through a door within themselves and behold the Kingdom of God about them. Once the spirit is able to enter the reality of any soul, they have the power to direct it where they desire. Then, they are servants, and the ones Baha'u'llah writes about in the *Suratul Hykl*. The modern Bahais dislike these people very much, because a divine servant is the killer of the human ego, it cannot function while exposed to positive spiritual power. As long as you promote the religion of Baha'u'llah, nothing can stop you.

\* \* \*

Baha'u'llah explains in the *Ighan*  
(Continued on inside back cover)

## OUT OF THE MAIL BAG

(Continued from inside front cover)

that the worst single shortcoming that the human creatures have is: "That they will not try to understand things for themselves." Always they appoint some human creature to do *all their thinking for them*. Now I ask you, friend, are the organized Baha'is of America doing anything to help their followers to overcome this greatest of all handicaps? It seems they are doing just the opposite! My wish is to point out practices that are highly injurious to the seeking souls. The pure spiritual teachings of Baha'u'llah and Abdul Baha have simply *gone to pot* and been replaced by a system somewhat like unto dirty politics.

I have good will towards Shoghi as a fellow follower of the teachings of Baha'u'llah, but the man is young, immature and certainly liable to mistakes. He will overcome all this in time. *God is a spirit* and unless we make every effort to get in touch with this Spirit—then we can never attain to a conscious realization of the nature of it. After a soul has attuned himself to the divine spirit, he comes under its guidance, which of course appears in the mind. Baha'u'llah writes in the Ighan that to reach to the understanding of the Spirit of God is a *step of the soul*, and is not a step of the body. Unless one will strive for the *Goal* which Baha'u'llah has marked out for us, we are just creatures running along the shores of a salty lake, getting no place and doing no act except running.

I write to so-called Baha'is and make every effort to point out the really worthwhile features in the teachings, but they all turn their backs upon it. The illuminated man who taught me said that if I were able to lift one single soul into the Kingdom, I will have accomplished the greatest deed possible in this life.

The organized Baha'is have put a

checkrein on all their membership, and as far as I can perceive will not tolerate any spirituality. Prayer is a thing of the past, looked upon as something not needed or wanted. Two features only are enlarged, the worship of Shoghi and the giving of all their money to the Cause. The brains of most of the leaders simply boil if you venture to travel the spiritual pathway contrary to their desires. I realize that this is just a natural shortcoming of the natural man, a manifestation of the *carnal mind*, and we place much blame on them.

I believe that the organized aspect should continue because it is suitable to a *certain type of mentality*, but I also believe that there should be an unrestricted body of the teachings to a *much more advanced type of mind*. I believe that you are able to carry this along. Why should anyone wish to curse and condemn those who promote the teachings of God! Surely this could be only the deeds of black hearts. Anyhow, those who serve God do not need the approbation of the *clay pieces of the world*. Why should they? The rewards for serving God, come from God, as He has made available the material means to carry on his work, continue in this with undaunted courage. If God is with you who is able to stand against you?

\* \* \*

Spoke to a small Bahai group in . . . 2 weeks ago. Congratulations on your victory over the orthodox.

\* \* \*

### England

I was so pleased to receive the notice of your success in the appeal against the Judge's decision on the Bahai case. This must be final—I should think it has given Horace Holley & Co. a headache. How delighted you must all feel! . . . I'm sending the copy of the Supreme Court's decision to the Bahai Center in London. \* \* \*

# *Just Out!*

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---

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Mirza Ahmad Sohrab, *Editor*

Julie Chanler, *Associate Editor*

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## VI

### THE WRITER

*by*

MIRZA AHMAD SOHRAB

#### Style

Abdul Baha was a master of words through the mediums of Persian, Arabic and Turkish. He spoke in these three languages with utter fluency; he wrote in them with simplicity and art. There is no obscurity in his method, never a shadow of the superior attitude, no pedantry, no oratorical flourishes. He went straight to the point, rejecting everything superfluous. His style is free, and balanced as wings bearing on them grave reflections; his sentiments are as sunbeams, condensed and burning.

The Master's eloquence, his rhythmic style, his warm poetic outpouring, his prophetic explanations were as much part of him as was his physiognomy, his stature, the throbbing of his pulse, the action of his will; thus, the writings that he has left behind are fraught with himself—they are Abdul Baha in person.

An author's manner is the reflection of his mentality. If he wishes to write with lucidity, he must first of all let light take possession of his mind; if he aims at writing in a grand style, he must live in a grand consciousness. The mind of Abdul Baha was a center of radiance; his consciousness was wide-spread and heroic. Therefore, his writings are like unto the clear, swift current of a river that flows fresh and unconstrained, beautifying the countryside and bringing life to the farmlands of the neighborhood.

It is said that some authors write nonsense in a clear style, and others sense in an obscure one. Some can reason without being able to persuade; others can persuade without being able to reason. Some dive so deep that they disappear from our view; while others soar so high that they lose their own bearings. Again, there is the type that employs sarcasm and irony in order to cover the dry bones of dead idealism. Meanwhile, the poet, the inspired teacher writes simply of things that he knows, logically of things that he understands, warmly of things that he feels and convincingly of things that he believes. The difficult is easy for him; the beautiful is familiar to him and the miraculous is part of daily life.

### **Collections of Tablets**

Abdul Baha is author of few books but he wrote thousands upon thousands of Tablets. These were addressed to Bahais and non-Bahais: men, women and children of all nationalities and races, in every country of the world. I can imagine that there never will be a time when *all* the Tablets of Abdul Baha will be collected and published in a series of volumes. The task is well-nigh impossible, for they are scattered throughout the cities and hamlets of the earth and add up to an incredible number.

From the earliest days of the Cause, the Babis and later the Bahais in Persia, Iraq, Palestine, Turkey, Egypt, India and other parts of the East made individual collections of the Tablets of the Bab, Baha-O-Llah and Abdul Baha. These collections were, and still are to be found in practically every Bahai family; the size depending entirely upon the opportunities and the industry of the owners. Copies of the Tablets had to be gathered from near and far, written in longhand and later bound in volumes. The teachers on their travels often carried along rich and varied collections of Tablets. Immediately upon their arrival in whatsoever city or village, the eager and spiritually hungry residents borrowed these precious documents and applied themselves to the copying of them. If the teacher's sojourn in a particular place was short, the Bahais would forego food and sleep in order to reproduce as many Tablets as was humanly possible. Occasionally, they offered all kinds of inducements to the teacher so that he would prolong his stay in their midst.

After the introduction of the Bahai Cause in the United States, the same procedure was established here, and for a like reason; there being practically no printed booklets or books of the Writings available. Thus, the early believers gave much time to the copying and distribution of the Tablets. With typewriter and mimeograph machine at hand, these American Bahais had at their disposal a far more simplified method for the dissemina-

sideration that in the 1940 Presidential campaign, nearly fifty million Americans cast their votes; consequently, the absence or presence of 2,585 Bahais (the World Almanac 1941, Page 854) would be neither felt nor noticed. Thousands of others, on account of old age or infirmities, were unable to go to the polling booths; others again, disfranchised for a variety of reasons, did not make an appearance. Then, there always are some men and women who are too listless to take an interest in anything. The government expects to find a vast gap between its population and its voters, and will not inquire into reasons for absence at the polls.

In regard to *deliberate misrepresentations by enemies of the aim, the tenets and methods* of Bahai Administration, I will state that because a few interested observers or a number of Bahais did not approve of the disfranchisement of this community and had sufficient concern to voice their opposition, this attitude on their part did not make of them *enemies of the Cause of God* who should be vigorously faced and their fallacy pitilessly exposed. These people are nothing of the sort. They were honest and sincere men and women, students of the Bahai teachings who couldn't adjust themselves to the new ordinances. Everybody cannot think alike, try as they will, and it would seem that the Bahai Cause is big enough to embrace different

opinions, or at least respect them.

During 1932-33, this question was discussed at full length, and some cases of heresy came to light; in a few instances, suspects were dropped from membership on the various committees and their places filled with the *regulars*. Then, little by little, the smoke of the battle drifted from the horizon of the Administration; the day had been won, definitely and completely, and if a handful of *enemies of the Cause of God* managed to make their escape from the *vigorous and pitiless* attacks of the forces of organization, these were left to lick their wounds in hide-outs and faraway places, and their very existence was presently forgotten.

In order to mark its definite victory over the opposition the National Spiritual Assembly sums up the whole struggle from beginning to end in the January 1934 issue, No. 80, of *Bahai News*. The communiqué is entitled:—

**The Non-Political Character of the Bahai Faith. A Statement prepared by the National Spiritual Assembly in Response to the Request voiced by the 1933 Annual Convention.**

The communiqué is a long one, reviewing the successive instructions of the Guardian and the steps taken on the various fronts to establish the non-political character of the Bahai Faith.

**Non-Participation in Bahai Politics**  
Having to all intents and pur-

poses, silenced the *enemies of the Cause of God*, Shoghi Effendi, looking toward the future, legislates an order for the adequate punishment of all those who may ignore the rulings of the new regime—i.e.: non-participation of all the Bahais in the civic, social and political affairs of their countries.

This order is dated March 16, 1933, and published at the end of the above-mentioned communiqué:—

**But if a certain person does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahai elections.**

Bahai elections? Yes, my gentle reader! Although I admit that it is almost too quaint to be true; for the punishment meted out by Shoghi Effendi to the Bahais who do not accept his ruling of non-participation in the political affairs of the United States is—believe it, if you can—non-participation in the political affairs of the Bahai movement. Actually, the recalcitrant Bahais, who persist in co-operating with their

government for the progress of the Democracy which their forefathers established on these shores, are deprived of membership in the Bahai political machine, an institution which has incorporated within itself all the stratagems, tricks and juggleries of Tammany Hall in its most flourishing days. Thus, the recalcitrant Bahai can no longer attend the Annual Bahai Conventions and sit behind closed doors in its secret sessions; he can no longer apply himself to electioneering, possibly for Tenth or Fifteenth Term candidates; he can no longer go to the Bahai polling booths nor take advantage of the Bahai absentee vote; he can no longer share in the little privileges that are allotted to members in good standing nor bask in the sunlight that is shed upon the humble by those who sit in High Places. Alas! He must resign himself to non-participation in Bahai political affairs, now and for evermore, as the price for being a self-respecting citizen of the United States, and for having tried to make his country a better place to live in. *(To be continued)*

## **THE TRAGEDY OF MODERN MOTHERHOOD**

*by*

**A SIMPLE JAPANESE MOTHER**

*In 1936-37, The New History Society conducted a competition on the subject of Universal Disarmament which was offered to the population of the world. In this competition, one of the National Prizes went to Japan. At the time, we thought this Prize Essay very touching; we think so now, in an added sense. Therefore, while the guns of the United States and Japan are leveled at each other, we print for the first time The Tragedy of Modern Motherhood as written by a simple Japanese mother.*

inward. It applies a spiritual palliative rather than faces the real occasion. It is the philosophy of man who has lost hope in ever bettering his earthly life rather than the attitude of a soul alive to the evils of the day and fully prepared to face them and conquer them.

This latter is in fact the attitude of Baha'u'llah. He knows the world problems, is conscious of their magnitude and fully provides for their solution. At least he sets forth the guiding principles that if applied in their entirety will make the world a better place to live in and a more suitable atmosphere in which to develop our spiritual life. The more the mystic discards the quietistic tendencies of his philosophy and becomes attuned with the reforming and socializing spirit of the Prophets, the more he will become a real force, active in the betterment of the group to which he belongs . . .

The Baha'i conception of the goal of our spiritual life, therefore, is to bring into actuality those divine powers inherent in our souls, it is to attain an unlimited perfection, it is to secure an ever growing of our personality. To become the likeness of God by acquiring His attributes, Abdu'l-Baha says "is the supreme goal of the world of humanity." God has treasured in our souls pearls of ineffable beauty, it is our task to produce them . . .

This goal is not imaginary, it is no mere psychological experience. It is not the privilege of the few. The door of this heaven is open to all. It is the salvation that all humanity can seek and attain. Through it a spiritualization of the whole race can be achieved without in the least impairing the social and intellectual progress of man. In fact, the social, moral, intellectual and spiritual factors are so vitally connected that we cannot help one without enhancing the operation of the others. These factors are the environment in which our personality is to develop. They form the air it breathes, and the food it consumes. Let us have this form of spirituality permeate our life and we shall see how our civilization, even its material aspect, will leap forward and achieve miracles . . .

What He (Baha'u'llah) demands is not a renunciation of the world, but a healthy life as active member of society—a task to begin at the very start, and not after attaining the stage of Unity. For it is only by being active and healthy members of society that we can achieve spirituality. He asks us to enjoy the beauties of the world but not to be attached to them; to seek them but not to let them retard our moral and spiritual development. Salvation is not the life of renunciation but

**of healthy participation in our social duties. While living in this world we are meant to be human.**

**—Mysticism and the Bahai Revelation— A Contrast by  
Ruhi Afnan, pp. 76-80**

This essay, so much heralded by the Administration, is at present unobtainable at the Bahai Assembly in New York, and it goes without saying that the other Assemblies throughout the country have also been stripped of it. Fortunately however, the New York Public Library at 42nd Street and 5th Ave. is in possession of a copy, and it is to be found under the serial No. \*OAC, p. v. 182. There, the discriminating student might spend a profitable afternoon or evening examining the contents of the booklet and taking notes; after which he may wonder about the Guardian's reasons for excommunicating from the Cause a writer of such brilliance and acumen, because obviously this discriminating student would not have taken seriously the flimsy charges made against the writer in the cables which came from Haifa.

### **Three Articles by Ruhi Effendi**

Between the years 1924 and 1926, Ruhi Effendi, as I have already stated, wrote three articles on the Bahai Cause; and his scientific outlook and spiritual sanity are well demonstrated in these works. Now these articles cannot be withdrawn from publication for they are incorporated in *Star of the West*, where anyone who possesses the old numbers can read them at will. The first article entitled: *The Relation of the Baha'í Cause to Modern Progressive Movements*, published June, 1924, must have been highly thought of by the Guardian and the National Spiritual Assembly, for it is reproduced in the *Baha'í Year Book*, Vol. I, 1925-1926, pp. 139-141. The second under the title: *Religion and Our Modern Social Problems* appears in February, 1925 while the third, propounding the question:—*What is New in the Baha'í Teachings?* is published April, 1926.

I wish that it were possible to reproduce herein these articles in their entirety. They are well worth the printers' ink and the space, if space there were. Possibly, some fair-minded and generous person will some day come forward and collect all the available writings of Ruhi Effendi to be published in one volume. This would be a distinct service to the Cause. The work of this author is valuable intrinsically, and valuable historically, as expressing the thoughts of the first and, thus far, the only descendant

of the Master who has accepted the mission of teaching. In this light alone, the writings of Ruhi Effendi are inextricably part and parcel of the Cause.

I consider that the case of Ruhi Effendi arises before every Bahai to be decided in the arena of his own conscience. He has been condemned without a hearing; he has been cast out of the Bahai community, here and in all parts of the world; he has been designated for the contumely of coming generations. Is this acceptable to the followers of Abdul Baha? Is this acceptable to free Americans, or to Persian Bahais who are acquainted only too well with the horrors of martyrdom? I do not think so!

I have faith in the innate goodness of human nature and in the increasing enlightenment of minds and hearts everywhere; and I know of a certainty that no humane mortal, and not even an immortal whose being is kneaded with the quality of divine justice, can wish to hush up the case of the Bahai authorities versus Ruhi Effendi. I go on record as saying that it will be adjudicated before the Court of Baha-O-Llah and the tribunal of mankind.

I will now close this chapter with an extract from each of the three articles by Ruhi Effendi, published in *the Star of the West*:—

#### **The Relation of the Bahai Cause to Modern Progressive Movements**

**. . . The Divine Power is behind all progressive movements. Baha'u'llah's teachings would have remained a utopia, never to be realized, if His spirit, that is God's hand, had not stirred some souls to establish new movements and work, although in apparent independence, yet for similar aims. These souls are the enlightened teachers who have been showing the world that material prosperity should not be the aim of life; that through appropriate taxation and education the rich can help the betterment of the social and economic conditions of the poor; that war should cease; that nationalism should give way to a higher and nobler policy of internationalism; that a League of Nations should be established to settle international disputes; that an international language should be created to become a universal medium of communication and eliminate misunderstandings.**

**In a word, these progressive movements which have sprung up during the nineteenth century have been instruments used by God to**

make the world more receptive to His Cause. They have been like the plowing and harrowing by which the farmer prepares the ground for his crop. And we can measure the extent of this preparation if we take the pains to find out *how much nearer now are the popular views to the Teachings of the Cause than they were at the beginning of the last century*. Since Baha'u'llah first proclaimed His Principles, the world has, through the work of these progressive teachers and the various societies they have founded, advanced so much towards the Baha'i teachings that we would not be in the least astonished, if from now on people would join the Cause in whole groups rather than as isolated individuals. As some one aptly said, "if the Baha'is do not make the world Baha'i, it will through its natural development, become so." . . . .

### Religion and Our Modern Social Problems

During the last century religion gradually lost ground before the progressing material civilization and weakened its hold upon the life and action of man. Through the many centuries of ignorance and priestly domination, its fundamental principles and underlying spirit were neglected and only the external rituals and practices emphasized. As science progressed, and as man's critical power developed, religion, due to this misrepresentation at the hands of its superficial adherents, failed to stand the attacks and vindicate its old, yet deserving position. The era of irreligion and agnosticism was thereby ushered in, and the cause of religion as a whole was weakened.

At present, however, we can detect certain signs of religious revival and the beginning of a definite reaction toward religion. Science has come to the conclusion that the material body of man cannot function without the help and assistance of some invisible power, which we may call spirit or soul. It has learned that from such infinitesimally small premises provided by science we cannot deduce a conclusion. So infinitely great, as what God is. Man's intellect and experience are too limited to deal with such a problem and attain such a truth. It suffices us to know that His Spirit permeates all things, that he is the Cause of Life and the Creator of man. The heads of the different religions on the other hand are opening their eyes to the truth of science and beginning to interpret religion in its true and spiritual significance. Thus religion and science are gradually unravelling each other's truth and uniting in the pursuit of their common aim . . . .

The past century of agnosticism, though it has created a general apathy towards religion, was fraught with important consequences. Before that time most of the people were fettered with superstitions. Religion to them, was in many cases, a series of outward practices, to be observed at different times and places. If they were to become



## VI. The Seven Valleys of Baha'u'llah Conclusion

In the introduction to his essay on the above listed highly controversial and metaphysical topics, the author makes a very modest acknowledgement as follows:—

**I have undertaken this task to clarify in my own mind the points of difference between Baha'u'llah and this other interesting conception of the spiritual life. My approach is therefore that of a student who seeks knowledge rather than a teacher desiring to impart his learning.**

Passing to the last pages of this illuminating booklet, we find the quietistic philosophy of mysticism contrasted with the practical idealism of Baha-O-Llah. Here, the author's tendency toward humanism is clearly revealed; he exalts social responsibilities and recommends a healthy, practical spirituality. His treatment of the subject is very satisfying and is distinctly worth quoting:—

### **Mysticism and the Baha'i Revelation—a Contrast**

... Mysticism similarly fails to present a solution for the baffling social and international problems that seem to threaten our very existence. How are the international problems to be solved? How are the excesses of poverty and wealth to be eliminated? How are wars to be replaced by arbitration? Should a super-state be advocated? Man cannot be divorced from his environment. In such an environment that breeds war, hatred, distrust, jealousy and destitution, our spirit can never find an atmosphere in which it can progress. A fortunate person with all his material needs well secured can give up the trammels of the world and in an environment all his own, seek an inward peace; but the mass of the people are not so favorably situated. World conditions are vital problems to them, they can find no other sanctuary than their slums, they are forced to go to war and slaughter their brethren; they are taught to hate their fellow-men that happen to reside across the frontier. How can they in such an environment obtain peace and help the development of their soul?

Mysticism, especially in its extreme forms, tends to be blind to these facts. Its attitude is to give up hope in earthly life and seek instead spiritual poise. If outward life is hopelessly muddled, seek the

circumstance of ambition or presumption. In a word, he is no theological swashbuckler, but a thorough modern in training, attitude and approach.

### Writings of Ruhi Effendi

During the years 1924, 1925 and 1926, three classic articles by Ruhi Effendi, which dealt with various aspects of the Bahai Movement, appeared in Bahai publications. Much later, in 1934 the Baha'i Publishing Committee, with the approval of the Reviewing Committee of the National Spiritual Assembly of the Baha'is of the United States and Canada, brought out his remarkable monograph on *Mysticism and the Baha'i Revelation—a Contrast*. Incidentally, the authorities were so much interested in this monograph and in circularizing it as widely as possible that they printed two advance announcements concerning it in *Baha'i News* of May and November, 1934 and, finally after publication, inserted an advertisement of the booklet in the January 1935 issue of the same publication. This advertisement reads:—

#### Publishing

***Mysticism and the Baha'i Revelation: A Contrast***  
by Ruhi Afnan, a scholarly discussion of the "path to God" as expounded by Christian and Muslim mystics, with an exposition of the spiritual teaching of Baha'u'llah. The contrast is between doctrines which would make man independent of the Manifestation and the Baha'i doctrine of the Manifestation as source of Reality.

Paper covers .....\$0.50

This work, covering eighty pages, contains a brief and highly satisfactory introduction and then is divided into the following sections:—

#### Mysticism and the Baha'i Revelation

- I. The Trinity  
The World of the Divine Essence
- II. The Prophets
- III. The World of Creation
- IV. The Dualistic Aspect of Being  
The Mystic Interpretation of the doctrine of Incarnation
- V. The Circling Course of the Divine-Life Process  
The Mystic Path  
Purgation  
Illumination of Self  
Divine Presence  
Union—the Goal of the Mystic  
Quest

## BOOK REVIEWS

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Sohrab (Mirza Ahmad); *Abdul Baha's Grandson*. N. Y. Universal Publishing Co., 1943. 172 pp. and index. Price \$1.50.

The Bahai religion came into being through the instrumentality of three remarkable men, of whom the first called himself the Bab (or Gate) who was to announce the coming of one greater than he; the second was Baha U'llah, who was to announce the true doctrine and whom believers accredited as the latest in the succession of world prophets that had included Jesus and Mohammed and, finally, Abdul Baha, whose function was to exemplify in his life the teachings of his father. The last of these left behind numerous descendants, from among whom he selected Shoghi Effendi Rabani, the eldest son of his first daughter, to succeed himself as head of the Bahai organization.

If divine inspiration guided the Bab and Baha U'llah in the extraordinarily fortunate choice that they made of their successors, it somehow miscarried in Abdul Baha, for Shoghi Effendi seems to have been a horse of quite another color from his forbears. Those three (the present reviewer had the pleasure of a personal interview with Abdul Baha) were men of exceptional enlightenment and liberality of viewpoint. But Shoghi Effendi appears as

a petty personality, puffed up about being made pope of this new religion; a man who does not permit people to approach him without bows, genuflections and hocus pocus. In this century of democracy, he has been brandishing the old mediaeval weapon of excommunication against members of the flock who did not ask his permission as to whom they might marry or whither they might travel. Mostly, his maledictions have fallen upon—of all persons—the prophet's personal descendants—decent, innocent people but just not submissive enough to suit the little pope.

The present work is an account of how these events have played upon the life of Ruhi Effendi Afnan, who was Abdul Baha's grandson by his second daughter. Apparently this is the young man whom Abdul Baha should have selected as his successor if that divine guidance had been functioning. He would have filled the office brilliantly. Accounts quoted from the writings of a large number of persons describe him as a fellow of exceptional charm and simplicity, and serious disposition who, since his very youth, has devoted himself to expounding the doctrines of the Persian prophet, his great grandfather, into whose liberal spirit he fully entered.

(over)

The story is a commentary on what appears to be the fate of each messiah, however enlightened. The first generation of his expounders captures a large measure of his intention; but they are followed by smaller personalities who found upon his doctrines a narrow church which gradually presents a caricature of the original reforms.

The purpose of this volume is that of "preserving the memory of this man (Ruh Effendi) in the literature which is growing around the cause.

This was necessary because those who have incurred the displeasure of the Bahai organization are expunged from the record wherever possible so that with time even their shadows are practically obliterated."

P. H.

Review from "Freedom" — a quarterly commentary on all aspects of liberty — May-July, 1943.

1375 Oak Knoll Ave., Pasadena, Calif. pp. 403-404.

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**BAHAI EXCOMMUNICATION  
"ABDUL BAHA'S GRANDSON"—**

by Mirza Ahmad Sohrab,

(Universal) 1.50; 172 pages.

A protest against Fascism in religion, this new book by Mirza Ahmad Sohrab, ardent disciple of the Bahai faith, once more takes up the cudgels against the excommunication of Abdul Baha's grandson and other descendants of the founders of Bahai teachings.

Seeking to restore the spirit of the Bahai cause as given to the world, this book presents much factual data interspersed with narration and correspondence. It attempts a

vivid picture of the freedom of religion being periled by theological restrictions. The author, stirred deeply by his subject, writes with a sincerity and clarity of style enhanced by a natural Oriental floweriness of speech.

Defying totalitarianism in spiritual activities and delineating to a certain extent the Bahai teachings, this volume will delight with its completeness those who find interest in the subject.

Fort Wayne, Ind.  
News-Sentinel  
5-29-43

—by E. W. Craig

"I's" — for that grand happening, it is He Himself that must decide to send a Master to do the awakening.

(To be continued)

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## THE POWER OF THE DIVINE NAME

By G. Balasubramaniam

OF the several means to elevate the mind to God-consciousness, it is recognized that the simplest method is constant repetition of Ram-Nam. Some aspirants, however, argue: "What is the use of parrot-like repetition?" And another friend had questioned me: "If I give you a slap on the face with Ram-Nam, would it remove my evil?" to which I replied: "It is no use merely thinking to act. Instead, do it boldly and see the reaction in yourself." Great devotees and saints assert that Ram-Nam, being all-powerful, is the one sovereign remedy for all the ills of body, mind and soul. At the same time, they inpose straightaway, at the very outset, upon hard conditions such as purity of heart, self-discipline sincerity, a vigilant mind and so on. Such conditions are inconsistent with the truth that the Name is *all powerful*. It is like putting the cart before the horse. When you stress upon difficult conditions in the very beginning, the mind only gets diffident and tries to seek other ways and means but not on Ram-Nam itself which is the most powerful means to the end in view. Constant repetition itself generates the necessary energy to fulfil any condition. Lukewarm faith in the Name with a partial mind in other methods, at the same time, will only aggravate doubts on the efficacy of the Name.

Once you believe that the Name is all-powerful and all-pervading, and is capable of eradicating all evil, it is no use harping on the disease itself. Instead, it will do immense good if positive faith is instilled into the heart that Ram-Nam is the one sure and safe grip on the ladder of spiritual evolution. In the beginning, we may forget the Name, now and then, but persistent effort leads to constant repetition which is equal to vigilance over the mind, right thinking or Atmavichara and other methods in vogue. It may be said that the Name is even superior to Atma-vichara in that it is with the light and power of the Name you ascend to the dizzy heights of Jnana or pass through various Sadhana in other Yogas, but ultimately find your true peace and joy in the Name and Name alone. Thus the Name is both the means as well as the end.

The Name is not inert matter but is tremendously active, like the the seed of a tree, although imperceptible to our senses. Divine knowledge or direct perception is revealed through the eye of intuition which is also opened by the grace of the Name only. Grace is the last word in the scriptures. None can say he had God-vision or self-control without having recourse to the Name at any stage of his Sadhana. To deny the Name is to deny God. Once the seed of Name is sown in the heart, it will never leave the devotee — whether he wills it or not — until it grows into a mighty tree and bears fruits. All the Divine attributes are latent in the seed of Name, so the aspirant need have no worry about their growth or manifestation. His one thought should be only repetition leaving the result or success in the hands of the Lord. The deciding factor is grace. Milk has to be kept undisturbed in a cool corner for conversion into curd.

Similarly, wisdom dawns upon a still mind. Ceaseless remembrance of Ram-Nam is bound to dissolve all evil and awaken the divine qualities already inherent in the soul but covered by the veil of ignorance.

The purpose of the scriptures and saints is liberation of the mind from the clutches of Kamini-kanchana, selfishness, greed, jealousy, pride and hatred. All these combined is called evil or the devil in man. The common ideal, whether of the Jnani, Bhakta or Yogi, is to root out this evil first from his own heart and then from the heart of humanity. This is the universal vision of Divinity. We have now to experiment and see whether Ram-Nam, independent of any other aid, is capable of granting us this exalted vision. He who doubts only ridicules the power of the Name. It is a matter for personal test or trial and it is for the Name to reveal its powers. All other intellectual theories and supramental doctrines are only superimpositions on the mind. If at all they do any good, it is to drive the aspirant ultimately to the Divine Name. There is no other easy road to success save through the Name. The Name by itself will make the devotee one with the galaxy of saints. Saints like Valmiki, Tulsidas and several others were not *born* free from evil but subsequently the Divine Name completely revolutionized their lives. Similarly, every so-called sinner or Harijan has an equal chance for hope and redemption. Ram-Nam is open to all irrespective of caste, creed or colour. None can remain a life-long sinner, especially with a strong faith in the Name. To make the seed of Name sprout into a tree in a trice is like playing the "mango-tree trick". Such jugglery or miracle cannot have any real or lasting effect. So the duty of the aspirant is only to keep his mind on the one thought,

of Ram-Nam and pray for His grace, for Divine love and wisdom, for an unselfish life for universal good.

To sum up, mere repetition of Ram-Nam with a persistent endeavour automatically creates Atma-vichara which, in its turn, checks the mind from evil thoughts and actions, encourages Nishkamaseva, develops concentration, will-power, purity of body and mind, fearlessness, an unshaken faith bereft of doubts, snaps all the bonds of the heart and the veil of ignorance and rests in peace in its pristine glory as Jai Ram, victorious over and activating the body, mind and ego. All this is revealed by the grace of the Name in due time. In short, the power, grace and glory of Ram-Nam are simply inexpressible.

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## SUPRIYA

*By P. Venkatesan*

**T**ENDERNESS and compassion for the afflicted and suffering, has always been the essential virtue in a human being. The feeling arises out of a recognition that all are the children of the Father in Heaven, the All-merciful Lord. The weak have a right to lean on the strong, and the rich and well-to-do, have a similar liability to support the poor and helpless. Under the shelter provided by love and strength, the needy must have relief and every act of benevolence to humanity is service to God Himself.

It was in the days of the Lord Buddha. Love of every being in creation, philanthropy and sacrifice of one's comfort and attachment to worldly things, was the



## GURU'S GRACE BE YOUR REFUGE

*By Swami Ramdas*

**W**HAT are the qualities which an earnest aspirant on the God-ward path should cultivate so that he can achieve the ultimate human destiny, namely, the vision of God? These qualities should abide with him until they become inherently natural in him after he attains perfect spiritual experience, in other words, after he realises God in all His aspects. The aspirant progresses in the path from stage to stage pushing on with ever-increasing zeal and enthusiasm. His aspiration gathers intensity and his efforts become unflagging. In fact, his entire being is fired with a deep longing to reach the supreme goal.

The qualities are: inner detachment to the things of the world on one side and a steady and unbroken remembrance of God on the other. The mind should flow towards Him like a perennial spring. This state can be possible only when the mind is withdrawn from the external objects and thereby ceases to hanker after them. Thus, when constant thought of God is combined with dispassion, the aspirant easily overcomes the first hurdle that lies on the path. Divine knowledge dawns within him and he disconnects himself with the unreal by identifying himself with the Real. This spiritual realisation, it must be remembered, is only a stage and not a final achievement, for even now there is a likelihood of the aspirant's falling back to the old and ignorant way of life. No doubt in this exalted condition he experiences divine peace and joy and there is a distinct purification and expansion in his feelings, thought and outlook. He



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When God takes His seat within your heart  
You become His very image  
His splendour now lights up  
Every atom of your being  
His grace pours out of you  
Dispelling pain and sorrow, darkness and death  
Bringing in joy and peace, light and freedom.

— Swami Ramdas

should only take care to maintain the qualities mentioned above until he gains the all-comprehensive knowledge and experience of the Divine.

By the force of habit strengthened by continued obsession of ignorance through previous lives, the mind seeks to throw again its veil of nescience upon the illumined soul and drag it down. Here dispassion and a steady remembrance of God should come to his rescue. What is it that can counteract the down-pulling force? — it is Divine Grace which comes to him through the contact and service of his Guru. The grace protects him and infuses strength and courage into him so that he can fearlessly march onward for the complete fulfilment of his quest. If the aspirant does not call for the Grace, or does not respond to it, his dispassion will gradually wear out and his inner communion with God will also diminish with the result that he will slip down from the high state he had reached and find himself the same old creature full of cares, anxieties and sorrows. The erstwhile awareness of freedom which was his will be lost and the sense of bondage will again overwhelm him.

It is like a child learning to walk and falls down when the guiding and supporting hand is not firmly held or abandoned. So, the aspirant should beware of this great pitfall, and in all humility should draw inspiration and grace from a saint and keep up his pace on the path without looking backward or even sideways, but go forward with singleness of purpose, unshakable confidence and unwavering determination, fully conscious that he is backed up by the all-protecting power of the Divine.

Saints are saviours. By their association and the consequent elevating influence which they exert on you,

you can be secure on the path and therefore sure of attaining your goal. Do not doubt their goodness, power, wisdom and compassion. You can rely on them in all moments of stress, disappointment and weakness. Trust them with all your heart. Let not pride of any kind possess you and hinder you on your way.

Many an aspirant who had advanced upto the knowledge of the Self has been seen to have fallen and it looked strange how it all happened! Dispassion gave place to attachment, God-remembrance to thoughts and cares of the world. The ego again raised its hood and the man then suddenly discovers himself at the point from which he had started. So, make God the goal, Guru your guide and His Grace your main hope and stay.

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### SUFISTIC STORIES (XII)

*By Principal N. B. Butani, M. A., B. Sc.*

**T**HE last story on this point, that I have enjoyed most, and wish to be able to remember always, is a real one, in the sense that I have gone through it myself. And I would like very much to share it with all. It happened thus:—

In a college there are usually dramatic performances every year, staged by students, assisted by the staff. On one such occasion, we were present at what is called a grand rehearsal; and one student, the hero of the piece, did his part beautifully. At one point, he had to do the denouncing of the scoundrel of the drama. This he did, specially well. He showed such righteous indignation

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see p 153 et seq  
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## MY MYSTICAL EXPERIENCE.

LAIRD WINGATE SNELL.

Formerly Vicar of St. Andrew's, Groton, Massachusetts.

THE mystic is the most favoured of human beings, for he is born the citizen of two worlds. To be sure, all who are human are in touch with the unseen world. It is that touch that makes us human, makes us worship, falling on our knees as all humans do in the presence of that unseen power above us. But whereas the touch with that invisible world seems for most persons to be vague, with the mystic it is clear and certain.

It is desirable to define at once this "touch with the unseen." It is perception—not through a physical sense-organ, but through that mental faculty by which we objectify and see ourselves, the perception that constitutes self-consciousness. For this which perceives the self must also perceive the not-self. There could be no perception of the self unless there were at the same time perception of the not-self. And as the real self is not material but spiritual, so the essential not-self which stands over against it, both known in one act of perception, is that unseen spiritual environment to which in recent days we give the name "the Numinous."

There is a theory that the beginning of the physical eye was simply a nerve in the primitive organism which was sensitive to radiant energy—it sensed the difference between light and darkness, and from this nerve the marvellous seeing eye was in time developed.

Well, the primitive perception of the unseen, the Numinous, which made man self-conscious and made him man, was at first and for long like rudimentary sensory vision, we must believe, most uncertain, vague, inchoate, slowly developing towards clearer surer functioning. It seems, moreover, that for most mortals this inward perception is still to a great degree rudimentary, such that for them their spiritual environment continues uncertain, dim, unreal; while the mystic is he with a fully developed organ, for whom the unseen is certain and clear, is true reality.

It may be, however, and much evidence points this way, that most of us come into the world with inward vision more than rudimentary, with good powers for sensing the unseen; that, indeed,

"Heaven lies about us in our infancy,"

not unsensed, unseen; and that with the years

"man perceives it die away,  
And fade into the light of common day,"

because the human influences that shape the growing mind are those of unbelief, hard and practical, yes, because through disuse and atrophy of the spiritual organ man becomes spiritually blind.

However that may be, the mystic sees the unseen so clearly that no sense

“ If and when the federation came into being, the whole question of numbers in Palestine would lose its present primary significance for the Arabs. For a federation of the four states in question, whatever its form, would include an Arab population of several million. The Arabs would be relieved of their present fear of being swamped and dominated by a majority of Jews. A Jewish majority in the federation is hardly conceivable. It should also be borne in mind that since the outbreak of war Jewish immigration into Palestine has been practically at a standstill. This means that the proportion of Jews to Arabs in Palestine is growing progressively smaller, for the annual rate of natural increase of the Arabs is much higher (2·7 per cent.) than that of the Jews (1·3 per cent.). The present Arab population is estimated at about a million ; in five years’ time it might number rather more than 1,200,000. (*Report of the Palestine Royal Commission* : Cmd. 5479, p. 281.) The Jewish population is estimated to be about 500,000 ; if there is no important Jewish immigration in the next five years the rate of natural increase will bring this to only about 540,000. In other words, the Arab population in 1947 would be larger than the Jewish population by more than 600,000. If, therefore, the political controversy between the Jews and the Arabs were composed, as it might be through the establishment of a federation, several hundred thousand Jewish refugees could be admitted to Palestine with advantage to the country and without disturbing the political balance. The establishment of a federation might also be advantageous to the Jews, as well as to the federation itself, by making possible agreements under which the Governments of Transjordan, Syria and the Lebanon would permit a given number of refugee Jews to settle in those countries without extending the Jewish National Home beyond the borders of Palestine. Thus it seems clear that a federation would make it possible for many thousands of Jewish refugees to find room in Palestine and other parts of the federation, and this with Arab agreement instead of Arab animosity.”<sup>1</sup>

In this estimate rings the authentic note of statesmanship born of profound recognition of the issues involved. Here in a land little bigger than our native Yorkshire lies an opportunity for exposing to the world a true sample of a higher morality applied to political affairs. It is the land from which the first words on social justice came to the Western world. “ The utterances of the Prophets of Israel,” Dr Magnes reminds us, “ contain as powerful revolutionary ferment as mankind has ever known.” It would be fitting if, under the compulsive power of three great religions, and in the land that gave them birth, the words of the Prophets at last found fulfilment.

E. B. CASTLE.

LEIGHTON PARK SCHOOL, READING.

<sup>1</sup> *Foreign Affairs* : January, 1943.

perception nor the doubts and incredulities of sophisticate society can compare or compete with what is given him by the inner sense to know. Whence, as I have said, he is the most fortunate of those of woman born, knowing himself beyond doubt or question a citizen of both worlds.

The heart of any and every genuine mystical experience is perception by the inward eye of ultimate Reality—of God. Any experience falling short of that is not the mystical experience, however many may call it that.

It seems advisable right here to draw the distinction between the mystical and the psychic. To do this with clearness I must set forth my own understanding of the nature of things, with no attempt to support or justify my conceptions by argument, and necessarily so summary as to leave wide openings for attack.

There is an infinite Divine Mind and there is a created cosmic mind. Of this cosmic mind, itself unconscious, your mind and mine are conscious individuations—eminences, as it were, rising above the vast level of the unconscious up to the conscious level. The cosmic mind is the repository—the memory store-house—of all the experience and all the knowledge gained through all the years by conscious minds.

Individual conscious minds are always in contact with this subconscious mind, and may draw upon its store at various times and in various ways unconsciously. But there may come special up-surgings of some content of that great underlying mind into this or that individual mind such that they are consciously registered for what they are—intrusions. Or the individual mind may under special conditions and by specific act dip down into the vast mental store and bring up some portion of its content. The content of the cosmic mind, though vast and detailed, is by no means insured against error, being but the heritage garnered from a multitude of limited and fallible minds. Such marked up-surgings or definite fetchings-out from the cosmic mind are psychic phenomena. They explain—or at least can explain—most spiritualistic phenomena; though there is not wanting weighty evidence that some minds on earth may have mental exchange with individual minds in the unseen world. Any such dealings would be psychic.

Now the Infinite Mind, for our inadequate mental grasp, may perhaps best be conceived under a spatial figure as interpenetrating the cosmic mind entire and its innumerable individuations, in short, all created existence, as the marvellous cosmic rays interpenetrate the spatial universe.

The mystical experience is immediate mental perception of this infinite uncreated Mind, is coming face to face with ultimate Reality. Before proceeding to note the essential features of this perception, it should be understood that I treat of the experience of Christian mystics. Indian mysticism differs radically from the Christian. The mysticism of Plotinus and the Neo-Platonists, however, so far as I gather from limited reading in that field, is in most essentials one with Christian mysticism.

It should be noted that while the seeing of the physical eye has a definite rhythm, seeing through the hours of light, not seeing through the hours of darkness or of sleep, for the inward eye the times of seeing and not seeing come and go, but there is no discernible rhythm. And to him who sees, that coming and going is the most capricious and incalculable, as it is the most indubitably uncaused, of all mundane experiences.

In undertaking to expound the characteristics of the mystical perception, it is well to begin with its crowning, its ultimate, manifestation, because the features of the experience that are special and unique there stand in bold and startling outline—writ large, as it were, against the heavens; although the content of the perception in this ultimate experience is altogether unutterable—one can only talk around and about it with a sense of vast futility.

The first and foremost feature is the most difficult to express in words. It is the **UTTER OTHERNESS** of that which one is given to perceive. Something comes, something fearful and overpowering—every word here has to be a figure which misinforms as much as it informs—it stands before your inner eye, and you see; and you know that what you see is Reality Itself—Reality by a deliberate act of pure grace Self-given, to you a pitiable nothing, yet astonishingly chosen to be the object of its Self-revealing. It is vain to try to express the absolute otherness and objectivity of that which is perceived—“absolute” to the very limit to which anything humanly experienced can be absolute. Impossible to describe because it stands alone, there is no experience to compare it with, certainly not perception through the senses. All sensory experience fades before it like candle flame in the blaze of the sun.

Bound up with this absolute otherness is your absolute certainty of your perception: *you know*. You know that you know, and you know that this knowledge is different from all other knowledge; that it is in truth the only knowledge. All else is conditioned, contingent, unsure, in fact, is not knowledge but surmise.

Moreover, you know that what reveals itself to you is Reality. *How* it is that you know these tremendous facts you do not know; nor can reason reach high enough to touch the problem. But you know—know that the Ultimate of its own free grace, hitherto unrecognised, unimagined, unsought, by an act uncaused, unoccasioned, unrelated, seeming-absolute, gives you to know Itself.

The mystical experience whatever its content—and its content may be various and exceeding rich—always bears this stamp of the seeming Absolute. This is true of the experience at all its levels, in all its diverse forms—it seems an absolute. But reasoning which cannot be gainsaid tells us that whatever enters human experience becomes thereby relative. I believe this. Therefore I can only say of the mystical experience that it is the nearest to an absolute to which the human mind can attain; and that the experiencer has no choice, if he would preserve his integrity, but to take what is given him to see and know as practically an absolute. He must stand upon and stand by what is given him or lose his soul.

What I have so far said of the experience contradicts, I take it, all modern psychology; seems to the psychologists, I fear, presumptuous imaginings. We mystics can do no other than answer them in their own vein. We listen with pity to their analysings and rationalisings, for there is only one comment we can make: “You are talking of that of which you know nothing; of which no one knows anything who has not had the experience.”

We come now to consider the content of the mystical experience. As the core—the inspirational centre—of every real mystical experience of whatever degree and in whatever form is the revelation of Divine Love. On this



centrality of Love in the mystical illumination all mystics agree : Reality impresses and reveals Itself as Love.

The ultimate, the crowning mystical illumination combines two marked characteristics : first, that Love is its single and whole content—Infinite Love seen in its absoluteness, its purity, its all-inclusiveness, and its indefeasible might ; secondly, that the revelation lifts one's mind to a level where its ordinary activity ceases—above thought, beyond concept. Finite conceptual powers are unequal to the content of the revelation. You simply look and look in a seeming blank, a haze—a Nothingness in one aspect, that of ordinary thought ; but THE ALL in the other aspect of inner soul perception. This ultimate illumination is called by the mediæval mystics, "Contemplation," by the Neo-Platonists, "the Divine Ignorance," and by a delightful old English mystic, name unknown, "the Cloud of Unknowing."

If the mind be lifted above thought and concept, how does one know that what one sees is Love and Love in its absoluteness, its purity, its all-inclusiveness, and its undefeatable power ? That is as unanswerable as the Why and the How of the whole experience. One only knows that one knows—at the time and for all eternity to come : one knows Love as the reality of existence and of Being Itself.

Especially puzzling to me has been the perception that Love cannot be defeated, cannot even be annulled or negated—both that that could be given in the perception and that it could be true. All ordinary experience and all reasoning say it cannot be true. But it surely was given in the revelation. Sometimes I believe one and sometimes, when oppressed by the actualities of life, the other.

Inevitably the revelation makes life something new, something wonderful, filled with deathless hope and unchallengeable confidence ; makes one instant and constant in prayer that one become the expression and channel of Divine Love to God's children. Inevitably, to know that Love and one's self its object is to know oneself as heir to eternity. Inevitably it gives one the consuming desire and life-long search to be like that Love, to be on fire with it, and to fire the souls one touches—to fire the world—with its flame.

Here appears a fundamental contrast with Indian mysticism. The Christian mystic longs to be made one in will, desire, and moral nature with the infinite Lover. But he never does and cannot, like the oriental mystic, think of himself as one with God in substance and being. He has seen the Uncreated as forever other and opposite—in opposition awful—to him, the creature. But he knows that Divine Love incarnate and out-poured on the cross bridges that gulf of utter difference ; and he can long with hope, yes, know with certainty, that it is his calling and goal to become one with that Lover in unity of will, of a nature renewed, and of life out-poured to bless.

Many readers of this article will assume that the fact that the supreme revelation lifts the mind to a level where its ordinary activity ceases means a state of ecstasy where one is rapt away from the world of sense, oblivious of one's surroundings, of one's body, even of one's being. This does happen to some mystics in contemplation, but it is in no sense a necessary condition or concomitant. One's ordinary consciousness can remain entirely normal, taking in the actualities of one's bodily and mental situation, while yet the processes of thought cease and one enters the undefined because indefinable

mental mist of cloud of contemplation of the Unutterable Love, and It becomes the centre and core of consciousness.

Also very many think that the mystical experience is essentially a state of highly wrought emotion. The fact is that emotion is wholly adventitious to the experience. The experience is perception. Since Divine Love is always the heart of what is perceived, of course some emotion, at times great emotion, accompanies the perception. But the emotion is purely an accompaniment and is not the experience. St Ignatius Loyala especially, with most of the great mystics, places slight value if any upon the emotional element here and everywhere in the devotional life. Even in the supreme experience, when Divine Love presents itself stripped and bare before one's fearful gaze, it can be that the message and the gift are for the understanding, and of emotion there is but a deep, quiet glow.

For mystics like Eckhart, Boehme, and Ruysbroeck, the illuminations are almost wholly of intellectual truth, and emotion is reduced to lowest terms. For the knowing of truth in any mode—scientific, philosophic, theological, or mystical—is one, namely: apprehension of the principles of the divine nature and its activities. In St Teresa of Avila, however, we see a remarkable combination of highly wrought emotion and repeated ecstasies that blotted out consciousness, with a powerful intellectual grasp and handling of the principles of the spiritual life.

The mystical experience on lower levels than that of the ultimate takes most varied form and has most varied content. To note two or three of very special character: The appearance of the Lord Christ to St Paul of old and the like appearance to Sunder Singh of India in recent years were calls to follow Christ and to fulfil a lofty mission in His Name. So St Joan of Arc and St Bernadette of Lourdes were called, each in her own distinctive way, to a unique work by a compelling mystical experience long continued.

The content of the perception on these lower levels differs with different persons, shaped to their varying mental make-up and mystical development. The ultimate revelation seems the same for all, save that the incidental emotion may be greater or less. The lesser illuminations may have as their content divine reassurance for one's present or future course or plans—a Word that "All is well," wonderfully buttressing faith and resolve. They may be the granting, in a large divine Self-giving, of more intimate fellowship, deeper union, with the Father or with His Son Jesus Christ. They may bear promise of strength or wisdom or abilities for hoped-for achievement. Again, they may be perception of some large general truth bringing inspiration for life or mission, such as seeing the golden cord of the love of God stretching throughout human history; or a clear compelling vision of the centrality of Christ in cosmic development; or of the Cross as high and lifted up with power to save the world.

In the light of the ultimate revelation, all the experiences of all mystics at all levels and of all contents that I have known or read of reduce to one essence: immediate perception of Reality. I consider that that was the essence of St Paul's experience on the road to Damascus, its accompaniment being the manifestation of the living Christ to his bodily senses. So of St Joan of Arc: she was in compelling contact with Reality, and the content of the perception was in the form, wholly unique so far as I know, of marvel-

lously detailed guidance and direction for achievement utterly beyond her own powers and experience. St Bernadette of Lourdes was met and taken out of herself by "the Beautiful Lady." That which she inwardly saw and without reservation or question surrendered to, heart and mind and body, was Divine Love.

To meet Reality on the ultimate heights and there to know it unreservedly Self-given, and bearing witness that cannot be questioned that it is Reality Itself, is such a knowing of the supernatural that, to him who has had this supreme experience, all these lesser manifestations, with their accompaniments that are commonly called "miracles," seem not only credible, but natural inevitable simpler expressions of the same Reality; such that, given a modicum of competent evidence, it is irrational not to believe them.

That in every truly mystical experience there is a perception of Reality which is sensed as an absolute appears in the fact that invariably what comes to the mystic to see or hear or know is recognised as having infallible authority—something which one cannot but trust utterly and yield oneself to unreservedly, unquestioningly, eternally. This is a mark of the true mystical experience at all levels in all forms: it comes as an infallible which the experiencer never thinks of doubting or questioning, for he knows. Witness the conviction regarding their revelations of St Paul, St Augustine, St Francis, St Joan of Arc, St Teresa, and the others.

That the supreme mystical experience is so manifestly an outright gift of God's free grace is probably the reason that many of the great mystics teach that it is not only futile but wrong to seek the experience directly. So high and holy is it, it is presumption to ask for it, vain to seek it. Seek God, oh yes, seek God, who gives Himself lavishly to those who seek Him with all their hearts; then trust Him to vouchsafe the surpassing revelation according to His goodness and the soul's readiness and need.

Knowing the experience for what it is, the mystic knows that it can by no means be induced. Anything self-induced is utterly different. Also he knows that it is not caused—it is outright gift from that Other, the Not-self. It is a gift, it is not self-induced, it is not caused, yet it may be prepared for. Plotinus expresses this in a most apt illustration. He says, Suppose you are climbing a high hill. It is near the sea, but the sea is hidden till you reach the top. At the top you look seaward, and there in full view is a ship. The ship represents the mystical revelation. You couldn't see it till you had climbed the hill, but your climbing had no causal relation to the ship's being there; it simply enabled you to see it.

I have stated my belief that all who are born of woman are born with the mystical faculty, and the great mystical writers assume the same. That is to say, all men have the power to see the ship, but they are few who climb the hill, and through disuse the power of mystical vision atrophies. Climbing the hill means learning the lesson of prayer, and the assiduous practice of the presence of God.

There is a special discipline which equips the spiritual muscles for the steep ascents. It is "meditation," or mental prayer. I had many mystical experiences before I started intensive meditation. The meditation had marked effects—spiritual, moral, mental, and physical—and there is no doubt that it prepared the way for the unutterable revelation. But for the

benefit of the psychologists I repeat : It did not cause or produce the revelation. Plotinus' illustration holds : Climbing to the top of a hill that affords a glorious view should bring physical, mental, moral, and spiritual results, but it doesn't produce the ship.

Another feature of Christian mystical experience should be noted, which appears, I believe, only in Christian mysticism. It seems to come in preparation for the ultimate revelation. It is the experience called "the Dark Night of the Soul." This is a state of utter dereliction, where the soul feels that it is deserted not only by all creatures—that would not be serious, but by God Himself. Such dereliction means not only frightful loneliness of soul, but utter hopelessness. Where there is no hope there is no future ; and where there is no future the present seems eternal. Precisely that is what the soul in its Night of Darkness feels—its dereliction and hopelessness seem to it necessarily eternal—a literal hell, suffering at its utmost, horrible. When the light breaks, as in a few days it does, the mystic knows that the Hand of God has been upon him—his darkness was Its shadow. He recognises that God has been granting to him to be "crucified with Christ," to share his Lord's own dereliction, as the "old man" within, so "unconscionably long time a-dying," suffers further pangs of that inevitable death.

In my mystical life there has been no least repetition. Each illumination has been of its own kind and has come once only. But the soul's dark night has been repeated, each time with increasing intensity until the last—could it possibly have been worse?—more than twenty years ago.

It is a common error to classify the whole gamut of religious experience of those who are devout and given to prayer as mystical. In fact much of it will be purely emotional. Much may be states of mind induced by the mental exercise involved in prayer. Such an induced mental state may be of vast, yes, of determinative effect on one's life, as I have the best of grounds to know. Much is sure to be the insight, the wisdom, the understanding of others, that come from judging one's own thoughts and motives—judging one's self—in the light of the conviction, which conditions all true prayer, that one is in the searching presence of holy God. The true mystical experience is definitely, emphatically distinguished from all this.

It follows that the experience and behaviour of people often classed as mystics just because they are truly religious, deeply devout, given to prayer, among them monks, nuns, pietists, and many others, cannot without further discrimination and definition be counted as evidence regarding the genuine mystical experience and its effects.

Mr Aldous Huxley in his study of Father Joseph in *Grey Eminence* seems to me to fall into this error. He gives a penetrating and informative presentation of mediæval devotional belief and practice as shown in Father Joseph, whose inner life was one of intense devotion, meditation, and mortification, while his outer life was with equal intensity devoted to bolstering and furthering the devastating power-politics of Cardinal Richelieu.

I find nothing in Mr Huxley's picture to indicate that Father Joseph had been granted the true mystical illumination, nothing beyond the experiences normally following upon intense devotional practice and spiritual exercise. And these inevitably, as Father Joseph himself testifies, became hollow and unreal under his vicious political activity as the Cardinal's chief adviser and

support. Father Joseph, like so many in all religious bodies, was one who could shut his religion up in one mental compartment and live his practical life from another. Nothing can go so far to make this impossible as the genuine Christian mystical experience.

For note again the three features which the Christian illumination reveals as co-existing in the object of mystical perception, and the significance of their co-existence : first, that Object is *not* one with the self ; secondly, it is Reality ; thirdly, it is Love. Eastern mystics describe an illumination in which it appears that the human soul and Universal Being are metaphysically one. In the Christian view this cannot be the genuine mystical illumination—rather, something self-induced. For in the actual experience Reality impresses with overpowering force its otherness from the creature. Moreover, if the creature were already One with the ALL, the whole tendency of the revelation would be to make the individual life introverted and static.

In the Christian illumination Reality is known both as Other than the self and as out-poured Love—a perception whose truth is reinforced and sealed by the Cross of Christ. Reality known as out-poured Love carries with it the knowledge that the object of that love is not, but may become, one with the Lover, not in essence, but in moral likeness and spiritual interpenetration, by a process in which the creature becomes progressively the vehicle and channel of divine Love out-poured. Thus the revelation makes with unexampled power for a religious life that is extrovert—given to good works ; recognising, of course, that prayer in the Name of Christ, which is prayer directed to the furthering of Christ's purpose for mankind, is the loftiest and most potent of good works.

Christian mysticism and devotional practice allow a large place, a central place, to the Cross. In view of such lives as those of St Francis, St Catherine of Siena, the Curé d'Ars, and a host of others, and in view of Christianity's long record of creating ministries to provide for the needy and to alleviate suffering, I think Mr Huxley will have to adduce much more evidence to establish his contention that the place of the cross in Christian devotion has resulted in indifference to suffering, and in readiness to inflict it because vicarious suffering is good. He notes the contrast here with the record of Buddhism ; but fails to note the fact that the various outbreaks in Christian history of what we can only call hideous cruelty, among which the Inquisition stands supreme, sprang not at all from the belief that suffering in itself is good, but from the intensely held belief that the extirpation of false teaching would save countless souls from the eternal torments of hell. The motive for those cruelties, that is to say, was the prevention of suffering.

Again, Mr Huxley holds that Christian mysticism was early diverted from the true mystical path by the introduction into the object of devotion and meditation of the personal element—the Christ ; whereas the sole object of meditation and contemplation should be Pure Being, as in Buddhism, by virtue of which Buddhistic mysticism is the true hope of the world to-day. He claims that as a result of its early deflection Christian mysticism lost its vitality and in time faded out. His logic here seems to be, *post hoc propter hoc*—a pure deduction from his preconceptions, lacking evidence. For the truth of the matter, as Evelyn Underhill shows in "The Mystics of the Church," is that the stream of Christian mysticism suffered no such deflection as Mr

Huxley postulates. The stream starts from St Paul and follows the course marked out by his experience and writings. It owes no small debt, indeed, to "Dionysius the Areopagite," through whom the stream stemming from Neoplatonism and Plotinus became a notable tributary; but Christ is its source, and St. Paul and not Neoplatonism set its course.

I would venture the surmise that Mr Huxley has not himself given a thorough trial to intensive meditation in which the Person and work of Jesus Christ have large place. I can assure him that such meditation, while it does not produce the mystical illumination, which is pure gift, does most effectively prepare the way for it. And considering that I have been no recluse nor contemplative but have lived the active life throughout, I think I may assert that meditation directed in large part upon the personal Christ brought me to the place where the revelation of Pure Being was possible in comparatively short time.

That Reality is Self-revealed to the Christian mystic as Love out-poured means that Christian mysticism is above all things most practical and most needed by the world to-day. To know Reality truly is of course the most practical of all knowledge. For to fit Reality is to live the true life, and none other is the true life. And for those who are specially gifted, to fit Reality is to have full employ of their special powers.

Just this is what we see. The gifted mystics of the Christian centuries have been nation-shakers if not civilisation-shakers: St Paul, St Augustine, St Francis, St Joan of Arc, St Ignatius, George Fox, John Wesley. As for the ordinary people I have known who are true Christian mystics, one and all are to be described as masters or mistresses of the art of living—the Queen of all the arts.

The development and spread of Christian mysticism is the supreme need of the world to-day. For Christian mysticism places the soul in vital touch with Reality as out-poured Love in such wise as to make men and women aspire to become like that Reality—like the God and Father of Jesus Christ, and so to become channels for that out-pouring. Correspondence with that Reality will heal the world's diseases, will end war, will open up the fountains of man's unrealised powers, will bring to pass the conditions for fulfilment of life for individuals, communities, nations, for the race; will step by step introduce the divine order in human affairs, that is, will bring the Kingdom of God on earth.

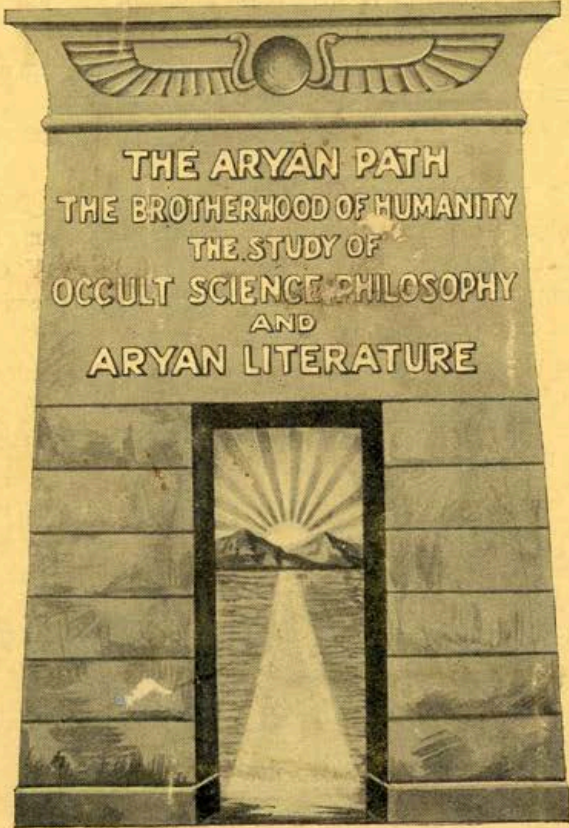
For, of course, it is only God who can bring the Kingdom. But God chooses to wait on co-operative men and women through whom to do it. To that end the mystics are uniquely equipped. Those who by prayer, meditation, and sacrament are developing the mystical faculty will be a primary agency in God's hands for creating a better new world-order.

LAIRD WINGATE SNELL.

HINGHAM, MASSACHUSETTS.



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A MAGAZINE DEVOTED TO



THE ARYAN PATH  
THE BROTHERHOOD OF HUMANITY  
THE STUDY OF  
OCCULT SCIENCE PHILOSOPHY  
AND  
ARYAN LITERATURE

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Our knowledge will not pass away from the sight of man. It is the "gift of the Gods" and the most precious relic of all. The keepers of the sacred Light did not safely cross so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us to fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present state of transitory period, can yet furnish us with a few men now and then.

—MAHATMA K. H.





# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1938.

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## MY BOOKS

In our issue of last August (pp. 153-156) we published an article on "H. P. B. and Reincarnation" in which more than one reference is made about "My Books" by H. P. B., which we reprint below, from *Lucifer* for May 1891.

This is an appropriate occasion to remind the Theosophical student that H. P. B. was not under training when she wrote *Isis Unveiled*. Her travels, acquiring of knowledge, and inner development were over in the second of the three periods of her life, *i.e.*, from 1851 to 1871; from 1871 to 1891 she delivered her Message and fulfilled her Mission. She knew all that she recorded—and presumably much more—by the time she wrote *Isis Unveiled* and the Preface makes this amply clear. Not without purpose does she write her very opening sentence which reads:—

*The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.*

Some time ago, a Theosophist, Mr. R. . . , was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, "Don't read it, *it is all trash.*"

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connec-

tion with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece", this "monumental work", as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,<sup>1</sup> with its misprints and

1. Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand (Vol. I, p. 347, 2nd par.), a "correction" which shows Buddha teaching that there is *no rebirth on this planet* (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet", for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

wrong quotation-marks, has given me more anxiety and trouble than anything else during a long lifetime which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.<sup>1</sup>

1. *Isis Unveiled*; a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, \$7. 50. Fifth Edition.

"This monumental work... about everything relating to magic, mystery, witch-craft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review*.

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views... her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest... demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript*.

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent*.

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."—*N. Y. World*.

"Most remarkable book of the season."—*Com. Advertiser*.

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post*.

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the mar-

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propriâ personâ* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and a *living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact that *not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!<sup>2</sup> On the other hand, friends, as

vellous will find in them an abundance of entertainment."—*New York Sun*.

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being... But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains... will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic*.

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune*.

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald*.

2. This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old

unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my “fraud”, or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—even to *repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of “slanders and lies”, my contempt for the slanderers

valise, in which his “executors” found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott’s, which the ex-diplomat had annexed without permission.

was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last twelve years,<sup>1</sup> though I have never seen or met the creature. Neither do I intend to answer him now. But as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—and *nothing but the truth*. Not that I seek to excuse myself in anything even before them or to “explain things”. It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gain-said, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim*.

(1) When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2) I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3) Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4) I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5) When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and

1. I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil". If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra", that thirty-six pages of the *Index* were irretrievably lost, and quotation-marks placed where

none were needed (as in some of my own sentences!) and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged with *wholesale plagiarism* in the Introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing". But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences". Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published *A Ride to India, across Persia and Beluchistan*, in the London *Academy* paralleled with extracts from *The Country of Belochistan*, by A. W. Hughes, which are identical *verbatim et literatim*. Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jésus*, by Renan, will find that he has plagiarised by *anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World*. Yet even Sir Edwin Arnold, whose versatile and recognised genius needs no borrowed imagery, has failed to

thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilization and *fin de siècle*, one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil", I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,<sup>1</sup> would be insane enough to accuse *him* of "plagiarising" from any author's work! I give in the footnote the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost

1. A. Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries*; "A Dissertation, by Thomas Taylor, translator of 'Plato', 'Plotinus', 'Porphyry', 'Jamblichus', 'Proclus', 'Aristotle', etc., etc., etc.", edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the "Older Academy", a quarterly journal of New York, and the translator of the *Mysteries*, by Jamblichus.

fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferreted out unquoted passages and proclaim louder than ever "the author of *Isis Unveiled*", to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy, nor even hurt me*. I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(a) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and *Lucifer*—yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped

me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I. p. XLVI) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891.

H. P. BLAVATSKY

### A DECLARATION

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E. S.), at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, &c., have consequently crept into them.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many

cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning". From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,  
W. R. OLD,  
LAURA M. COOPER,  
EMILY KISLINGBURY,  
E. T. STURDY,  
H. A. W. CORYN,

CONSTANCE WACHTMEISTER,  
ALICE LEIGHTON CLEATHER,  
CLAUDE F. WRIGHT,  
ARCHIBALD KEIGHTLEY,  
ISABEL COOPER-OAKLEY,  
ANNIE BESANT.

From earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

—W. Q. JUDGE

(This entire issue is a  
Critique of Christian Science)

AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1940.

VOL. X. No. 11

## GOING TO THE DOCTOR

Bodily illness is not so bad as a mental sickness. By brooding over your illness you give the mind poor food; result? Further body-troubles. Do not go on thinking about your particular ailment, nor speculating about your general health. Keep the mind engaged on the Heart-Doctrine, generator of real health-Karma. We create our own body and its ills. In his *Lalla Rookh*, Moore has a line which is apposite for application—"Love on through all ills, and love on till they die." They *are* going to die; *you* never will.

—FROM A LETTER.

It is this pernicious doctrine of ever relying upon extraneous help that leads to the collapse—physical, mental, moral, and spiritual—of well-meaning, but weak and unbalanced minds. It slays the patient of the mesmeriser and the mental healer, the neophyte of the sorcerer, and the *dilettante* of Reform. Neither success nor safety is to be found outside self-development.—H. P. B.

The most pronounced expression of the matter-infected race mind of this civilization is to be found in the way in which men and women run to get their bodily diseases cured. Without stopping to inquire why bodies of this race are heir to so many diseases, or to ascertain the causes of their own particular ailments, people quickly betake themselves to any one who says he is a doctor. Allopaths laugh at Homœopaths; Chiropractors and Osteopaths have not yet composed their differences; Herbalists swear by their potions as Masseurs by their power to exorcise pains from the human system; there are also schools of what is called Nature Cure. These are Occidental varieties which have invaded India where also are in vogue their Oriental equivalents, and among them the Ayurvedic and the Unani systems. But there are now in the world more methods than only physical ones. There are those who, discarding herbs and chemicals, tonics and stimulants, adopt forms of self-hypnotism under the names of Couéism, Mind Cure, Divine Science, Christian Science, Mental Healing, Metaphysical Healing, Spiritual Healing, etc. The practitioners of these also are to be found in India; but more—faqirs and jadugars have become busy responding to the appeals of the credulous and the superstitious.

For one season a particular remedy is popular; the next, something different. It would be an interesting study to examine the operation of the Law of Cycles under which a particular panacea appears, disappears and reappears.

The craze of the hour always claims many victims. Men and women are attracted to this method or that doctor, to this medicine or that healer, by the loud talk of "cures". Enthusiastic testimonials bring about the rush for the magic-cure; suggestibility is ever the method! People do not ask how many failures there have been but are impressed by the "cures actually effected"! If a proper research were undertaken it would be found that there is not a single system of healing which does not fail as often as (perhaps more often than) it succeeds. This applies to medicine-drinking, serum-injecting, diet-cures, hypnotism, and what not. Also in the matter of "cures actually effected" there is the factor of "faith" on the part of the patient which is not taken into account. "Faith", no matter in what or in whom, *does* cure and the history of medicine from the remotest times is full of examples of "faith" cures. Ignorant patients of good "faith" do not recognize the price they pay, not in money (that they have to consider!) but in their psychic nature: even if the "cure" is permanent, are they always sure that it has not brought to them other diseases? And then, one day they *will* go the way of all flesh; in the meantime they have acquired erroneous ideas which will prove baneful in the hereafter.

All these healers charge fees: from those who say "Pay what you can and what you like" to those who "make no exception to the fees fixed", all feel themselves worthy of their hire. They remind us of some words of H. P. B.—

The ancient witches and wizards, and those who had a "familiar spirit", generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head"; the chosen apostles provided "neither gold, nor silver nor brass in their purses". Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

How many are there who, like the real Healers of old, say "without money and without price"? The ever-rising fees of modern medicos show how far they have departed from spirituality.

Now, among those thus afflicted are students of Theosophy whose philosophy ought to enable them to maintain a correct attitude to their bodily ailments; some of these show lack of Theosophical Knowledge which results in loss of calmness. Reliance on the Law of Karma weakens and it is entirely forgotten that their own Inner Ego may at times not permit them to avoid the results of causation which they themselves have set in motion. This does not imply that students should not take the necessary steps to cure bodily ailments; "follow the best practical advice" says H. P. B.; but in seeking advice and following prescriptions use the knowledge of the great philosophy and give calm consideration to the Theosophical principles, putting first things first. Most of the modern remedies are impractical inasmuch as they produce other diseases, psychic upsets, psychological debility, and the condition of the patient after the treatment is worse than before.

In this issue we reprint four articles and five answers to questions, all by W. Q. Judge, on this important subject of methods of healing. The earnest student will do well to read these in conjunction with pages 295-300 of *The Friendly Philosopher* and the brochure on *The Laws of Healing*. To begin with, however, he is advised to reflect upon the following reprinted from *Theosophy* (Los Angeles) of March 1924:—

The reason for any cure or any lack of cure in any system may be very briefly expressed:

Every atom in the Universe has consciousness, will, suggestibility (or impressibility) of its own degree.

Any suggestion originated is a matter of choice.

Any suggestion accepted is a matter of choice.

Every suggestion, whether upon self or other selves, produces a direct reverse reflection upon the suggester.

The use of the will, under the power of suggestion from within or without ("faith") can produce any visible, actual, physical result within the limits of the powers of imagination of the suggester, except in so far as inhibited by past or present suggestions, direct or reflex, laid upon the self by itself or others, in present or past times.

This, pondered upon, will make clear the nature of cause and cure, health and disease, whether mental or physical; for this is the Karmic Law.

## OF "METAPHYSICAL HEALING"

[We reprint this article from *The Path*, Vol. VI, p. 304, for January 1892.—Eds.]

THE time for temporizing or for silence in respect to what are severally styled "Mind Cure", "Mental Science", "Christian Science", and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,<sup>1</sup> when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says, "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic." At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practices referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure". It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patients to high thoughts, there can be no objection to it. But if the

1. Rept. of Conv., 1890.



mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules, and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought", they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the Theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble", is philoso-

phically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practice. It is a sort of yoga without any right knowledge of method ; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practices. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

### AFFIRMATIONS AND DENIALS

[We reprint this article from *The Path*, Vol. VI, p. 386, for March 1892.—Eds.]

In the *Path* of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called "Christian Science" for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message", by Minna Peckham :

"I now declare all pain, sickness, or death to be nothing—nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty ; I know there is no poverty ; there never was any poverty ; there never will be any poverty. We have great stores of wealth ; every man, woman and child is rich. They want for nothing. I do not believe in storms. I know there are no storms.

There never were any storms ; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents. I know there never were any accidents and there never shall be any."

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows : "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight ; it is not representative." The difficulty is that the different "metaphysicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing." But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried to its logical conclusion, lead to just what Miss Peckham says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way : "There is nothing ; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite." This is quite logical and proper, and reduces the whole matter to its right position.

The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course, some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

### RELATIVITY

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil", as well as all the

other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there were no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact—the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be riches for the man in India, and so on, but all the time there is poverty in any land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that cannot be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell". As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which

we look at our surroundings; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE.

## THE CURE OF DISEASES

[We reprint this article from *The Path*, Vol. VII, p. 187, for September 1892.—Eds.]

Mortal ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because

our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then, that the cure of disease is an all-absorbing subject with every one! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and noticed how small is the proportion of people there who know anything about the subject. But in the United States in every town many can be found who know about these schools and practise after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly;—but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in March *Path* are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favour of "mind cure", and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case as one in March, where "faith curers", in order to restore life, went to praying

over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of the teachings. It is enough to have confidence, to assert boldly that this does not exist and that has no power to hurt one. I do not say that teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For, in pure mind-cure as compared with its congener "Christian Science", you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would

make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means—his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality—not his thoughts—for he said "virtue" had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile: simply physical therapeutics following a long line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January, 1892—that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause and *replant them in their mental plane*.

This is the true ground of our objection to metaphysical healing practices, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psycho-physiological processes.

WILLIAM Q. JUDGE.

## REPLANTING DISEASES FOR FUTURE USE

[We reprint this article from *The Path*, Vol. VII, p. 225, for October 1892.—Eds.]

The ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing".

In the article on the "Cure of Diseases" I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of the mind-healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This enquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease". Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the "spiritual body" of some of these schools—nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindus. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and coloured by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought

truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage had to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centres and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every centre of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanscrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *seance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practices of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results; in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced. If produced, it is by the same induc-

tion brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teaching how to do it. The mind-curers and "metaphysicians" are doing the same. An army of possibilities lurks under it all; for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavour. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity, and love.

WILLIAM Q. JUDGE.

[The following five answers by W. Q. Judge are reprinted from *The Theosophical Forum* of September 1890 and of January, March and September 1892.—Eds.]

### FEE AND WHITE MAGIC

*Question* :—Is it intended to be conveyed, in answer to Question LXVIII, that true Occultists and sincere Theosophists would countenance or practise any lawful arts of White Magic for pay?

*Answer* :—My reply to this would be that the taking of pay for any act of "White Magic" is untheosophical and injurious to the taker. The example of all great men known to history or Scripture is against the taking of pay in such cases. Jesus would not take it, nor Apollonius, nor Buddha, although, if persons insisted, they were allowed to donate food or for food. Buddha depended upon voluntary contributions of food, and accepted the gift of a garden or park from a rich man for the use of the disciples, but not for himself. A "right means of livelihood" does not permit the practice of powers belonging to another plane than this for pay. If we have to starve unless we take pay for what the querist calls "arts of White Magic", then, I say, starve, and you will be the better off.

The accepting of pay at once takes away the character of White Magic from the act and makes it Black, for there is a selfish purpose in receiving the pay which no amount of argument or self-cheat-

ing can remove. There are many degrees of "Black Magic", running all the way from effort to get money for food up to deliberate, conscious work for self alone. If one has the natural gift of healing and then takes pay for its use, he is cheating. This is wide apart from the practice of medicine, which you have to give effort, time, and money to acquire.

But if a natural healer or a "spiritual healer"—to use a most absurd term now in vogue in America—practises healing, and takes alms only enough for sustenance, there is no Black Magic. But all such healers can ask themselves if they have made money, saved money, bought property, lived in luxury on the proceeds of their art or practice—or whatever they call it—and, if they have, then certainly they have "robbed the gods", who gave freely a power and compelled no pay. The "gods" see these things, and have a time and place when and where the stolen property has to be accounted for.

### WILL-POWER AND HEALING

*Question* :—Has a mother a right to use her will-power in throwing off disease and the painful result of accidents from herself and children? Please draw the line clearly between white and black magic in such work, occult work?

*Answer* :—It is not clear from the question whether the querent means to ask about the use of the will pure and simple or about the practice of mind-cure, as it is called, or spiritual healing. In respect to the use of the will considered alone, the editor of *Forum* has replied sufficiently, I think, especially pointing out that the use of that power is not well understood; and it would seem that the questioner does not well understand it.

There is a remarkable absence of treatment of the question of the will in such books as the *Yoga Aphorisms* and the like, the very books where one would expect to see something about it if it is a thing that can be treated of separately. But we may see the reason for this when we remember the old saying of the Kabalists, that "Behind will stands desire." And by considering men as we see them, this saying appears to be a true one, for in everyday life and in every act we perceive that the prime mover is desire, and that the question of weak will or strong will depends on that in nearly every case. The wicked are of strong will because they have strong desires, and the weak person will be found to act with the most powerful will when the desire is strong. Their appearance of being weak arises from the fact that they are pulled about

every moment by contrary wishes, not being concentrated enough to have definite wishes of their own. And it is here that the distinction between White and Black Magic can be easily found, for if the desired object be a selfish one or against the general good, then the act performed will be of the nature of Black Magic. The will is only used as an agent to carry out the desire. So in the case of an actual adept of either school, will is at his disposition no matter what be his object.

Now if the question put is in view of the practices of the so-called metaphysical healing schools, then a very different set of questions arises of mixed nature, some including moral aspects and some not, but every one raising a doubt about the claims made of curative power, as also about the way in which any cures that do take place have been accomplished.

The editor has pointed out that a well balanced and centred mind will conduce to health, as has been held for ages; even savages know this and act accordingly. And if one finds from actual experience that the fact of his or her being of a cheerful, happy, contented, charitable, loving, faithful, sunny disposition will always have the effect of giving health to those about in the family or elsewhere, then there can surely be nothing wrong or inexpedient in such a state. And that, in my opinion, is the right limit for the practice of metaphysical healing. For if one goes beyond that, and, following the rules of these schools, proceeds to send his thoughts out to another with the object of taking hold of that other's mind, then there is the greatest danger and also Black Magic. For no one has the right to take the mind of another, for any purpose, into his possession. If such be done, then the other ceases to be a free agent. And this is true as much in the case of one's child as in that of any other person. Moral wrong attaches here because one is acting on another. But in the event of acting on oneself there can only be a question of expediency and that is a very wide and important one, since momentous consequences may flow to us and to others from the tendencies we set up in ourselves.

Bodily ailments may be roughly divided for the purposes of the present into two classes, one being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy; the other being those due to strong physical karma showing out in diseases in the mortal envelope, and being entirely beyond the reach of the imagination and not due to reactions from the mind of the sufferer. These last are of the greater number; we see them in

small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body.

In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures are not due to the causes assumed in the schools we refer to. They come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. And the result would be the same in the instance of the most degraded savage who might be induced by accident or by the words of his medicine man to fix his mind in another direction. Obviously there it would not be due to a system of philosophy. And additional proof of this is to be had in the very schools we speak of. In those we see widely different systems; one requires faith in the Bible and in Jesus, and the other does not, and yet each makes equal claim to success. H. P. Blavatsky says: "This is all the secret. Half, if not two-thirds, of all our ailments and diseases are the fruits of our imagination and fears. Destroy the latter and *give another bent to the former, and nature will do the rest.*"<sup>1</sup>

In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought had in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life. Those latter impel us to go to places or to mix with such people as that the inevitable result will be to cause effects on our mind or body that otherwise would not be felt. As in the case of one who set up in a previous life a tendency to consort with good and cultured people; this will come out and lead to a similar line of action with very different results from the case of one whose tendencies were in the opposite direction.

These causes for disease then being in the mind plane from the last life, and having become

1. *Lucifer*, Vol. 7.



mechanical causes in this, are now *on their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. Hygiene and food furnish the right conditions for adjustment, and make no new present cause for trouble; medicine helps nature in her mechanical acts of purging and alteration; and surgery replaces dislocations, removes dead tissues, or puts bones that are broken into position for proper joining. No one would be so foolish as to say that thinking will remove from the brain the pressure of a fractured bone that is making the patient mad, or that imagination will set a dislocated shoulder. And if rotting food in the stomach is affecting the head and the whole system, it is certainly wiser to get rid of the offending substance as quickly as possible, supplying the body with good food in its place, than to let the evil stay to be absorbed as evil into the tissues while one busies himself by calling on the higher powers of mind to make him think he is not disturbed while nature is going on with her cure. In many cases this latter is all that happens, for any strong-minded person can resolve to endure great pain during the process of rectification of internal trouble by ordinary change of tissue and of fluids. So a disciple of the schools in question may be so full of the notion that mind, or God, or Christ is curing him that he endures until the *vis medicatrix naturae* has done its work.

Granting that these causes are on their way down and out, the effect of calling with a powerful will on the same plane of power is that the cause may be sent back to the inner mind and disappear from the body. But this is no cure: it is something like one's cutting off his hair because the flies walk in it, it is planting once more in our deathless body disease that will surely come out again in another life as disease, or as madness in that one or presently in this. And in the life of many a practitioner nowadays this has happened. For wherever one is very sensitive the practices enjoined create abnormal states that have resulted in dementia.

But a still more pressing danger lies in the half-truth of the practices. They are, divested of all pretension to systematic and right philosophy, partially correct yoga practices.

As soon as they are begun they set up in the astral currents in the practitioner definite changes that at once begin to react on the humours and fluids in the body and are strong enough to bring about definite alteration in the physical envelope.

This has been known for ages and has been treated of by the older Hindus. But they have always been careful to say that they ought not to be gone on with in the absence of a guide who is competent to know every symptom, to note every effect, and to give the right corrective.

These correctives were not purely mental either, for many of them have to be physical, since the rapidity of the changes and the effects of the practices far outrun any application of mental correction in many instances. And this knowledge did not mean a mere following of a definite rule, but included an ability to see the peculiarities of each person as he proceeded. For as each is under a different set of laws peculiar to himself, the strict following of a general rule would lead to the greatest danger.

But what do the "metaphysical healers" know of this?

Nothing but the vague rule of the doctors that one must watch the patient and know, if possible, something of his medical record. Outside of that they are at sea with no pilot. They are inviting the explosion of forces they know nothing about, and when the difficulty arises they are powerless. From actual experiment I know the facts to be as stated. The pulse may be lowered or increased, or the first symptoms of paralysis produced, or fainting brought on, singing in the ears and mist before the eyes made to show themselves; but where is the corrective? Unknown, for the simple reason that when we are dealing with such forces as these we are out of the realm of general rules for correction and must be able to at once see the exact inner state of the person and to select unerringly out of the vast range of possible cures the right one so that it shall work without mistake.

What, then, shall the querent do for herself and her children, as she asks? Use her best judgment, follow the best rules for the cure of diseases, train her children to be self-reliant and careful so that they shall have few accidents, teach them to avoid evil and danger and keep their minds and bodies in right condition, and karma will take care of the rest. And if they are hurt or really sick, then send for a good physician.

## MENTAL REPETITIONS

*Question* :—Is it unwise or wrong to say mentally to a person, "You are well", or "You are virtuous", "Your higher nature can control your lower"? Is that kind of mental treatment a wrong use of power if the motive is pure and unselfish?

*Answer* :—Buddha and Jesus—two great teachers—performed cures. Not by assertion and denial but by scientific use of power. To the wicked whom they cured they said, “Sin no more”. Both taught that the cause of sorrow was evil thought leading to evil act, but neither said that that existed not which was plain before one’s eyes. They recognized the existence of fact, of law, of reason. In some cases they could not cure. Why? Because the causes working on the sufferer were too strong for them. Mere optimism which says all is good is of a kind that grows out of sentiment unsupportable by reason. We ought to do all the good we can, but that does not mean we should blind our minds to the relativity which is necessary for cognition.

### KARMA AND IMAGINATION

*Question* :—In Jan. *Forum* H. P. B. is quoted as saying, “This is all the secret. Half, if not two-thirds, of all our ailings and diseases are the fruit of our imagination and fears.” In the same number W. Q. J. says, “The greater number are due to strong physical Karma”, and “are entirely beyond the reach of imagination”. Will the *Forum* point out the reconciliation?

*Answer* :—It is quite true that I said in reply to Q. CLXI that the greater number of diseases are those which are due to physical Karma and beyond the reach of the imagination rather than to the reaction of the imagination upon the body, and that H. P. B. in *Lucifer* said that “half if not two-thirds of our ailings and diseases are the fruit of our imagination”, but there seems to be no great contradiction since both statements were general, and in the last *Forum* mine was declared to be in respect to a rough classification and not to a specific accurate one. H. P. B.’s expression “half if not two-thirds” is well known to be an idiom which means much or little. It is one of those constantly used when one is not speaking of exact quantities. Hence it need not be set over against mine. But if any think it important, then let them consider that I did not say what I did as to the proportions. However, there are no statistics obtainable as to the two classes of causes for disease, and it is very evident that H. P. B. had no thought of being mathematically exact, nor was there need for her to be. Her remark was not to point out proportions but to show how strong imagination may be and why, just as I sought to point out that when the direction of the mind is altered the strain taken off from the body and nature makes a further change, instead of our minds bringing about a state of health. A careful glance at the substantial point

aimed at in the reply criticised would have revealed nothing of the nature of contradiction between the writer and H. P. B.

### “STUMBLED ON A LAW...”

*Question* :—In *Forum* No. 37, Mr. Judge asserts that “Metaphysical Healers have stumbled unknowingly on a great law”. Now as I have been, and am still, possessed with the idea that each individual is herself alone conscious of her conscious efforts to obtain knowledge of principles and laws, I shall esteem it a favour if Mr. Judge will explain the principle by which he determines the fact that others, knowingly or unknowingly, find truth.

*Answer* :—I do not claim that there is some “principle by which I determine that others knowingly or unknowingly find truth”. I merely state the fact that in my opinion the healers spoken of have stumbled on a law. I did not nor do I now state what that law is. If they know what law I mean, then they need no information from me. But I do not agree that the questioner is right in saying that “each individual alone is conscious of her (why *her* and not *his* also) conscious efforts”, since I have for many years known that other individuals may also at the same time be fully aware of these “conscious efforts” by others. I know—in a way I am not obliged to detail—that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the “conscious efforts to obtain knowledge of principles and laws” on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results. But I am wholly at a loss to see any sequence whatever between the premise of the question and the question itself. The healers have hit upon a law, but they fail as yet to know it fully, and I, for one, should be sorry that they knew it all until they show to my limited understanding that they are philosophically fitted to have complete possession of a very dangerous force. However, if the march of cyclic evolution decrees that people should find edged tools to play with and cut themselves withal, I am too puny to be able to prevent it. But each day more proof is offered that H. P. B. was right when she wrote to the American Section that powers were surely coming forth in this people, and that efforts must be made to provide a new soil for them to grow in instead of our present selfish, greedy and individualized but uncivilized human nature from which of course I claim no exemption.

## THE STAR OF THE SOUL

There is a principle of the Soul, superior to all nature, through which we are capable of surpassing the order and systems of the world. When the Soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and deserting the order of things with which it was connected, links and mingles itself with another.—IAMBlichus.

The sixth of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H. P. B. as "An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit)".

The mission of Theosophy is to awaken man to a recognition that he is a Spirit-Being. Ignorance of his true nature makes him selfish, and thus he becomes the root of all troubles—not only for himself but for the whole of Nature. Knowledge of his Divine Nature enables him to restore broken harmony and more—to enlarge and to deepen it.

Human evolution is a series of progressive awakenings, each of which brings the Soul into closer proximity to its Parent-Star. Theosophy teaches ways and means of quickening that process. Study of the philosophy brings the student mental understanding; application in daily life unfolds heart perception—an intuitional recognition of the Spirit, which manifests as conviction, not stubborn but steady, not vociferous but silent.

The link between the soul in the body and his transcendent Divinity corresponds to the bond between Chela and Guru; the power of the latter bond depends upon the strength of the former. Only when man consciously obeys the dictates of his Monadic Self is he ready to become a Chela to the Living Gurus.

The Spirit in man is the Eternal Pilgrim, whose long evolutionary journey brought to birth self-consciousness. When man received the Light of Manas through the sacrifice of the Lords of the Flame, it made him *aware* of his Divine Nature.

No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical.—*The Secret Doctrine*, Vol. II, p. 272.

That is why we find that from the remotest

antiquity mankind as a whole has always believed in the existence of a Spiritual Ego within mortal man. The inherent ideas burnt into human consciousness survived even the dark periods which obscured the Light of Wisdom, and the idea of the Spirit in Man is one of them.

With the growth of mind the separative self asserted its independence and ignored the dictates of the heart. The pliable child becomes stubborn and obstinate as the development of lower manas takes place. A similar phenomenon took place in the life of humanity. The child forgets its heavenly home as "shades of the prison-house begin to close"; and man has now become a prisoner so accustomed to the walls of flesh and the iron bars of the window of Kama through which alone he is able to see without, that he has completely forgotten that he is an exile from Heaven. Infant humanity knew itself as divine; young humanity of to-day, out of conceit and assertiveness, calls itself the product of matter on its way to disintegration.

The Spiritual Soul needs a channel for growth and therefore it obtains a personality. But the latter is in no fit condition to be used as a vehicle for the manifestation of Spirit because the elemental forces of matter have become its ruling powers.

At the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births, and who are classed beneath the astral powers (Superhuman astral Spirits). They change perpetually, not always identically, but revolving in circles. They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God.—*The Secret Doctrine*, I, 294-295.

The duality of Manas makes man a self-conscious being on two planes. Throughout the Life-Cycle the Monad remains conscious of its Divine Identity, though its vehicle man is unaware of the fact. On our plane the lower manasic entity informs the man of clay; but its consciousness is identified with the personality, causing delusion. We know our-

selves, not as Human Souls but as the name and form assumed by the personal man in his incarnation. Because of attachment to Nama-Rupa and through that to Raga-Dvesha man forgets that he is Divine, and misinterprets the fact that he is human.

The marks of the Spirit-Being are Wisdom, Compassion, Self-Sacrifice. When these are manifested through the body the latter becomes full of light. The Chela learns to transcend the personality, not to separate himself from humanity but to use his vehicles to radiate the light and warmth of the Spirit on earth-bound souls. It is said: "If thou wouldst be perfect, O Servant of Life, thou must live in the Light and work in the shadow."

The "intuitional perception" demanded of the Chela, however, is more than mere instinctual recognition of the Divine. Instinct is unerring in its own realm but becomes blind when mind begins to function. Intuition is infallible because it perceives the truth; it can perceive nothing else. The ignorant believe in the Spirit but search for it outside. The student is taught to look within for the Inner God and to manifest its qualities without. Thus the conviction of the Chela has to have a basis in knowledge and personal experience.

It is not only the intuitive perception of the Spirit that the Chela is required to develop, but the intuitive perception that his soul, that is himself, is the vehicle of the manifested Avalokitesvara. By deliberately using the term the qualification-clause points to more definite work the Chela has to undertake. Here a basis of Knowledge is provided and we will try to understand what Avalokitesvara stands for. Theoretical knowledge will enable us to start application, however remote such knowledge be from the Wisdom born of Realization.

Avalokitesvara means "The on-looking Lord" and H. P. B. explains that "in esoteric philosophy Avaloki, the "on-looker", is the Higher Self, while Padmapani is the Higher Ego or Manas." He is also called "the 'Supreme Lord' of the Bodhisattvas"; and again he is described as Jigten Gonpo, *i.e.*, Protector against Evil, and Chantong—He of the Thousand Eyes. What Avalokitesvara is to Padmapani on the cosmic plane, that our Atma-Buddhi is to the Manasic Ego. Each aspirant-practitioner must recognise the latter, whenever he is ready—that is the first step. All students theoretically know that within themselves the Higher Manas is, but how many know what its real nature and powers

are? By study and contemplation, and above all by application, *i.e.*, by correct observance of the rules of Theosophical discipline, we have to assimilate the Higher Ego—*Manasa*. From one point of view, as the emanation of Higher Manas, the lower Manas of our present incarnation is like unto Padmapani, the Higher Ego being Avalokitesvara; but as lower Manas does not possess the spiritual stamina sufficient to resist the onslaught of Kama (under Karma of course) its native colour—like the basic green of vegetation which springs from earth—undergoes a change and the flowers and fruits which are put forth are of variegated hues, differing in value. It is through the lower-manasic-ego, purified of earthly dross and extricated from Kama, that we begin to know ourselves in our Padmapani nature. Then follows the manasic-meditative life where actions—many and sundry—become more and more noetic. At present our deeds are kamic or psychic; when they become, in increasing degree, manasic or noetic, we have become ready not only to know but to be Padmapani. Having known ourselves as God incarnate we are fit and in a position to know our Avalokitesvara, our Father in Heaven. We have to assimilate the divine individuality while in this animal shell. The divine individuality is not only Padmapani but Avalokitesvara incarnated in him. One step more—our Higher Self or Atma-Buddhi is itself an emanation and as the unified triad, Atma-Buddhi-Manas, is the child of its father—a Dhyani-Buddha. At the very fount of his Monadic existence each man is a Dhyani-Buddha; when the disciple is asked to recognize himself as the vehicle of the manifested Avalokitesvara, *i.e.*, Padmapani, it is his spiritual parent that he must seek. We shall close with an apposite quotation from *The Secret Doctrine* (I. 572-3), meditation on which will yield beneficial results.

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the *INDIVIDUALITY*. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel", so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul", and they know it, calling it "Father-Soul", and "Father-Fire". It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image". How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

One drifts down stream full of grateful thought until the boat slips close to a burning-ghat. A procession bearing a body comes singing, "Ram-Ram-Ram, God alone is Being". They come near where, in a rose-pink sari, encircled in flames, lies a young woman with a smile on her face, wrapped in the ineffable peace of death.

Shiva the Destroyer, blue-throated from drinking poisons that He may save others from them; the Destroyer-Preserver everywhere seems to brood over this city.

One becomes aware of what a small cracked mirror one is and that Benares is each man's, twisted to fit his bias. A passing ascetic is singing, "Why do you come to Kashi to seek me, oh my soul, when I am within?"

Arrested by the query one asks oneself, "Yes, and why do you come?" One knows that as long as the human heart is torn by the pairs of opposites in this world of pleasure-pain, so long will it wish to come to Benares for the healing assurance of the God within. These thoughts which wander through eternity bring one back "where every object...has been created as a habitation of the Lord".

## INDIA OR GREECE

In the article reprinted below Madame Blavatsky seeks to show that it is impossible to sustain the theory that India in her relations with the West and especially with Greece took everything and gave nothing. In this connection it is interesting to study the conclusions reached by Dr. Radhakumud Mookerji, the authority on ancient Indian history, in an article entitled "Indian Influence on Western Thought" which appeared in the April issue of *The Aryan Path*. Far from holding that nothing came out of India, Dr. Mookerji maintains that Western thought was greatly influenced by contacts with India. He believes that the early Ionian philosophers were in close touch with Indian thought, and shows the striking analogies between the doctrines of Pythagoras and Plato and the Indian conceptions of philosophy. Dr. Mookerji has based all his conclusions on carefully weighed evidence, and those conclusions strongly support the implication contained in Madame Blavatsky's article that India has given as much as if not more than she has taken from others.

H. P. Blavatsky wrote the following article in *The Theosophist*, Vol. I, p. 162 for March 1880, under the caption—"Which First—the Egg or the Bird?"

I beg to present my warmest thanks to Mr. William Simpson, F.R.G.S., the distinguished artist and antiquary, who extended last year his

researches to Peshawur valley and elsewhere, and thereby so enriched the Lahore Museum, for kindly presenting me with a copy of his very valuable paper, "Buddhist Architecture : Jellalabad", enriched with seven illustrations. Our thanks are none the less due to Mr. Simpson, that in one point, and a very important one too, it is impossible for either our Society or myself, to agree with his conclusions. The feature of Mr. Simpson's interesting and learned paper is, to quote the words of Mr. James Fergusson, F.R.S., *Past Vice-President*, that every "form of art was imported into India, and *nothing ever came out of it*", (the italics are mine). Mr. Simpson builds his hasty conclusions upon the fact that most of the capitals of the pillars and pilasters in the ruins of the valley of the Kabul river, are Corinthian, and "the bases and mouldings generally are such as are most unmistakeably derived from the far West", and finally that a "number of bell-shaped capitals, surmounted by double animals which look like a reminiscence of the pillars of Persepolis", are also found in the caves of Karli, and other caves of India, as well as in the Valley of Peshawur.

I will not limit my protest in this case, to merely point to the words of Mr. Fergusson, who cautiously remarks that "the similarity is, however, so remote that it is hardly sufficient to sustain Mr. Simpson's assertion that every form of art was imported into India, and nothing ever came out of it". But I will humbly suggest that in a country like India, whose past history is a total blank, every attempt to decide the age of the monuments, or whether their style was original or borrowed, is now pretty much as open a question as it was a century ago. A new discovery may any day annihilate the theory of the day before. Lack of space forbids me to enter upon the discussion more elaborately. Therefore, I will permit myself only to say that Mr. Simpson's present "assertion" remains as hypothetical as before. Otherwise, we would have to decide *a priori*, whether India or Greece borrowed from the other in other important cases now pending. Besides "Corinthian pillars" and "double animals", once so clear to the Persepolitans, we have, here, the solar race of the Hari-Kula (Sun family) whose deeds must have been a copy of, or the model for, the labours and very name of the Grecian Sun-God Hercules. No less is it a matter for the consideration of philologists and archæologists which of the two—the Egyptian Sphinx, called by them Harimukh, or Har-M-Kho (the Sun in his resting-place) or the lofty Himalay peak, also called Harimukh (the mouth of the Sun) in the range to the north of Cashmir, owes its name to the other.

the stage is already set in the hundreds of thousands of Indian villages, which offer India an unique opportunity to try Gandhiji's experiment in *ritual statecraft*. The success of the demonstration in the village community would encourage the bringing out of the principles on a larger scale in society, which Mr. Murry visualizes as a great federation of village communities; for only in application can the potency of those principles be established beyond dispute. The remedy for the ills of the world lies between the paper covers of Gandhiji's title book, but the medicine must be taken to effect cure.

In numerous places H. P. B. has written about the defects of modern civilization and it is appropriate to draw our readers' attention to her article "Civilization, the Death of Art and Beauty", which we reprint elsewhere.

H. P. B. condemned modern civilization as vigorously as Gandhiji does. Some of her arraignments of it are quoted in the September *Aryan Path* :—

What good has all this great civilization and progress done to the millions in the European slums?

We, Theosophists, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. At such a price, better the inertia and inactivity of Buddhist countries, which have arisen only as a consequence of ages of political slavery.

Several contributors who are willing to go part way with Gandhiji's programme jibe at discarding the machine *in toto*. More than one tries to make the point that the spinning-wheel itself is a machine, and Mr. C. Delisle Burns suggests that even spectacles are a mechanism. This is rather begging the question; one pair of spectacles does not serve a dozen pairs of eyes, nor does one spinning-wheel deprive a score of spinners of their livelihood. None, moreover, of the apologists for the machine, sure that it can be safely retained, tell us how we can eliminate its evils and make of it a force for good alone.

*Hind Swaraj* will not be understood as a manual of practical statecraft unless and until Indian statesmen apply its teachings in their individual lives. Mr. Gerald Heard is right when he points out that every revolutionary must grasp as the first truth, "Thou art That". Mr. Heard's power of vision portrays the philosopher-leader and the common citizen of the new order. Towards its realiza-

tion he thinks we should have "not merely a policy and an economy, but also a psychiatry". Modern men are mentally sick and they have to be cured; but neither orthodox religion nor psycho-analysis nor allopathy with its serums and injections can effect a permanent cure. "A higher consciousness" has to be unfolded by means of "a rational planned way of life". In other words what is needed is a mystical philosophy according to which man should live. This is implied all through the discussion in the book. But the religion of *Hind Swaraj* must be lived by the individual before it can be applied in and through legislation. What is the nature of that religion?

Nationalism has become the religion of the Western masses—Bolshevism is the creed of the Russians (see "The New Religion in Russia" by C. E. M. Joad, *The Aryan Path* for November 1930); Fascism that of the Italians; Nazism that of the Germans. These are faulty religions rooted in the false concept of patriotism. In India we have to learn that Patriotism is the good of the country as a unit and not of any class, and that that good should not create evil in any part of the world. False Nationalism builds up regiments of soldiers who are forced to die. True Nationalism must create an army of men who have the courage to live, to suffer and to sacrifice. *Hind Swaraj* teaches a way of life—but not some new way. It is the old, old way to be found at the core of every great religion. In Gandhiji's own words it is not "the Hindu and Mahomedan or the Zoroastrian religion, but... that religion which underlies all religions". And that is none other than the Wisdom-Religion, the ancient *Brahma-Vidya* or Theosophy.

It is a hopeful sign that there are Westerners like Irene Rathbone (who "would implore people to read" the book "suffused in light") who are ready to practise *Satyagraha*, to sacrifice themselves and to suffer persecution unresistingly, but she is puzzled about practising *Satyagraha* when violence is offered to children. That is a stumbling-block for many, which only a living faith in the Good Law and in the power of selfless love can surmount. There is no question that in extremity duty demands the laying down of one's own life, if necessary, in shielding helpless little ones for whom one is responsible.

And again there is an answer to her problem—the duty of the strong to defend and protect the weak by the method advocated in the *Bhagavad-Gita*. The *Satyagrahi* or Passive Resister is a Kshatriya, "Fortune's Favoured Soldier" who, if need be, must fight as Arjuna did without involving himself in anger or depression or cowardice and doing the deed without looking for the fruits of action. On more than one occasion Gandhiji has explained this principle.

Theosophy would say that a more vital consideration with regard to the children—and one of vastly wider import—is whether, from their earliest years, they are being taught in the home, by example and by precept, to practise *Satyagraha*. The religion of *Satyagraha* can be taught in play and in work. H. P. B. has named as one of the express objects of Theosophy the proper training of souls as well as of bodies; her views on education are summarized in *U. L. T. Pamphlet No. 35*. She printed the following significant statement in *Lucifer* for December 1890 (Vol. VII, p. 347) :—

Educate ! Educate !! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life", so can a nation work its own regeneration by educating the new atoms of its national body, its children. . . . "The child is father to the man", and the early habits of thought and feeling continue throughout life.

Most of the eminent contributors to the *Hind Swaraj* number of *The Aryan Path* are in hearty sympathy with Gandhiji and his central theme, recognizing the evils of modern civilization, the might of non-violence or the Law of Love, and the need for that individual regeneration which Mr. H. I. A. Fausset calls "that real revolution which must happen in us all, if we are to fulfil the creative purpose of life" and to which Mr. Claude Houghton refers as "this self-rule which is the only freedom".

## CIVILIZATION, THE DEATH OF ART AND BEAUTY

[The following article by H. P. B. was first published in *Lucifer*, Vol. VIII, p. 177, for May 1891.—Eds.]

In an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan", he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added :—

"On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm."

Alas, alas, but this is not all ! The Mikado—this hitherto sacred, mysterious, invisible and un-reachable personage :—

"The Mikado himself was in the uniform of a European general ! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoens wrote his 'Lusiad'. It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World'. I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the *Æsthetes* of a few years ago ? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility, but dead in works and act ? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide ; that it means sacrificing one's individuality for an empty show and shadow ; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs,



and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the "ape theory" by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting

and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greater scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (a) the artists will very soon remain with no better models than *nature morte* (or "still life") to inspire themselves with; and (b) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills". The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whisky, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"No man ever did or ever will work well, but either from actual sight or sight of faith", says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based

on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles*. It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilization", fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties", with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daugh-

ters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Cæsars, in their present *whitewashed* and *repaired* state! Whither, then shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony, and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni* and *barcarolos*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsichore, the modern quadrille, in the gas-lit, gin-smelling sailor's *trattorias*. Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare", the British M.P. on his holiday-tour in the old city of the

Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of love-sick Romeos are gone out of fashion; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no*. A Don Juan *outside* a house is less dangerous than one *inside*. Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even "Harper's Guide Book" quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain*, "Madrid", page 678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-cream, "la Marquesa d'Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks

of Ferdinand and Isabella had made of Alhambra—that "palace of petrified flowers dyed with the hues of the wings of angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of "cocktails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancrages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of *culture* among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of *Christian* civilization", of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, "upon two principles . . . the spirit of a gentleman and the spirit of religion". And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, "has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe". Indeed? Let us analyze seriously and impartially all these "benefits" and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in the Bois de Boulogne or on Hampstead Heath—*banditti* and highway-men, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has

only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organised bands of murderers, thieves and tyrants<sup>1</sup> in the full glare of European “culture”, show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those “monsters of depravity” of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between “the shameless and beastly debauchery” of an Emperor Commodus, and as beastly a depravity of more than one—“Honourable”, high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette “*La Belle Hélène*”, but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and “the annihilation of space and time”, it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are “burned to death in the blazing wreckage”, “mangled and crushed out of recognition” and

killed by dozens and scores.<sup>2</sup> This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals; of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the “mild Hindu”, the Mussulman, and the Buddhist. See “how these Christians love each other” in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

*Cosummatum est.* Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in re-

<sup>1</sup> Read the “Cut Throats’ Paradise” in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette* of April 15th, 1891, “Murder as a Profession”.

<sup>2</sup> To take one instance. A Reuter’s telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: “One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families.”

turn a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and loveable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; when according to *Manjunâtha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness". Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champs Elysées, rival Sorrento, "the wild garden of the world", the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Pæstum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless

remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction*; and as such, what better words can be addressed to it than this definition of Burke:—

"A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors."

H. P. B.

## IS REASON ENOUGH?

The great, and the wise, and the mighty, are not with us. That I fear we must all own to, however much we may grieve to say so; and the more we read of the history, the poetry, the biography, and the literature of the age, the more we will think so.<sup>1</sup>

Thus said a courageous Scottish clergyman more than fifty years ago. But even to-day there are still many people of the British race under the sway of Church Christianity. There is, however, a considerable minority which is avowedly not under such sway, and Mr. Ernest Thurtle, M. P., makes an appeal to them in his recent pamphlet, *The Fellowship of Reason*.<sup>2</sup> Mr. Thurtle is a member of the British Rationalist Association, and for two reasons (one "sentimental", the other practical) would urge on those who think like him to join this organization. The "sentimental" reason is that such persons would have the support of mutual sympathy, and the practical one is that their being joined together thus, would give added strength to effect "rational" reforms.

Organized Christianity has been the great stumbling-block of rational reform. In the British Isles (with which Mr. Thurtle is concerned) it has hampered reforms in the marriage laws; has managed to secure a foothold in Wireless Broadcasting; has interfered with Sunday freedom; has misled and still misleads the young by its outworn teaching in schools; and perpetuates its irrationality in such ceremonies as the armistice service at the Cenotaph, and the elaborate ritual of the

<sup>1</sup> Quoted in *The Theosophist*, Vol. II, p. 175. May 1881.

<sup>2</sup> Watts and Co., London, 6d.

Coronation of the King. This stranglehold of the Church on the State is to be deprecated, and organized Rationalism (for organization means strength, according to Mr. Thurtle) should do something about it.

Who are these people that Mr. Thurtle would gather together under the ægis of the Rationalist Press Association?

They are known as Rationalists, Freethinkers, Agnostics, or Sceptics. Among them are necessarily to be found considerable variations in outlook, but they have strongly as a common basis a desire to be in a state of intellectual peace with themselves—to be able, in fact, to give reasons for any convictions they affirm.

Mr. Thurtle confesses, however, that there are some

who agree with the Rationalist point of view who nevertheless decline to identify themselves with organized Rationalism because they consider its policy too negative, or think that it does not deal sufficiently with fundamental issues.

None more than the Theosophists can admire the selfless and altruistic characters of the great Rationalists. None more than the Theosophists can agree with Mr. Thurtle that Churchianity with its superstitions and hypocrisy has been a great bar to healthy progress, and with much of his pamphlet they must be in sympathy. But if Mr. Thurtle wishes to destroy, he must have ready to hand some plan of reconstruction. Shake off the shackles that the Church has laid on the nation—and then what? Mr. Thurtle has not only to clear off abuses, he has also to deal with the race-mind, and unless he can change the minds of individuals, one by one, all the “reforms” he would effect, will not avail. We agree with those Rationalists who consider his policy too negative “because it does not deal sufficiently with fundamental issues”. Mr. Thurtle tells us: “The site must be cleared of the old building before the new one can be erected.” That is true, but the plans of the new building should be ready so that construction can follow the work of destruction.

And then, from the Theosophical point of view, the Rationalist stand has one great weakness. It is true that organized religion with its personal God has distorted truth almost beyond recognition; its superstitions are an insult to every thinking mind—but from under this mass of rubbish may be disinterred some jewels of truth. And organized religion does technically recognize a Court of Appeal higher than the mind. To Mr. Thurtle, it would seem, mind is supreme; but one wonders whether, if Rationalism became the dominant force in the world, it would not also become crystallised into a creed, and then some neo-rationalism would spring up as a heresy and be-

come the mother of many sects. *Quot homines, tot sententiæ* still holds good.

There must be a source deeper than the mind to which man can have resort, a source that lies beyond, a unity into which all can be resolved. This can be apprehended only by the intuition, but when apprehended carries conviction to the mind.

When H. P. Blavatsky wrote her first book, *Isis Unveiled*, she attacked with even more vigour than Mr. Thurtle the hypocrisy of Church Christianity and the evils of priestcraft. Her first work was destructive, a clearing of the ground, but also it held within itself the seeds of future construction which blossomed into flower in her later books, *The Secret Doctrine*, *The Key to Theosophy* and *The Voice of the Silence*. One of her Teachers wrote many years ago:—

It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

If organized Rationalism can free us from such slavery, well and good; but it can never do so if it sets up the human brain in place of the God and Gods of the Churches.

Two quotations from *Isis Unveiled* may be given:—

“There is a *personal* God, and there is a *personal* Devil!” thunders the Christian preacher. “Let him be anathema who dares say nay!” “There is no personal God, except the gray matter in our brain”, contemptuously replies the materialist. “And there is no Devil. Let him be considered thrice an idiot who says aye.” Meanwhile the occultists and *true* philosophers heed neither of the two combatants, but keep perseveringly at their work. None of them believe in the absurd, passionate, and fickle God of superstition, but all of them believe in good and evil. Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: “There is no God.” But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in *Him*. No dogmatic faith or exact science is able to uproot that intuitional feeling in man, when he has once fully realized it in himself.

Sincere skepticism as to the immortality of man's soul is a malady; a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable to their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality.

of Queen Elizabeth of England. In his own words this theory was as follows, and who shall say that it is not held in certain quarters to-day?—

“Confirmed heretics must be rigorously punished whenever it can be done without the probability of greater evil to religion. Where that is feared, the penalty may be suspended or delayed for a season, provided it be inflicted whenever the danger is past. Treaties made with heretics, and promises given to them, must not be kept, because sinful promises do not bind, and no agreement is lawful which may injure religion or ecclesiastical authority . . . . It is part of the punishment of heretics that faith shall not be kept with them. It is even mercy to kill them, that they may sin no more.” Quoted in *The Jesuits in Great Britain*, by Walter Walsh, F.R.Hist.S. (1903).

Unfortunately, this point of view is not confined to Roman Catholicism. It is prevalent in different degrees in national and international affairs, in West and East alike. The outlook is equally well exemplified in the case of the moderate Church of England, for we find the late Bishop Gore, an eminent theologian, in his Gifford Lectures delivered at the University of St. Andrew (Scotland), 1929-30, saying: “. . . neither in the religion nor in the philosophy of India is any stable foundation to be found for ethics”. Arrogance and Ignorance result in dogmatism in its worst form.

The battles which H. P. B. fought are still being waged, and the Theosophical student must be prepared to take his part in the ranks of the Army of which H. P. B. was so redoubtable a General. “We have no quarrel”, she wrote, “with Christians whose faith is sincere, and whose practice coincides with their profession”. But the exploitation by interested parties of “the idolatrous and unreasoning faith of all plebeian multitudes” (*Isis Unveiled*. II. 134) still goes on, and it is for Theosophists to prepare for that “religion of the future” which is “the religion of the ancients” (*Isis Unveiled*. I. 613). Study and Practice remain their primary duty; but, in so studying and practising, they must have in them the spirit of the warrior who fights with detachment, but with unveiled spiritual discernment.

[Appropriate to the subject-matter of the above article, we reprint the following article by H.P.B. on “Theosophy or Jesuitism” from *Lucifer*, Vol. II, p. 261 for June 1888—Eds.]

## THEOSOPHY OR JESUITISM?

“Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites.” . . . JOSHUA, xxiv., 15.

“The thirteenth number of *Le Lotus*, the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance,\* discusses the following question: ‘*Has Jesus ever existed?*’ † She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.

“This article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author’s arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology.”—PARIS, Evening paper, of May 12th, 1888.

The series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in *Le Lotus* by the Abbé Roca, a translation of which was published in the January number of *Lucifer*.

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes. Some of our friends would have us keep silent on these topics. Such is not, however, the policy of *Lucifer*, nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life’s great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for*, are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence.—THEOSOPHY and JESUITISM.

For, in the field of religious and intellectual pursuits, these two are the only luminaries—a *good* and an *evil* star, truly—glimmering once more from

\* The humble individual of that name renders thanks to the editor of PARIS: not so much for the flattering opinion expressed as for the rare surprise to find the name of “Blavatsky,” for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly-cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen.—[Ed.]

† The question is rather: Did the “historical” Jesus ever exist?—[Ed.]

behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. The former is "the wisdom that is from *above*. . . . pure, peaceable, gentle . . . . full of mercy and good fruits, without partiality and without hypocrisy," while the latter is "the wisdom that *descendeth not from above*, but is earthly, sensual, DEVILISH."\* One is the power of Light, the other that of Darkness . . . . .

A question will surely be asked: "Why should anyone choose between the two? Cannot one remain in the world, a good Christian of whatever church, without gravitating to either of these poles?" Most undeniably, one can do so, for a few more years to come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church—MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the rotteness of decay and death within. Roman Catholicism is but a name. As a church it is a phantom of the Past and a mask. It is absolutely and indissolubly bound up with, and fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, "The Roman Catholic Church is (now) the largest Secret Society in the world, beside which Freemasonry is but a pigmy." Protestantism is slowly, insidiously, but as surely, infected with Latinism—the new ritualistic sects of the High Church, and such men among its clergy as Father Rivington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the "upper ten," the English aristocracy will have returned to the faith of King Charles II., and its servile copyist—mixed Society—will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian por-

tions of the globe, for they have crept even in to the Greek Church.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the pastoral of 1876 by the Bishop of Cambrai. "*Clericalism, Ultramontanism and Jesuitism are one and the same thing—that is to say, Roman Catholicism*—and the distinctions between them have been created by the enemies of religion," says the "Pastoral." "There was a time," adds Monseigneur the Cardinal, "when a certain theological opinion was commonly professed in France concerning the authority of the Pope . . . . It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. To-day the distinction between the two schools is no longer admissible. Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Ecumenical Council of the Vatican.* ONE CANNOT NOW BE A CATHOLIC WITHOUT BEING ULTRAMONTANE—AND JESUIT."

A plain statement; and as cool as it is plain.

The pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since an *exposé* of the infamous principles of the Jesuits was made (of which we will speak presently), the "Black Militia" of Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of *infallibility* in the Popes! The "infallible" Pope, Clement XIV. (Ganganelli), suppressed the Jesuits on the 23rd of July, 1773, and yet they came to life again; the "infallible" Pope, Pius VII., re-established them on the 7th of August, 1814. The infallible Pope, Pius IX., travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the "infallible" Leo XIII. (fatal figures!) raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent *Brevet* of the Pope (hardly two years old) dated July 13th (the same fatal figure),

\* James' General Epistle, chapter iii., 15, 17.



1886, is an event, the importance of which can never be overvalued. It begins with the words *Dolemus inter alia*, and reinstalls the Jesuits in all the rights of the Order that had ever been cancelled. It was a *manifesto* and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the *Gaulois* (August 18th, 1886) we learn that "In 1750 there were 40,000 Jesuits all over the world. In 1800, *officially* they were reckoned at about 1,000 men, only. In 1886, they numbered between 7 and 8,000." This last modest number can well be doubted. For, verily now—"Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius," says Carlyle, and adds of that black militia of Ignatius that: "They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous."

And now since their reinstalment in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope's jubilee the civilized portions of humanity—even the Protestant ones—seem to have entirely forgotten that past. Let then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of its last Society, which is ours. The Moors and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalists and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to these good holy fathers? And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the *imprimatur* of the Order, what does one find? That the *Jesuits have practised not only Occultism, but BLACK MAGIC in its worst form,\**

\* Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is *magic*. The Jesuits were acquainted with and practised it ages before Mesmer and Charcot. —[Ed.]

*more than any other body of men; and that to it they owe in large measure their power and influence!*

To refresh the memory of our readers and all those whom it may concern, a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by "Ignatius' black militia," we may state facts.

In "Isis Unveiled" it was said of this *holy Fraternity* that—

"though established only in 1535 to 1540—in 1555 there was already a general outcry raised against them." And now once more—

"that crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it... Throughout antiquity, where, in what land, can we find anything like this Order or anything even approaching it? . . . . The cry of an outraged public morality was raised against it from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820."

The writer begs to remark to the readers, that this, which was written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified. And thirdly, that the principles (*principii*) of the Jesuits that are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the "British Museum" and Bodleian Library with still more ease than in our works.

Many are copied from the large Quarto† published by the authority of, and verified and collated by, the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arrêt du Parlement du 5 Mars, 1762," expresses it, "the elder son of the

† Extracts from this "Arrêt" were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as "Extraits des Assertions, etc." In a work entitled "Réponse aux Assertions," an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of "The Principles of the Jesuits," "the libraries of the two Universities, of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation was established."

Church might be made aware of the perversity of this doctrine... A doctrine authorizing Theft, Lying Perjury, Impurity, every Passion and Crime; teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favouring *Sorcery*, Blasphemy, Irreligion, and Idolatry... etc." Let us then examine the ideas on *magic* of the Jesuits, that magic which they are pleased to call *devilish* and *Satanic* when studied by the Theosophists. Writing on this subject in his secret instructions, Anthony Escobar\* says:

"IT IS LAWFUL... TO MAKE USE OF THE SCIENCE ACQUIRED THROUGH THE ASSISTANCE OF THE DEVIL, PROVIDED THE PRESERVATION AND USE OF THAT KNOWLEDGE DO NOT DEPEND UPON THE DEVIL, FOR THE KNOWLEDGE IS GOOD IN ITSELF, AND THE SIN BY WHICH IT WAS ACQUIRED HAS GONE BY."†

True: why should not a Jesuit cheat the Devil as well as he cheats every layman?

"Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass. I own," remarks the good Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence in the diabolical art which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician... is not bound to restore his fee... if his patient should die; so neither is the astrologer bound to restore his charge... except where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavours he has not deceived."‡

Busembaum and Lacroix, in "Theologia Moralis," § say,

"PALMISTRY MAY BE CONSIDERED LAWFUL, IF FROM THE LINES AND DIVISIONS OF THE HANDS IT CAN ASCERTAIN THE DISPOSITION OF THE BODY, AND CONJECTURE, WITH PROBABILITY, THE PROPENSITIES AND AFFECTIONS OF THE SOUL."\*\*

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved to be such. Its constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them.†† They were never produced to light until 1761, when they were published by order of the French Parliament in 1761, 1762, in the famous process of Father Lavalette." The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to

\* "Theologiae Moralis", Tomus iv. Lugduni, 1663.

† Tom. iv., lib. xxviii, sect. I. de Præcept I., c. 20, n. 184.

‡ Ibid., sect. 2, de Præcept I., Probl. 113, n. 586.

§ "Theologia Moralis nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu." Coloniae, 1757 (Ed. Mus. Brit.)

\*\* Tom., ii, lib. iii., Pars. I, Fr. I. c. I, dub. 2. resol. viii. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

†† Niccolini: "History of the Jesuits."

the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of the State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands... —*Isis*, vol. II., p. 355, et seq. 1876.

What was the origin of that order? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin," from the Biscayan Provinces, and the proprietor of the magnificent castle of *Casa Solar*—Ignatius Loyola‡‡ became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism. Two means were adopted to make the object answer; the education of youth, and proselytism (*apostolat*). This was during the reign of Pope Paul III., who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull—*Regimini militantis Ecclesie* (the regiment of the warring, or *militant* Church)—after which the Order began increasing rapidly in numbers and power.

At the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III. in 1552, that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognise but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of the rights of the "Vice-gerents of

‡‡ Or "St. Inigo the Biscayan," by his true name.

God"—the strength of the crafty society became simply tremendous. "In the name of the Popes, the Jesuits thus granted to themselves unheard-of privileges, which they enjoyed unstintedly up to the year 1772. In that year, Pope Clement XIV. published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order. But the Popes proved helpless before this new Frankenstein, the fiend that one of the "Vicars of God" had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the "Congregation of the *Sacré Cœur de Jésus*," it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII. resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it. The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with the Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III. granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that these colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge :

"The Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and slaves in its power, think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be its slave. . . . think of a Society which can devise such a diabolical scheme and then boast of it; and say whether a desperate energy is not required in us? . . . If you have been behind the scenes . . . then you would still have before you the labour of unravelling all that is being done by our Government and of tearing off the tissue of lies by

which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because as England is 'between the upper and nether millstone,' none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones for the time when the present ones shall have passed away; and then again, younger millstones to come on after, and wield the power of the nation."—"Recent Events and a Clue to their Solution," p. 76.)

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII. has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull*, the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, *that of the Jesuits is the one dearest to his heart*. He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII., moral and political—such a certitude for the Jesuits is of no mean importance.

For more minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: *l'Ultramontanisme*; Michelet: *Le Prêtre, la Femme et la Famille*; Paul Bert: *Les Jésuites*; Friedrich Nippold: *Handbuch der Neuerster Kirchengeschichte* and *Wetche Wege Führen nach Rome?* etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

"Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or

simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force to bear on any given point with unerring and fatal accuracy."\*

The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears*. For Jesus himself described that rule of life which the Society follows, *first by his example, and afterwards by his words.*" †

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomæ Aquinatis Summæ Theologiæ Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, *and it is due to him thus to fulfil his command*" (*Ex primâ secundæ, Quæst., 94*).

"A man of a religious order, who for a short time lays aside his habit *for a sinful purpose*, is free from heinous sin, and does not incur the penalty of excommunication." (*Lib. III., sec. 2., Probl. 44, n. 212*) ‡ (*Isis Unveiled, vol. II.*)

John Baptist Taberna (*Synopsis Theologiæ Practicæ*) propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer: "If he has received the bribe for passing an unjust sentence, it is probable that he may keep it. . . This opinion is maintained and defended by fifty-eight doctors"* (Jesuits).§

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language. \*\*

But what are we to think of the future of Society if it is to be controlled in word and deed

\* "Royal Masonic Cyclopædia," p. 369.

† *Imago: "Primi Sæculi Societatis Jesu," lib. I., c. 3., p. 64.*

‡ Anthony Escobar: "Universæ Theologiæ Moralis receptio, absque lite sententiæ," etc., Tomus i., Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, e breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis interstitio, non incurrit excommunicationem, *etiamsi dimittat non solum ex causâ turpi, scilicet fornicandi, aut clam aliquid abripiendi, set etiam ut incognitus ineat lupanur.*" *Probl. 44. n. 213.*

§ Pars. II., Tra. 2., c. 31.

\*\* See "Principles of the Jesuits developed in a Collection of Extracts from their own authors." London, 1839.

by this villainous Body! What are we to expect from a public, which, knowing the existence of the above mentioned charges, and that they are not exaggerated *but pertain to historical fact*, still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists. Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret*, but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

"Jesuits who belong to the highest category," says again Louis Lambert, "have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—*are punished mercilessly*. They are allowed to write the most heretical books provided they do not *expose* the secrets of the Order."

And these "secrets" are undeniably of a most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of "*divine origin*," as claimed for it, with the laws that regulated admissions to the secret Societies (temple mysteries) of the Pagans.

"A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism.*"

"Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . And not only may they refuse them food, . . . *but they may also justly kill them.*" ††

It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!

Under Section XIV. of the *Principles of the Jesuits*, we find on *Homicide* the following *Christian ethics* inculcated by Father Henry Henriquez, in *Summæ Theologiæ Moralis*, Tomus I., Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic. . . being attacked by the husband, kills his aggressor. . . *he is not considered irregular: non ridetur irregularis* (*Lib. XIV., de Irregularitate, c. 10*) ††).

†† In "Præcepta Decaloga" (Edit. of Sion Library), Tom. i. lib. iv., c. 2 n. 7, 8.

"If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV., *on Parricide and Homicide*.\*

"It will be lawful for an ecclesiastic, or one of the religious order to *kill a calumniator* who threatens to spread atrocious accusations against himself or his religion,"† is the rule set forth by the Jesuit Francis Amicus.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder, or even of simple unchastity.

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—"forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples. There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well protected,

and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition; and yet we read in the same "Principles" of the Father Jesuits:—

"The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped*," says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational."‡

This is Roman Catholicism, identical and henceforth one with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or any other "heathen" Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: "When the conquerors of all the ancient nations are in their turn conquered by an *army of black dragons begotten by their sins and born of decay*, then the hour of liberation for the former will strike." Easy to see who are the "black dragons." And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

\* Opinion of John Dicastille, Sect. xv., "De Justitia et Jure," etc., cens. pp. 319, 320.

† "Cursus Theologici," Tomus v., Duaci, 1642, Disp. 36, Sect. 5, n. 118.

‡ "De Cultu Adorationis, Libri Tres," Lib. iii., Disp. i. c. 2.

## ON THE ROMAN CATHOLIC CHURCH

[The following Editors' Note in the Correspondence columns appeared in *Lucifer* II. 339, for June 1888.—Eds.]

We denounce the claim, that the Roman Catholic Church is "the Mother and Mistress of all Christian Churches," as one of the many arrogant assumptions made by Papism, and which are neither warranted by history nor by fact. For, while history shows it to be quite the reverse of truth, facts are there to withstand "Peter to the face" once more. If Greek Ecclesiastical History is to be set aside, there are Dean Stanley's lectures to prove the facts; and the Dean as an *historian*, was surely an unprejudiced authority. Now what do both history and the Dean say? That the Christian Church began her existence as a colony of *Greek Christians*, and of Grecianized, Hellenic Jews. The first and earliest Church Fathers, such as Clement of Rome, Ireneus, Hippolytus, etc., etc., wrote in the Greek language. The first Popes were Greeks, not Italians, the very name "Pope" being a Greek not a Latin name, "*Papa*" meaning father. Every Greek priest is called to this day "*papa*," and every Russian priest "Pope." The first quarrels which led to the separation of the Church, into the Latin and the Greek or Eastern, did not take place earlier than the IXth century, namely in 865, under the Patriarch Photius; while the final separation occurred only in the XIth century, when the Latin Church proclaimed herself with her usual arrogance the one universal Apostolic Church and all others Schismatics and Heretics! Let our esteemed correspondent read History, and see what happened at Constantinople, on May 16, 1054. She will then learn that on that day a crowd of Roman delegates, led by Humberto, broke into the cathedral of St. Sophia, and laid down upon the altar their bull of ANATHEMA against those who would not follow them in their various innovations and schemes. Thus it would seem that it was Latinism which broke off from the Greek Oriental Church and not the latter from Rome. Ergo, it is the Roman Church which has to be regarded not only as guilty of a schism but of rank heresy in the eyes of every impartial Christian acquainted with history. Hence, also, it is the Greek Oriental Church which is the "Mother and Mistress" of all other Christian Churches—if any can claim the title. Assumption of authority is no proof of it. As to the rules of life taught by Jesus, if the Roman Church had ever accepted them, surely she would never have invented the infamy called the Inquisi-

tion; nor would she have slaughtered, in her religious fury and in the name of her God, nearly 50,000,000 of human creatures ("heretics") since she came to power. As to her rules and ethics, she may pretend to teach people to "forgive their enemies from their hearts," but she takes good care never to do so herself. Nor can Christian endurance or "renunciation of self" ever reach the grandeur in practice of the Buddhist and Hindu devotee. This is matter of history too. Meanwhile, "God the Father," if this person could be conveniently consulted, would surely prefer a little less "lip-love" for himself, and a little more heartfelt sympathy for Humanity in general, and its suffering hosts in particular. "Little Sisters" and Big "Christian Brothers" do frequently more mischief than good, especially the "Nursing Sisters," as some recent cases can show.

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The greater "inwardness" of Buddhism than of Christianity is brought out in Prof. James B. Pratt's article in *The Visva-Bharati Quarterly* (February-April, 1937).

The highest values of life Buddhism finds in that inward blessedness, that spiritual freedom, that imperturbability and high confidence, which no external conditions can confer or take away, and which is to be realized only within the heart.

Referring to the Buddha's often having spent hours alone in the forest, causing the power of benevolence which filled his mind to extend in every direction throughout the world, Professor Pratt remarks that he can so easily imagine many an efficient and very modern apostle of the Social Gospel and the Community Church ridiculing this Oriental emphasis upon meditation. "What's the use of such waste of time? Why not get out, instead, and do something for somebody?"

Efficiency in the service of others is very valuable. But the ultimate sources of such service, if it is to be more than mere prudent egoism, must be found at last in the good-will of the heart. "Out of the heart are the issues of life," as both the Buddha and the Old Testament were aware; when the heart runs dry, the soup-kitchens are likely to do the same. There is no small danger that our western movements for efficient service and social morality may become shallow and materialistic. Shallow, if they leave out of consideration the highest good—the inner development of the individuals who make up society; materialistic, if they stress the external conditions of life, its comforts and possessions, rather than the ethical aspect of the will and the nourishment and discipline of the heart.

## THOUGHTS ON KARMA

[This article was first printed by Mr. Judge in *The Path* for August, 1892, Vol. VII, p. 157.—Eds.]

Every day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed". It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall

come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in moulding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So to-day, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the

## QUESTIONS | ANSWERED

"Let us compare all things, and putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H.F.B.

चित्रं वदतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।  
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिञ्चसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. Should not the regular assignments at a Study Class, such as the First Item of *The Secret Doctrine*, or the three Fundamental Propositions, be made simpler? Bringing in terms that newcomers know nothing about, is it not likely to bewilder and deter?

Ans. No categorical answer can be given since there are two sides to the matter. On the one hand it is certainly not wise to speak so learnedly and technically at a public meeting that only a few elect among the audience can grasp head or tail of the discourse, but on the other hand Theosophical "baby talk" will not stimulate and inspire to further action. It is no help to the growing child when the fond adult talks down to it, and it is no help when Theosophical speakers make things so easy and effortless for the growing student that desire for effort dies of inanition. The mind may even be stimulated to further questioning by something mentioned only in passing, or deliberately left unexplained. For example, the "fifth race" spoken of in the First Item may stir up enquiry about the sequence of humanity's evolution and provoke some recognition of a vaster horizon than the life story of the petty nations of to-day and yesterday given by our history books. Any one who is ready to take the next step as a student realizes the utter impossibility of understanding wholly the Fundamental Propositions. There must always be something left to stretch forward to, like the bunch of carrots in the old fable, held just out of reach of the donkey's nose, as he draws the cart onward. The measure of our power to gauge the needs of the audience and to balance our presentation therewith, will depend upon two things; first, on our own grasp of the philosophy, for superficial knowledge more easily masquerades in a parrot-like learning; and secondly, the degree of inner heart equipoise attained, which is the key to the situation.

Q. What happens if the soul has finished with Devachan, and there is no suitable family into which it can incarnate?

Ans. Let us remember that everything that happens is under law. The cycle of consciousness and the cycle of matter meet in due course just as the coming of spring and the germination of the seed coincide. We can and do displace the balance of external nature by forcing plants and livestock, and we also can and do displace most terribly the balance of invisible nature by methods of birth prevention that deprive the ego of its body just at the point of physical formation. A price has to be paid for any disturbance of the natural law, even though the deprivation of its bodily instrument comes justly under Karma to the soul.

There appears, however, to be a false premise behind the question. The personality and environment of one life are not merely the continuation of the previous aggregation. The soul only shows a small portion of itself through any one personality. It has a vast and varied storehouse of "mental deposits" on which it can draw. If there is no family, no fitting instrument for the expression of the same line of tendencies as in its last existence, it has others gathered from the far past with which it may work. Even in one life we can see how an obstacle in one direction may turn the activity towards the expression of different potentialities. The history of biography has many examples, painters or playwrights whose original bent for active service, at sea or elsewhere, has been cut short by accident or physical handicap, or successful business men who have developed some dormant talent after retirement, and similar cases.

The error that treats the compounded personality as the real permanent being, passing from life to life, is too common among many who claim to believe in reincarnation. It raises difficulties where none exist, and gives a false idea to those who have only reached the stage of mere enquiry. If we steep ourselves in the higher view-point of the soul, until it becomes the background of our thinking, it will simplify life's problems, and give a sounder basis for action.

[The reader's and especially the questioner's attention is drawn to a reprint of Mr. Judge's article on "Karma" which follows.—Eds.]



way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviours for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and smash the glass. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

"From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical", and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The "environment" is the body, with the

mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls "mental deposits". These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no storage there nor means of connecting with the next earth-life; the division known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing—as a general rule—for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *Prana*, *Kama*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horse-power, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted "mental deposits", or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit another set of "mental deposits" to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, to so live and think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

## NECESSITY OR LUXURY?

Those who have given their lives to the service of Theosophy and are sincerely endeavouring to lend a helping hand to newcomers and young students are confronted with one serious difficulty. Their very sincerity and earnestness, their serious and persistent endeavour, their consistent attitude to life and its varied situations are forces which attract other men to gain for themselves what these possess. "There is something you have which I want", says a new enthusiast. When he is told that that something is within the reach of all earnest men who are willing to study, to practise and to sacrifice; that Theosophy is not the exclusive property of the chosen few but is meant for all, the newcomer is fired with such ardour as arouses all his noble qualities.

Having ascertained the first steps on the ladder of Theosophic evolution he proceeds to buy books and begin his reading. The very first contact with the Science of Life reveals to him a new vista, like unto the man who has been ascending a mountain and suddenly, halting and turning round, sees a new panorama lying in front of him. It is the same and yet it is different. Reading necessarily leads him to apply the tenets of the Science to his personal conditions. This, in its turn, produces fresh changes. Full of his new points of view, arising out of his new attitude to life and to the world, he is surcharged with the strong desire to give what he has obtained to others. "No propagandist as a new propagandist"—it is said, and there is truth in that statement.

After a while the new recruit suffers from a reaction: His progress is not fast enough; there are pertinent questions, *his* questions, which Theosophy does not answer—perhaps cannot answer; his abnormality is exceptional and exoteric Theosophy is not sufficient for him; why is he not being taught the co-relation of colour and sound, the true science of numbers and stars, the methods of fast development and quick growth of psychic powers; and so on and so forth. When told of the important facts of Nature's unerring laws and their flawless working, when reminded that he, like all others is part of Nature, guided by those laws, which operate in and through him without a mistake, he fails to perceive the truth thereof. Without meaning to assume that attitude he shows forth his inherent tendency of belief that while all that is true of all others, in some mysterious way he himself is an exception to it all.

Unless Theosophy becomes for us an uttermost necessity of life, fluctuating moods are bound to

disturb us and cause depression, doubt and despair. With and for many, Theosophy has not become an absolute necessity of life, like food, like air, like sleep. It is a hobby with some, like collecting old postage stamps, or a luxury with others, like going to a theatre.

Our civilization brings us up by peculiar methods and these express themselves in strange mannerisms of mind and morals. Our own inherent evolutionary limitations are obstacles formidable enough, but to these are being added by our modern civilization new ones; we suffer from the lack of knowledge as a natural result of our stage of evolution, but in addition we suffer from the acquisition of false notions, the accretions of fictitious ideas, the obsessions of superstitious credulity and crude beliefs. What is true of our bodily nature is equally true of our inner nature. In all conscience, on account of past misdemeanours, we inherit physical bodies which are far from perfect; but further we are branded and tainted with the taints which our materialistic culture has put upon us. So we pamper our bodies till they become addicted to strange habits. False and impure diet, unsuitable exercise, nerve-wrecking habits act as further impediments to a body already suffering from the sins of the Dark Age of ignorance in which we are born.

People are very anxious to get rid of their physical ailments and to enjoy robust and vital health. To this end many are the formularies practised and varied are the programmes followed—but these avail not. It is not recognized that a somewhat simple proposition is involved in all this. When we have fully understood the difference between the necessity of being well and the luxury of feeling well, the duty to others involved in our maintaining good health as opposed to the right of our own nature to feel for ourselves its ruddy glow, we are on the high road to a correct solution of the problem. In this, as in all other affairs, the motive-force brings its own sure reaction and the Law of Brotherhood works in the sphere of health and disease as everywhere else.

Thus there are two factors which every newcomer to Theosophy has to bear in mind: first, Theosophy must become an absolute necessity to him; second, the health, physical, psychic, moral and mental which must inevitably result, will depend on the motive-power which energizes him into the conviction that Theosophy is a necessity.

The difference between those who live to eat and those who eat to live persists in superphysical regions of life. Do we study, serve and sacrifice so that we may feel the glow of life and enjoy the

## HAVE ANIMALS SOULS?

### III

[The third and last instalment of this article from the pen of Madame Blavatsky first appeared in *The Theosophist* for March 1886, Vol. VII, p. 348.—EDS.]

"O Philosophy, thou guide of life, and discoverer of virtue!"—CICERO.

"Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom."—PLINY.

The destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is a Force."

"It is well established that the soul of the animal" says their echo De Mirville,—"*was produced by the earth, for this is Biblical. All the living and moving souls (nephesh or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; i.e., from its immaterial force, as all forces are . . . those of the sea, of the air, etc., all of which are those Elementary Principalities (principautés élémentaires) of which we have spoken elsewhere.*"\*

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; Christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force",—he says—that "we are asked to annihilate, the most substantial force on earth, called *animal soul*", which, according to the Reverend Father Ventura, is † "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth".‡

But what is this Force? George Cuvier and Flourens the academician tell us its secret.

"The form or the force of the bodies", (form means soul in this case, let us remember,) the former

writes,—"*is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally.*" To this Flourens observes: "In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form."\*

"Being", as De Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality", † it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality*", he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar.

"For him", says De Mirville, "resurrection ‡ is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates."

In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable, . . . and I find that nothing is better fitted to prove our own immortal nature."§

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this

\* *Longevity*, pp. 49 and 52.

† *Resurrections*, p. 621.

‡ The occultists call it "transformation" during a series of lives and the final *nirvanic* Resurrection.

§ Leibnitz. *Opera philos.* etc.

\* *Esprits*, 2m. mem. Ch. XII. *Cosmolatrie*.

† *Ibid.*

‡ *Esprits*—p. 158.

subject. To sum up his ideas, he says that

the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it, etc.\*

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesia* † or the "New Birth", which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws".‡

"The animals", he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with respect, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it ... as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states§ ... And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can neither be divided, nor decomposed, nor yet annihilated. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man"...

Our modern school of biologists has arrived at the theory of "automaton-man", but its disciples may be left to their own devices and conclusions.

\*See Vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

†From two Greek words—to be born and reborn again.

‡See Vol. II *Palingenesia*. Also, De Mirville's *Resurrections*.

§We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have ever denied, on *Biblical authority, an immortal soul to any animal*, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the Old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers". Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (*Romans* viii. 16, 17) that "The spirit *itself*" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God", and "if children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:—

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed." (v. 18)

The "glory" we maintain, is no "new Jeru-

saalem", the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God", for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "Satan came also" (See Job) or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over the world? \* Such "manifestation" is promised at the end of every *Manvantara* † or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round". ‡ But the main question with which we are concerned is not at present whether the Christian or the Hindu

\* See Isis, Vol. I.

† What was really meant by the "sons of God" in antiquity is now demonstrated fully in the SECRET DOCTRINE in its Part I (on the Archaic Period)—now nearly ready.

‡ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each *Manvantara*, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the *Vedas* ... as soon as a *Manvantara* commences these laws are promulgated ... and become binding ... to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtacar*. They are also designated '*Sadachar*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, Annotations, pp. 146, 147.

theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God". Because, as St. Paul explains:—

"The creature *itself* (*ipsa*) also shall be delivered from the bondage of corruption", which is to say that the seed or the indestructible animal soul, which does not reach *Devachan* while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms to end, animal as well as man, "in the glorious liberty of the children of God" (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

"We know ("we", the Initiates) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now." (v. 22).\*

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now", is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:—

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23) Yes, it is we, men, who have the "first-fruits of the Spirit", or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (*Manas*), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanian form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great

\* ... *ingemiscit et parturit usque adhuc* in the original Latin translation.

Apostle whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption", or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures", spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For", says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*."\* But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!), *i.e.*, the sun, the moon, the stars, the earth, etc. etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are overruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles,

St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul's dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

"We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente*, not *anima*, "Soul")—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so."†

Unfortunately we do, and fail most ingloriously in this desire for "emigration" to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its "groans about the delay made for its emigration" into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul's noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

\* Cornelius, edit. Pelagaud, 1 ix, p. 114.

† *Homélie XIV Sur l'Épître aux Romains.*

## THE DEEPENING OF LOYALTY

Loyalty is a sum, not a fraction. In things spiritual loyalty cannot be divided. None can serve God and Mammon at the same time. But the test does not come openly, nor in so simple a form. In the student's first few years of contact with the philosophy of Theosophy he comes across other teachings that have glamour, other teachers who dazzle him with a show of their lower *iddhis*. It is a test of his strength. Subtle thoughts arise in his mind of studying Theosophy and of yet following a mortal Guru acclaimed high or holy. Caught in this delusion, the student sometimes barter his inheritance for a mess of pottage, and divides his allegiance to the Highest with that which is often mediumistic and psychically unclean.

This obvious defection comes mainly through ignorance. The meaning of loyalty is not understood, the *de facto* existence of the Masters is not recognized. For such an one, the Declaration remains mere words on paper. And yet that document exhales the life-breath of the Movement. Impersonality is its key-note; service and sacrifice are the logical applications of its message of brotherhood and fundamental unity. But behind all these, sustaining them and making the edifice strong and noble, is the undercurrent of loyalty. There is not a sentence but gains added import in the light of that quality. In the beginning, the impersonality of the Declaration puzzles. The newcomer wants personalities to worship just because he himself is intensely personal. He substitutes the Masters for God, Theosophy for his dogmatic creed, *The Ocean of Theosophy* for his *Koran* and abandons neither his attitude of propitiation nor his pathetic servility. He forgets that loyalty without knowledge is fanaticism, blind and sterile; and that loyalty without perception is a bubble that will not survive the slightest prick.

The difference between loyalty to mundane teachers and loyalty to the Founders of the Theosophical Movement is one of quality. When the student lights his lamp at the Masters' flame, he feels the strength of devotion surge up within him. Its potency cannot be denied, and once it is firmly established, it will ultimately force him to face his own soul. The time comes when the student deliberately places his devotion on record, be it in writing or mentally. By so doing, he brings about certain results. He deliberately chooses a mode of life which he promises himself will colour all his actions. Karma, which was hitherto acting in a general manner, now acts more swiftly and precipitates effects in a greater measure. This is so not because something miraculous has happened, but because the student's changed attitude furnishes a focal point

through which Karma can act. The heat thus engendered is the direct outcome of true loyalty. It is the heating agent applied to the student in the crucible of life. It brings out the best and the worst in him. So potent is the effect of becoming loyal even in the abstract that life changes its very timbre and pitch; existence becomes more purposeful. The very opposite effects result when homage is paid to strange gods and self-styled gurus, the reason being that attachment to the fallible and the mortal can never arouse the immortal and the divine.

True loyalty is therefore a seedling that springs up only in the heart of the faithful disciple. It represents the capital in his life-ledger. The beginner is a Sudra working and toiling to amass that capital. The student, like the Vaishya, trades his other wares to acquire it. The Chela-Kshatrya fights for its preservation in himself and others. The Brahmin Twice-born, the Narjol, he of the aristocracy of the Soul, points to others the way to its acquisition and use. Without devotion to H. P. B. and to her Masters, the Theosophical Movement must remain a club of intellectuals formed for the study of metaphysics and occult lore. The history of the Movement shows the failure or the success of students measured by the quality of their loyalty. Some have taken the husk for the kernel and worshipped their organization; others have sought other "masters" who had promised quicker results. Their loyalty was a shifting quantity, rising and falling with the measure of their own visible progress. In this regard especially, the present-day student derives great help from the fruits of Robert Crosbie's efforts. The Declaration of the U.L.T. was intended to be and is a help, and stands to-day as the emblem of hope for the future. It shows that true loyalty can be nurtured by promulgation of the Masters' philosophy, by exemplification of Theosophical principles in practice and by a truer realisation of the Self. This is the work of each member as a unit and the extent of his success is to be measured by the strength of his loyalty to the Masters. With the personality thus kept in abeyance, true loyalty can sift the good from the bad, can drive "the worthless husks from out the golden grain, the refuse from the flour".

It is said that the disciple's life is a series of progressive awakenings. His loyalty becomes progressive too and expands *pari passu* with his awakenings. Its import deepens with study, its potency widens with service. The loyal student becomes bound in brotherly bonds with other students as loyal as himself. Far apart though such students be, they represent collectively the band of the faithful, who, loyal to the Founders' programme, have offered themselves as candidates for woe throughout the coming cycles, and are builders of joy as members of a deathless spiritual Family.

latter hindrance is overcome, where is the "miracle" of *thought transference*, at whatever distance?

The correspondence in the "Letter-Box" shows that many have been conducting tests of telepathy with other individuals. In tests conducted with the sender and the guesser in the same room, remarkable results were obtained by two ladies, each of whom by turns concentrated on sending mentally a picture or a diagram to the other, the recipient drawing on paper the image received. One sent a picture of a Swiss chalet; the receiver started to draw the outline before getting the idea; then said: "It is a chalet." A picture of "Big Ben" was transmitted and, without getting the idea of what it represented, the receiver drew the outline with the circle representing the clock in the conical top. In one of the most striking of their tests the transmitter, trying to concentrate on the form of a rabbit, became uncertain what a rabbit did with its paws; she was still considering this when the receiver exclaimed, "I cannot get anything except a waving claw!"

Two other ladies, living respectively in Sydney and in Melbourne, conducted very careful telepathic tests over a period of several months. The number of correct exchanges, small at first, is reported to have become amazingly high towards the end of the tests, of which strict charts were kept. The tests were synchronized, and for five minutes each morning one "sent" while the other "received"; then for the next five minutes the former sender "received" while the other "sent". Every day for four days one friend sent the thought of a red rose. The chart showed that the first day her friend was all wrong; the second day she put down the colour red; the third day she put down a rose that seemed pinkish; the fourth day she recorded "red rose".

It is one thing, however, in the interest of impersonal scientific investigation, to test one's ability to catch the reflection of a thought in another's mind, with that other's consent and co-operation; it is quite another to impose one's thought upon another to make that other perform any action, however desirable. Several of the phenomena reported by correspondents bring out the dangers of the development of psychic powers on the one hand and of passivity on the other. Thus one correspondent mentions sending "one of my mental calls" asking a friend to ring him up, and having her respond soon afterwards, reporting that she had a strong impulse to ring him. The same individual, apparently with no misgivings, had been concentrating on chance passers-by to make them turn

their heads at his will. Another reports a forceful thought sent by a friend having compelled her, though she vainly resisted, to send that distant friend a particular book.

All psychic phenomena are of two main classes, those produced deliberately and at will and those which occur sporadically and without volition. The former are safe only in the hands of pure and utterly unselfish persons who possess accurate knowledge of the psycho-physiological constitution of man and of the laws of nature—knowledge which cannot be altogether empirically acquired by the untrained. The latter depend upon a native or acquired sensitiveness and passivity which, if encouraged, may well develop into the dangerous disease of mediumship.

The correspondence brings out several striking cases of non-voluntary telepathy. Thus a young man and his sweetheart conceived independently an identical plot for a story competition, paralleled, as it subsequently developed, by an actual happening recounted later to the young man by his father. In another case a ship's officer, while on watch between 4 and 6 a.m. on a certain morning, suddenly got the idea for a story of a collision between two vessels caused by the blasts on their whistles coinciding. A disastrous collision, he later learned, had occurred at just that time, and it was suggested in court that the blasts on the ships' whistles had coincided.

Non-voluntary telepathic impressions, in fact, are among the commonest of psychic phenomena and involve most human beings, including students of Theosophy. It goes without saying that no sincere Theosophical student will deliberately use the power of suggestion to impress another's mind, but any student is liable to be impressed and psychologized by others, however unconsciously to himself or to them, the law of consubstantiality determining in general the nature of the impression received. Positiveness and a careful watch upon what thoughts one admits to one's mind are necessary at all times.

If *John O' London's* test proves once more that the reading of another's mind is possible, it will add its testimony to the existence in man of a mind which is not wholly dependent upon a brain and to the existence of a medium through which the influencing thought may be sent. But will the investigators admit these logical corollaries of the proposition that telepathy does occur?



# THE THEOSOPHICAL MOVEMENT

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## FOR THEOSOPHICAL STUDENTS SOME LESSONS IN CHARACTER BUILDING

From time to time H. P. B. wrote articles rooted in current events of her time affecting her and her mission.

Such articles have not only an historical value which aids the student to grasp facts and happenings in the annals of the Theosophical Movement of the 19th-20th century, they also give him practical lessons in the building of his own character. One of the useful services rendered by Theosophical history consists in its bringing home to us, in the present cycle, a basis for our own action. Such an article is the following; to grasp its historical significance the student should familiarize himself with the events which made it necessary for one of the Masters to precipitate a letter to Colonel H. S. Olcott on the 7th of August 1888 and for H. P. B. to pen a trenchant article "A Puzzle from Adyar" in *Lucifer* for August 1889 (Vol. IV, p. 506). In the former the Mahatma K. H. said: "You have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others. Just now—on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard."

Twelve months later H. P. B.'s article contained the following:

"What does 'loyalty to Adyar' mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the two (not one Founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar?.... It is pure nonsense to say that "H. P. B.... is loyal to the Theosophical Society and to Adyar (!)". H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood.... Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of loyalty of that society to the CAUSE. Let it break away from the original

lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H. P. B. calling the T. S. *disloyal*, will shake it off like dust from her feet."

Keeping the above in mind the student of today should read the following article from *Lucifer*, Vol. IV, page 265, June 1889, and he will profit greatly if he will think kindly and thankfully of those members of the T. S. to whom it was dedicated by H. P. B. for the lessons of the article we owe to their errors:—

### "IT'S THE CAT!"

(Dedicated to those Members of the T. S. whom the cap may fit.)

"Let ignominy brand thy hated name;  
Let modest matrons at thy mention start;  
And blushing virgins when they read our annals  
Skip o'er the guilty page that holds thy legend,  
And blots the noble work...."

—SHAKESPEARE  
An excuse is worse and more terrible than a lie;  
for an excuse is a lie guarded.

—POPE

"The woman gave me of the tree, and I did eat", said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been "worse than a lie" according to Pope, yet, in truth—it was not one. LIE was not born with the first man or woman either. The Lie is the product of later civilization, the legitimate child of SELFISHNESS—ready to sacrifice to itself the whole of mankind—and of HYPOCRISY, often born of fear. The original sin for which, agreeably to the orthodox Sunday School teaching, the whole world was cursed, drowned, and went unforgiven till the year 1 A.D.—is not the greatest sin. The descendants of Adam improving upon their grandsire's transgression, invented lie and added to it excuse and prevarication. "It's the cat" is a saying that may have originated with the antediluvians, whenever an *actual sin* had been com-

mitted and a scapegoat was needed. But it required the postdiluvians to father on the "cat" even that which had never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No "shame on us", but :

"Hail to the policy that first began  
To temper with the heart to hide its thoughts",

is the world's motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i.e.*, uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it:—"shifting off a sin from a diseased on to a healthy head". Oh *lie*—legion is thy name! Fibs and lies are now the cryptogamic excrescences on the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mold and smut on both the soil of moral life and that of physical nature. Oh, for that righteous tongue:—

"That will not sell its honesty, or tell a lie!"

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies—the latter often followed by moral and physical ruin—mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations, due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official *scape-goat*—H. P. Blavatsky.

It has become a matter of frequent occurrence of late, to find in serious articles upon scientific subjects the name of "Esoteric Buddhism" mentioned, and oftener still that of "Mme. Blavatsky" taken in vain. The latter circumstance is really very, *very* considerate, and—in one sense at any rate—*overwhelmingly* flattering!

To find one's humble name collated with those of Sir Monier-Monier-Williams K.C.I.E. and Professor Bastian is an honour, indeed. When, for instance, the *great* Oxford lecturer chooses to make

a few big and bold slashes into fact and truth—no doubt to please his pious audience—and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld from the multitudes,—what happens? Forthwith, "Esoteric Buddhism" receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement *sortie* against "Blavatsky" & Co. is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. "Our Ancestors have saved Rome!" they cackle, "let us save the British Empire from these *pretenders* to Buddhist knowledge!" Again: a lucky "correspondent" gets admittance into the sanctum of Professor Bastian. The German ethnologist, "dressed like an alchemist of the middle ages" and smiling at "questions concerning the *trances* of famous Fakirs", proceeds to inform the interviewer that such trances never last more than "from five to six hours". This—the alchemist-like dress, we suppose, helping to bring about a happy association of ideas—leads *presto*, in the American "Sabbath-breaking paper", to a stern rebuke to our address. We read on the following day:—

The famous Fakirs...however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.

Very well. And yet Professor Bastian, all the "correspondents" to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of *fact* and *truth*. Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as *Fakirs*—the latter appellation being strictly limited and belonging only to *Mussulman* devotees. We doubt, still more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon that Yogis and these same "Fakirs", remain in deep, death-like trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well authenticated history, to need substantiation. When "correspondents" will have learned the meaning, as well as the spelling of the term *dhyana*—which the said "correspondent" writes *diana*—we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the "Innocents Abroad" in the realm of the far Orient, the blind led by the blind,

and theosophical charity extends even to critics and hereditary foes.

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the "Innocents" lost in the theosophical labyrinths, publish their own harmless fibs—"slight expansions of truth" somebody called them—they also often supplement them by the wicked and malicious falsehoods of casual correspondents—ex-members of the T. S. and their friends generally. These falsehoods generated in, and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mahomed's coffin in the emptiness of rootless space, and so are a *denial* in themselves, yet they are so maliciously interspersed with hideous lies built on popular and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society. How terribly malicious and revengeful some of these enemies are, is evidenced by the fact that certain of them do not hesitate to perform a moral *hari-kari* upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard—or *trying*, at all events, to hit—those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a *truth* told—never! Prevented from disproving that truth, for good reasons, their hatred is kindled—for we hate only what *we fear*. Thus they will *invent a lie*, cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, "It's the cat, the ca-a-t, the ca-a-at!"...

Success in such a policy depends, you see, on temperament and—*impudence*. We have a friend, who will never go to the trouble of persuading anyone to believe him on his "aye" or his "nay". But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, "You know well *I am too impudent to lie!*" There is a great psychological truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearlessness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a

vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one's duty, to confess one's mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually "the cat".

Now the Theosophical Society has its own special, so to speak, its "family cat", on which are heaped all the past, present and future iniquities of its Fellows. Whether an F. T. S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: *presto* comes the cry—whether in Europe, Asia, America or elsewhere—*It's the cat*. Look at this F. T. S.; he is writhing in the pangs of balked ambition. His desire to reign supreme over his fellow members is frustrated; and finding himself disappointed—it is on the "cat" that he is now venting his wrath. "The grapes are sour", he declares, because "the cat" would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has "worn itself *too thin*". Behold that other "star" of Theosophy, smarting under another kind of grievance—unnamed, because unnamable. Hatred—"till one be lost for ever"—rages in this *brotherly* heart. Pouncing like a bird of prey upon its chosen victim—which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop—the would-be avenger of his own imaginary wrongs remains utterly blind to the fact, that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the "cat" has nine lives, good friend, and will ever fall on to its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief—very harmless and innocent *per se*—in the existence of very wise and holy personages, whom some call their MASTERS, while others refer to them as "Mahatmas".

Now, these may or may not actually exist—(we say they do); they may or may not be as wise, or possess altogether the wonderful powers ascribed to, and claimed for them. All this is a question of *personal knowledge*—or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis

and Mahatmas, and who feel as certain of their existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on any one unwilling to accept it, let him be a layman or a theosophist. The attempt was foolishly made a few years back in all truth and sincerity, and—it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe, that the once almost irresistible desire to bring the actual truth home to some who needed *living ideals* the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore, into that of broad daylight.

The wise warning:—

“Give not that which is holy to the dogs,

Neither cast ye your pearls before swine—”

is now impressed in letters of fire on the heart of those guilty of having made of the “Masters” public property. Thus the wisdom of the Hindo-Buddhist allegorical teaching which says, “There can be no Mahatmas, no Arhats, during the *Kali yuga*”, is vindicated. That *which is not believed in, does not exist*. Arhats and Mahatmas having been declared by the majority of Western people as non-existent, as a *fabrication*—do not exist for the unbelievers.

“The Great Pan is dead!” wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new “God”. Fools, both, who little suspected that *Pan*—the “All Nature”—could not die. That that which *had* died was only their fiction, the horned monster with the legs of a goat, the “god” of shepherds and of priests who lived upon the popular superstition, and made profit of the PAN of *their own making*. TRUTH can never die.

We greatly rejoice in thinking that the “Mahatmas” of those who sought to build their own ephemeral reputation upon them and tried to stick them as a peacock’s feather in their hats—are also dead.

The “adepts” of wild hallucinations, and too wide-awake, ambitious purposes; the Hindu sages 1,000 years old; the “mysterious strangers”, and the *tutti quanti* transformed into convenient pegs whereon to hang—one, “orders” inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image from the astral light—are now as dead as the “God Pan”, or the proverbial door-nail. They have vanished into thin air as all unclean “hoaxes” must. Those who invented the “Mahatmas” 1,000 years old, seeing the *hoax* will not pay, may well say they “have recovered from the fascination and taken their proper stand”. And these are *welcome* and *sure* “to come out and turn upon all *their dupes* the vials of *their sarcasm*”, though *it will never be the last act of their “life’s drama”*. For the *true*, the *genuine* “Masters”, whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any “opportunist”, whether inside or outside of the T. S. It is only the *Pans* of the modern nymphs and the *Luperci*, the greedy priests of the Arcadian god, who are, let us hope—dead and buried.

This cry, “it is the cat!” will end by making the Theosophical Society’s “scape-goat” quite proud. It has already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness, that generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

“Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.”

Dear, kind enemies of the “Tartarian tartar” how hard you do work to add to her eminence and greatness, to be sure!

## CAGLIOSTRO

[From time to time appear in the public press articles which go to deprecate the character and status of Cagliostro. From the pen of one Carel Hautman has appeared such a contribution in the *Hindu of Madras*, and there is also a rehash of old gossip in the June *Britannia and Eve*.

Theosophical students estimate Cagliostro differently. Below we reprint two articles—one from *Lucifer*, Vol. V, p. 389, for January 1890, by H.P.B.; the second was first printed by Mr. Judge in his *The Path*, Vol. V, p. 211, for October 1890.

Mr. Geoffrey West wrote in *The Aryan Path* (April 1934) on this occultist to which article our readers' attention is drawn.—Eds.]

## WAS CAGLIOSTRO A CHARLATAN?

To send the injured unredressed away,  
How great soe'er the offender, and the wrong'd  
Howe'er obscure, is wicked, weak and vile—  
Degrades, defiles, and should dethrone a king.

—SMOLLETT

The mention of Cagliostro's name produces a twofold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt. People are unable to understand that this "enchanter and magician" (read "Charlatan") could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him a brother Mason say, that (like Prince Bismarck and some Theosophists) "Cagliostro might well be said to be the best abused and most hated man in Europe." Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about "Guiseppe Balsamo" in his supposed native land; and it was from these copious notes that the author of *Faust* wrote his play "The Great Kophtha."

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the *imprimatur* of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Guiseppe Balsamo, which, when rendered by cabalistic methods, means "He who was sent", or "The Given", also "Lord of the Sun", shows that such was not his real patronymic. As Kenneth R. H. Mackenzie, F.T.S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whoever then, may have been Cagliostro's parents, their name was not "Balsamo." So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, "a great Hermetic Eastern Sage" or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name. But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro,—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and *protégé* of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. "Is it possible, then," pertinently asks Mackenzie, "that a man of such engaging manners could have been the lying impostor his enemies endeavoured to prove him?"

The chief cause of his life-troubles was his marriage with Lorenza Feliciani, a tool of the Jesuits; and two minor causes his extreme good-nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and *posthumous* reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church.

Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the "Good Brotherhood of Castiglione," as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, "he who is not *with us* is *against us*," and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even to-day accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded *the orders of those whom he served*. But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this "cunning impostor" is tried and condemned—by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to life-long imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds, so that they had to beg their way through Piedmont and Geneva. Kenneth Mackenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. "He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and

his appearance as an advocate of revolutionary principles has no basis in fact." He was simply an Occultist and a Mason, and as such he was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by life-long imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the "principles" in man, of "God" dwelling in man—as a potentiality *in actu* (the "Higher Self")—and in every living thing and even atom—as a potentiality *in posse*, and that he served the Masters of a Fraternity he *would not* name because on account of his pledge *he could not*. His letter to the new mystical but rather motley Brotherhood the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the *Loges des Amis Réunis*, based on the principles of Martinism,<sup>1</sup> and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and *theosophical* Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the *Royal Masonic Cyclopædia* says on the subject:—

On the 15 February 1785 the Lodge of Philalethes in solemn Section, with Lavalette de Langes, royal treasurer; Tassin, the banker; and Tassin, an officer in the royal service; opened a Fraternal Convention, at Paris...Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of Magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers-general, and notably two London names,—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Count de Cagliostro, and Mesmer 'the inventor' as Thory describes him (*Acta Latomorum*, vol. ii. p. 95), 'of the doctrine of magnetism!' Surely such an able set of men to set the world to rights, as France never saw before or since!

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the *Philalethes* consent to have its archives consigned to the flames, which were his conditions *sine qua non*. It is strange that his

<sup>1</sup> The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

answer to that Lodge should be regarded by Brother K. R. H. Mackenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:—

... "The unknown grand Master of true Masonry has cast his eyes upon the Philaletheans... Touched by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the Unknown Great Master, to prove to them the existence of one God—the basis of their faith; the original dignity of man; his powers and destiny... It is by deeds and facts, by the testimony of the senses, that they will know GOD, MAN and the intermediary spiritual beings (principles) existing between them; of which true Masonry gives the symbols and indicates the real road. Let, them, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the Sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith (based on knowledge), not into that of Scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected".

In the Occult phraseology of certain Occultists "Father, Son and Angels" stood for the compound symbol of physical, and astro-Spiritual MAN.<sup>1</sup> John G. Gichtel (end of XVIIIth cent.), the ardent lover of Boehme, the Seer of whom St. Martin relates that he was married "to the heavenly Sophia," the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their "senses", "God, man and the intermediary Spiritual beings", that exist between God (*Atma*), and Man (the *Ego*). Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it in consequence of a love of forms... Can you elevate yourselves to (your) God and the knowledge of yourselves by the assistance of a Secretary and a Convocation?" etc.<sup>2</sup>

<sup>1</sup> See the *Three Principles* and the *Seven Forms of Nature* by Boehme and fathom their Occult significance, to assure yourself of this.

<sup>2</sup> The statement on the authority of Beswick that Cagliostro was connected with The *Loge des Amis Réunis* under the name of Count Crabionka is not proven. There was a Polish Count of that name at that time in France, a mystic mentioned in Madame de Krüdner's letters which are with the writer's family, and one who belonged, as Beswick says, together with Mesmer and Count St. Germain, to the Lodge of the Philalethes. Where are Lavalette de Langes' Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so-called, several of which were incorporated by Alexander Dumas in his *Mémoires d'un Médecin*, with those prolific variations of truth and fact which so characterize Dumas père's romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian *savant*, Giovanni Sforza, from the private correspondence of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap. This correspondence with Pietro Calandrini, the Great Chancellor of the said Republic begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the "celebrated Count di Cagliostro, who has recently arrived with his wife from Trent *via* Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani... So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him." From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2 January, 1790, just a year after Cagliostro's arrival, it is stated that: "last Sunday secret and extraordinary debates in council took place at the Vatican." It (the council) consisted of the State Secretary and Antonelli, Pillotta and Campanelli, Monsignor Figgerenti performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe Maurijio. The Count is incarcerated in Fort St. Angelo, the Countess in the Convent of St. Apollonia, and the monk in the prison of Araceli. That monk, who calls himself 'Father Swizzero', is regarded as a confederate of the famous magician. In the number

of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, 'The Three Sisters'. The object of this work is 'to pulverize certain three high-born individuals.'

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the "three sisters" standing symbolically for the three "Principles" in their duplex symbolism. On the plane of occult chemistry they "pulverize" the triple ingredient used in the process of the transmutation of metals; on the plane of Spirituality they reduce to a state of pulverization the three "lower" *personal* "principles" in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous "wizard" has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th 1791 he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an "Illuminate", an "Enchanter" occupied with unlawful studies; he was also accused of deriding the *holy* Faith, of doing harm to society, of possessing himself by *means unknown* of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the "arch heretic's" documents, diplomas from foreign Courts and Societies, Masonic regalias and *family relics* were solemnly burned by the public hangmen in the *Piazza della Minerva*, before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the *Maçonnerie Egyptienne*, which thus can no longer serve as a witness in favour of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the

Cardinal Secretary a *word* instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of St. Leo, and that the whole transaction should be conducted in great secrecy. The monk Swizzero was condemned to ten years' imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

But what was the Castle of St. Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the "Castle" in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box after which the jailors pulled him up "with the rapidity of the wind." On April 23rd 1792 Giuseppe Balsamo—if so we must call him—ascended *heavenward* in the criminal's box, incarcerated in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular *stiletto*, as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, and brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luigi Angiolini, a Tuscan diplomat, writes as follows: "At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Cæsar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semironi had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property. The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay...."

But yet—a query! Was Cagliostro dead and buried in 1792, at St. Leo? And if so, why should



the custodians at the Castle of St. Angelo, of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and "died"? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

"Why" asks Bottini, "if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?"

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, "He saved others; himself he cannot save.... let him now come down from the cross, and we will believe....."

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

ces to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed impostor. The Prince produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent for Cagliostro, and the jug of liquid was taken

## THE BHAGAVAD GITA

### A NEW PUBLICATION

The well-known publisher of mystical and occult literature, John M. Watkins of London, has brought out *The Yoga of the Bhagavat Gita*, by Sri Krishna Prem. It contains in a revised form the series of articles which appeared in *The Aryan Path* under the caption "The Song of the Higher Life".

Inquirers ought to read the *Bhagavad Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first.

Such was a commendation of Mr. Judge of

## PROGRESS AND CULTURE

By H. P. B.

[The following article is reprinted from *Lucifer*, Vol VI., p. 441, August 1890.—Eds.]

"Mated with a squalid savage—what to me were sun or clime?"

I, the heir of all the ages, in the foremost files of time—

Not in vain the distance beacons. Forward,  
forward let us range  
Let the great world spin for ever down the  
ringing grooves of change.  
Through the shadow of the globe we sweep into  
the younger day  
Better fifty years of Europe, than a cycle of  
Cathay"

TENNYSON

We, of the century claiming itself as the XIXth of our era, are very proud of our Progress and Civilization—Church and Churchmen attributing both to the advent of Christianity—"Blot Christianity out of the pages of man's history", they say, "and what would his laws have been?—what his civilization?" Aye; "not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel".

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth; to recall the laws of the *holy* Inquisition, *i.e.*, the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply "to purchase the luxuries of Asia by supplying the slave market of the Saracens";<sup>1</sup> and finally the *Christian* laws upheld to this day in England, and called women's *disabilities*, social and political. Moreover, as in the blessed days of our forefathers' ignorance, we meet now with such choice bits of unblushing *blague* as this, "We speak of our civiliz-

ation, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity*" (Rose).

Just so! "our laws and our arts", but neither "our civilization" nor "our freedom". No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (?!) of the Christian woman as compared with her "heathen" sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that "in the whole feudal legislation (of Christendom) women were placed *in a much lower legal position than in the Pagan Empire*"—the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element. It is *Leviticus* not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

Progress, says Carlyle, is "living movement". This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that "living movement". Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at "Woman's Franchise League" meetings, their legitimate share of rights as mothers, wives and citizens, and still attend "divine" service on Sundays—prosecute at best the unprofitable business of boring holes through sea-water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the *Karma* of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every Queen and Empress "by the grace of God". Judean Christianity owes its life to a woman—*une sublime*

<sup>1</sup> *View of the State of Europe during the Middle Ages* by H. H. Hallam, LL.D., F.R.A.S., p. 614. The author adds: "This trade was not peculiar to Venice. In England, it was very common, even after the Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice." And then, in a footnote: "William of Malmsbury accuses the Anglo-Saxon nobility of selling their female servants even when pregnant by them, as slaves to foreigners." This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

*hallucinée*, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article "The Women of Ceylon", we can read the opinion of Principal Donaldson, LL. D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review*.

"It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion. But in the first three centuries I have not been able to see that Christianity had any favourable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity."

How very correct then, the remark of H. H. Gardener, that in the New Testament "the words sister, mother, daughter, and wife, are only names for degradation and dishonour"!

That the above is a fact may be seen in various works, and even in certain *Weeklies*. "Saladin" of the *Agnostic* gives in his last "At Random" eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:—

"Mrs. Mary A. Livermore says: 'The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils'.

"Lecky says: 'Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the fathers'.

"Mrs. Stanton says that holy books and the priesthood teach that 'woman is the author of sin, who [in collusion with the devil] effected the fall of man'.

"Gamble says that in the fourth century holy men gravely argued the question, 'Ought women to be called human beings?'

"But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: 'You are the devil's gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God's image—man'.

"Clement of Alexandria says: 'It brings shame to reflect of what nature woman is'.

"Gregory Thaumaturgus says: 'One man among a thousand may be pure; a woman, never'.

"'Woman is the organ of the devil.'—St. Bernard.

"'Her voice is the hissing of the serpent.'—St. Anthony.

"'Woman is the instrument which the devil uses to get possession of our souls.'—St. Cyprian.

"'Woman is a scorpion.'—St. Bonaventure.

"'The gate of the devil, the road of iniquity.'—St. Jerome.

"'Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace.'—St. John Damascene.

"'Of all wild beasts the most dangerous is woman.'—St. John Chrysostom.

"'Woman has the poison of an asp, the malice of a dragon.'—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should *not* "look up to women, and consider them men's equals"?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or Churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have "seed" in order that it should "bruise under its heel the serpent's head"; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura de Raulica, Serpent-Satan is "one of the fundamental dogmas of the Church, and serves as a basis for Christianity". Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious, and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, "Manu" in hand, to what supremacy and honour the women of ancient Aryavarta had been elevated. The author of the "Women of Ancient Egypt" tells us that "from the earliest time of which we can catch a glimpse, the women of Egypt enjoyed a freedom and independence of which modern nations are only beginning to dream". To quote once more from "At Random":—

"Sir Henry Maine says: 'No society, which preserves any tincture of Christian institutions, is ever likely to restore to married women the personal liberty conferred on them by the Roman Law'.

"The cause of 'Woman's Rights' was championed in Greece five centuries before Christ".

"Helen H. Gardener says: 'When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law'.

"Lecky says: 'In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honour and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass.'

"Sir Henry Maine, in his 'Ancient Law' says that 'the inequality and oppression which related to women disappeared from Pagan laws', and adds: 'the consequence was that the situation of the Roman female became one of great personal and proprietary independence; but Christianity tended somewhat, from the very first, to narrow this remarkable liberty.' He further says that 'the juriconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones.'

"Professor Draper, in his 'Intellectual Development of Europe', gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

"Moncure D. Conway says: 'There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilization regarding women.'

"Neander, the Church historian, says: 'Christianity diminishes the influence of woman.'

Thus, it is amply proved that instead of an "elevated" position, it is a *degraded* one to which Christianity (or rather "Churchianity") has brought woman. Apart from this, woman has sought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman's Rights. In our days of culture and progress, now that it is shown that in *Union* alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a "strike"—let all the champions of women's rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognised by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

But what are really culture and civilization? Dickens' idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised

Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers". No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself. And, as Watts has well said: "A dogmatical spirit inclines a man to be censorious of his neighbours... He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does."

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the *Talmud* in connection with progress and culture, we note some extraordinary articles in *Les Archives Israelites*, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of *men of culture* as F. Crémieux (*Clericalisme et Judaïsme*), A. Franck, a member of the Institute (*Les Juifs et L'Humanité*), and especially an article by Elie Aristide Astruc, "*Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique*", etc.—("Pourquoi nous restons Juifs")—no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, *minus* spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress,

what hope is there left for their coreligionists of other countries?

The article, "Why we remain Jews", is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *nolens volens* Jews, as not one of the existing religions could "satisfy the genius of the nation". "Were we forced to break with Judaism", he argues, "where is that other creed which could guide our lives?" He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, "could the East, the cradle of religions, give us now a true creed? Never!" Then he turns to an analysis of Islamism and Buddhism. The former he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind. Buddhism with its aspirations towards *Nirvana*, considered as the greatest realisation of bliss and "the most abstruse *consciousness of non-being*" (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, *i.e.*, the phenomenon of *non-being* endowed with self-consciousness. Let us rather see the author's analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible "to the free mind of the Israelite"; the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths "could satisfy a Jew", he says; therefore, the Rabbi implores his coreligionists to remain faithful to Judaism, or the Mosaic law, as this faith is *the best and the most saving of all*; it is, in short, as he puts it, "the ultimate as the highest expression of human religious thought".

This ultra-fanatical article has drawn the attention of several "Christian" papers. One of these takes its author to task severely *for his fear of dogmas only because human reason is unable to comprehend them*; as though, he adds, "any religious faith *could ever be built upon reason*"! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a *bona fide* defence of them, which is far from showing philosophical progress. Then the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi's assault.

"We would have our honourable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as infinitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was; especially modern Judaism with its inimical exclusiveness, its dark and despotic *kahal*, its deaden-

ing talmudic ritualism, which is a Jewish substitute for religion, and its determined hatred of all progress" (*Nov. Vremya*).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only *semi-civilised*, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a *pagan* philosophy.

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent of Christianity? Europeans call the Asiatic races "inferior" because, among other things, they eat with their hands and use no pocket-handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Cæsars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away between Lucullus and the Pagan Cæsars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of Francois I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes *La Vie privée d'autrefois du XII au XVIII siècles, les Repas*, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his mouth while eating, in our own day. Our forefathers had very strict rules on cleanliness: *e.g.*, the three fingers being *de rigueur*, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table cloth". The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner—existing now in truth, only in England—was strictly *de rigueur*, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was

performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water, on to the hands of the diners. But this was in the reign of Henry III and IV. Two centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the xvth century it began to fall into desuetude: and even Louis the XIV limited his ablutions to a wet napkin. In the midst of the *bourgeoisie* it had almost disappeared; and Napoleon I washed his hands only once before dinner. To-day no country save England has preserved this custom.

How much cleaner are the primitive people in eating than we are—the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting down to dinner, during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (*loc. cit.*). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chop-sticks) were used 1,000 years B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us:

Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his *Essais* that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III, but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks—for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.

Germany and Italy adopted the fork at their meals a century earlier than did the French. Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find "a strange-looking, clumsy, and dangerous weapon called a fork", used by the natives while eating. In 1651 we find Ann of Austria refusing to use this "weapon", and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—*cant*; nor has civilization spread as much as is claimed for it. London is civilized, but in truth—only in the West-end. As to the East-end with its squalid population, and its desolate wilderness of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages of modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rotteness—a Dead Sea fruit indeed!

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket-handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ball-room—nay, the "Queen's Drawing-room"—and watch the effect produced on her. Several thousand years B.C. the Amazons danced the Circle Dance around the "Great Mother", at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabeen festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a *phallic dance*. How then will future generations characterize our modern ball-room dances and

favourite *waltz*? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsichore? We really see very little. The latter, nude almost down to their waists, dance likewise their "circle dance", while whirling round the ball-room; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

H.P.B.

## WHY THE CHURCHES HAVE FAILED

Writing on "Why Man Has Failed" (*Peace News*, 10th September 1938), Mr. Laurence Housman shows that the Christian sophistry that seeks to justify war is rooted in failure to share the courageous faith of Jesus "that out of the returning of good for evil good would come, that human nature would so respond". Lacking that faith, man has sought to rationalize and even to justify his antagonisms.

It is a strange commentary, not only on all human history, but also on the history of Christianity up to date, that probably far more harm has been done in the world, far more injustice, far more cruelty and oppression, with more far-reaching results of destruction and desolation and hindrance to the coming of God's kingdom on earth, by man's doing of things which he believed to be right (or at least of what he believed he had a right to do), than by doing what he knew to be wrong.

Yet the reason for that is perfectly simple; in spite of Christ's teaching to the contrary he has always believed—believes still—in the returning of evil for evil as the right cure for things that go wrong, as the true and ultimate expression of power.

Mr. Housman is profoundly right. It was inevitable that such a false premise should have led to the cruelty, the misery, the degradation in which modern civilization finds itself. The only way out is to preach and to practise the doctrines of right action which Jesus and every great spiritual Teacher have taught; right action is possible with the recognition of the fact of human solidarity, of Universal Brotherhood, which it is the first object of the Theosophical Movement to promote. The identity of all men's physical origin makes no appeal to the higher feelings, but the recognition of the identity of the Spirit in all men and women would lead mankind far along the road of real charity and brotherly good will. No man could uphold injustice or defend war who recognized that by

wronging another he wrongs himself and not himself alone but the whole of humanity in the long run. But to act correctly it is necessary to possess right knowledge.

Several articles in *The Aryan Path* for December are given to the consideration of the Christian church and wherein it has fallen short of what might have been expected of a body professing to follow the Nazarene Teacher.

In a striking essay, "Jesus versus the Church", Dr. Bharatan Kumarappa analyzes the failure of organized Christianity, with special reference to India—the church's negation of the teachings and the example of Jesus—in its doctrinal provincialism; in its insistence on mediators between man and Deity, on rites and ceremonies, and on formal prayers at fixed places and on set occasions, in its sanctioning of war; in its condoning of injustice and in its perpetuation of racial distinctions.

Mr. Jack Common's theme is "Christ in India" but his conclusion would be startling to Christian complacency. For he writes:—

With the appearance of Mr. Gandhi and his movement, one could say for the first time that Christianity began to exist in this great land... In the West Christianity is decaying, held too fast in dying churches that have long forgotten the simplicity and imperativeness of the creed they hold in closed fists. Europe does not know how to co-operate any longer... It has lost the secret of brotherhood, the immortal gesture by which man claims his unity with man... We'll have to learn to unite again, to make the peace on earth of the comers to the Kingdom. For Britain that lesson may well be learnt where she has never been able to teach it, in India, at the feet of Mr. Gandhi.

Still another article by Mrs. May Perry describes how she has tried both the Roman Catholic and the Protestant Churches in the West and has found them both wanting.

None of these writers, however, puts his finger on the basic reason why men have not even attempted seriously to put the precepts of Jesus into practice, *i.e.*, that the rational basis of those precepts has not been grasped. As pointed out in the editorial in the December *Aryan Path*, absence of knowledge is the fundamental cause, and that knowledge is not available in the churches.

Practice of truths without some apprehension of their cosmic roots and their manifestation in Nature as Laws of Nature is not quite possible.

All religions without exception give ethical injunctions, but they do not make men see *why* they should be good. Theosophy provides the metaphysical basis, the seeds of right discrimination, without which the fruit of right action cannot be gathered. Only, as said, when human solidarity is recognized as a fact will the evil effects of its denial become self-evident and the very instinct of self-defence will range itself on the side of Wisdom Divine.



## AN ASTRAL PROPHET

[The following article by H. P. B. was first published in *Lucifer*, Vol. VI, p. 297, June 1890.—Eds.]

Every educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus". In Volume II, chapter *The period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 85th year, seated in his favourite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the (Russian) Daily "Caucasus", which did not say a word more than was deserved.

"On April the 12th, at 11-45 a.m., at Moscow, the Artillery General, famous throughout Russia—Alexey Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero,—the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say good bye, and found myself unable to conceal my emotion at parting.

"Fear not", he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I tell you most positively that my death will not occur in a year, but a few months later"—he answered, "Come with me"—and with these words he led me into his study; where, getting out

of a locked chest a written sheet of paper, he placed it before me, and asked—"whose handwriting is this?" "Yours", I said. "Read it then." I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events. He followed me in my reading, and when I was at the last paragraph, he covered the last line with his hand. "This you need not read", he said. "On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, 'Take your pen and write.' Feeling myself under the influence of an irresistible power, I obeyed in silence. Then he dictated to me all that was going to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question 'who was it who has just been here?'—the astonished clerk answered, 'No one.' To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is a *most undeniable fact*, an objective and palpable fact, the proof of which is in this very written document."

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguish-

able lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib."\* The ever burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honourable, and straight-forward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a "materialized Spirit". It will be claimed that a *human Spirit* alone could prophesy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i.e.*, while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d'être*, the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger

\* "Goonib" is the name of the last stronghold of the Circassians, on which the famous *Murid* Shamil the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest. [Ed.]

for the pleasure of informing him of that which was to happen to him? Had the General recognized in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society". If so, why should the soul of a poor disembodied tradesman, or a labourer, trouble itself to appear to a mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular "Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation", and to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future*, but only one everlasting PRESENT. Now, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie*, when he suddenly perceived

upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulatory character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine "Ego", a prophetic, because all-knowing Spirit. The "voice" of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus the stranger clothed in the raiments of a poor little tradesman or labourer, who was speaking to him *outside of himself*, belongs, as well as the "voice", to that class of well-known phenomena familiar to us as the *association of ideas* and *remiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self*, before we father upon "departed spirits" actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

## A GREAT NECESSITY

### THE SPREAD OF THEOSOPHY

On two fronts H. P. B. waged incessant warfare, against theological dogmatism and scientific materialism. She was not unaware of the menace with which we are so familiar to-day in world affairs, namely, propaganda used in the service of "the enemies of truth". Indeed, this fact was made very clear in the introductory chapter of *The Secret Doctrine* :—

Over the portals of our own [century], the future seer may discern other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannātha—Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.

The student who throws his mind back to the state of thought generally held in the nineteenth century will not fail to realize that we are witnessing in the passing pageant of history to-day the natural out-working of causes set going in the domains of theology and science of the last century. Then, as now, the language of angels is utilized to cover up intentions and objections far from heavenly. The arguments for unity and brotherhood are made to serve the most pernicious racial and cultural perversions by State propaganda in these modern days. The days of Constantine, "last turning point in history", have turned full circle, and the Church that tyrannised has become a victim of State persecution in many parts of modern Europe. The "last word" of the modern political dictator is but the reflection of the religious dogmatism built around the idea of infallibility and popularised through many centuries of theological propaganda. The Vatican Council of 1870 endowed the Pope "with that infallibility with which our Divine Redeemer willed that the Council should be furnished, in defining doctrine of faith or morals". Just as the Papal Church met the propaganda of the Reformation with the emphasis upon a unity involving (as Father Thurston S. J. declares) "the recognition of the authority of Christ's Vicar to teach and to legislate", so this usurpation of authority over the minds and morals of "the faithful" is to-day the characteristic not only of ecclesiastical institutions but also of the political dictatorships the world over. Equally, the very stuff of history is a record of conflicting ideologies—civil *versus* theological power; autocracy as opposed to democracy in the true mean-

ing of those much abused words ; a social system based on greed and hate as against a Universal Brotherhood founded upon the spiritual identity of all living things, working out their destiny under cyclic law. Method determines the nature of the end in view. The student of Theosophy must ever be watchful to discriminate between the peaceful diffusion of the esoteric philosophy, and the attempted enforcement of dogmatic opinion, secular or sacred, and the perversion of the original lines of thought in the vain pursuit of popular approval.

Science, in its turn, was busily engaged during the nineteenth century in popularizing its authority. It was left to H. P. B. to unmask the many pretentious scientific authorities that prevailed in her day. But the desire of many scientists to be accepted on their "face value" still lingers. Even in such a standard work as the *Cambridge History of India* (6 vols.), we find the Regius Professor of Sanskrit and Comparative Philology, Edinburgh University, declaring of *Soma* :—

It stands, however, to reason that the extraordinary pre-eminence which it acquired for religious purposes can hardly have been attained except through its original popular character.

It is pathetic in the extreme to observe how Orientalists still resolutely adopt the ostrich policy of ignoring the extant works of H. P. Blavatsky. Are they still afraid of the light that her writings would throw upon their bemused wanderings through the corridors of the past? Have they (with other scientific workers) not yet realized that the days of isolated phenomena ended in Europe decades ago? As Professor E. T. Rapson puts it :—

All objects and all ideas form links in a series ; and, therefore, it follows that nowhere, whether in the realm of nature or in the sphere of human activity, can the present be understood without reference to the past.

In dictator countries we see the authority both of Church and Science prostituted to the overriding claims of the Super-State. Propaganda is the chief weapon of Tyrannies, the control of all organs of opinions, the suppression of freedom in speech and thought. They that fear violence inevitably worship its highest manifestation, War, as an "instrument of national policy". As Mussolini expressed it in 1932 :—

War alone brings up to its highest tension all human energy and puts the stamp of nobility upon peoples who have the courage to meet it... Thus, a doctrine which is founded upon this harmful postulate of peace is hostile to Fascism.

Similarly, Hitler declared in *Mein Kampf* (1925) that his purpose was to create a German Empire in Central Europe, under the complete control of himself and the Nazi Party, with a population of 250,000,000 "pure Aryan" Germans! All that has happened since in Europe must be read in the light of this objective and the subtle propaganda used in its behalf.

The applications of the Theosophical philosophy are as various as the manifestations of Life itself. In these days of mass suggestibility, as *The Times* recently pointed out, "to apply scientific method to the study and control of human nature, new techniques and a new approach are necessary". Upon the student of the Esoteric teachings in the school of H.P.B. rests a special responsibility at this juncture—to evaluate human nature in the light of the trans-Himalayan Wisdom, and to disseminate those fundamental principles, without regard to which true regeneration is impossible.

## MORAL PRECEPTS

[Translated from an Egyptian Papyrus in the Louvre and printed in *Lucifer* IV, p. 225, for May 1889.]

Let no bitterness find entrance into the heart of a mother.

Kill not, lest thou shouldst be killed.

Do not make a wicked man thy companion.

Do not act on the advice of a fool.

Build not thy tomb higher than those of thy superiors.

Illtreat not thy inferior, and respect those who are venerable.

Illtreat not thy wife, whose strength is less than thine, but protect her.

Curse not thy Master before the gods, and speak no evil of him.

Save not thy life at the expense of another's.

Sacrifice not thy weaker child to the stronger, but protect him.

Amuse not thyself at the expense of those who depend on thee.

Permit not thy son to get entangled with a married woman.

Build not thy tomb on thine own lands.

Build not thy tomb near a temple.

Pervert not the heart of a man who is pure.

Assume not a proud demeanour.

Mock not a venerable man, for he is thy superior.

# THE THEOSOPHICAL MOVEMENT

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## A DANGEROUS WAY ✓

"The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE."—H.P.B. Keep

One of the indirect results of the sustained efforts to promulgate Theosophy has been to awaken in an increasing number of people the desire to abandon the life of the senses and to seek the way of life of the Soul. Disgusted with a mere round of sensuous gratification through the weeks and the months, quickened by the sorrows whose meaning no sectarian religion or materialistic science can explain, men and women in both hemispheres have adopted what they call "a life of the soul". Many among them rush into adopting modes of existence which are unsuited to them. We know of numerous Westerners who have come to India looking for a Master, not at all knowing who or what a Mahatma may be! Others have run North and South, to live in this Ashram or that, trying to develop the "faculty of feeling the current of peace" to be found there. From place to place they have wandered trying to evaluate the extent or the depth of Peace and the nature of the Force, at one centre and another. Psychic intoxication has resulted, and many such intoxicated people have been absorbed in a life of "yoga"—let us name it the yoga of idleness. There are thousands of beggars in India who call themselves fakirs and sannyasis, and these psychically intoxicated ones have joined the ranks of such "sannyasis" without even the task of begging their livelihood. These ashramites contribute in money, and food and shelter are provided for them. Those who do not become addicts of this kind of psychic intoxicant after sampling "the atmosphere" of one place and another are sorely disappointed, almost nauseated, and want to return either to their sectarian creed and become orthodox religionists, or to a sensuous life which they call normal and ordinary.

And just as these Westerners feel the fascination of *asana*, *pranayama*, *dhyana*, of which they speak glibly without any knowledge, so too are there

Easterners who fall prey to the practice of spiritism leading to necromancy or of the occult arts—clairvoyance, astrology, palmistry and the like—dangerous weapons in the hands of mediums or sensitives who mostly ply a trade in giving messages from the dead or telling the future; thus "educated" Indians also become psychically intoxicated under the influence of Western circles and séances. For both, Easterner or Westerner, loss of mental clarity, emotional unbalance and bodily nervousness ensue.

To such seekers the plan of soul life taught in Theosophy looks tedious, irksome and long. The Ethics of Theosophy are not relished, the study of its philosophy looks profitless. When they are told to sit for meditation their conceit is tickled in a subtle way which pleases them. On the other hand, if they begin to study Theosophical metaphysics they soon find out what minds they have, even if they be wandering minds! Similarly, if they begin to apply and to practise Theosophical ethics they soon come upon the whole host of uncurbed emotions, petty meannesses, selfishnesses. The glib talk of renouncing the ordinary life is soon revealed by Theosophy to be childish prattle when not spiritually dangerous neglect of congenital duties.

Among students of Theosophy also there are mistaken enthusiasts who want to put the cart before the horse—who desire to sacrifice their all without ascertaining what they have to sacrifice; who aspire to serve humanity when the small plain duties of life remain unfulfilled; who plan to teach when learning has hardly begun; and so on.

When people—students of Theosophy or others—desire to "build" their seats for meditation according to the sixth chapter of the *Gita* and sit gazing "at the tip of the nose" they have not

learnt the art of performing duties and actions taught in the five preceding discourses. How many times have we not come across men and women, earnestly enquiring about *asana* and *pranayama*, posture and breathing for meditation, when the two preliminary qualifications given in Patanjali's *Yoga-Sutras*—to eliminate certain vices and to build certain virtues, have not been considered at all.

Right Occultism for men and women of our cycle should begin by a careful study and full recognition of the instructions given by H. P. B. in *The Key to Theosophy* under sections XII to XIV. Then should follow a sustained study of W. Q. Judge's *Letters That Have Helped Me*. To try to run before one has begun to walk is to endanger one's limbs. To cultivate one constituent of one's being at the expense of others, even when this is inadvertently done, is disastrous, for true Occultism does not create lopsided men and women but well-balanced personalities. Students of Theosophy owe it to themselves as to the Science which they are learning to practise, to set a correct example of ordered progression. To unite by the power of a study of Theosophy and of its right practice is the task before all who aspire to sit at the feet of the Blessed Masters of H. P. B. One of Them wrote :—

Self-personality, vanity and conceit harboured in the higher principles are enormously more dangerous than the same defects inherent only in the lower physical nature of man. They are the breakers against which the cause of chelaship, in its probationary stage, is sure to be dashed to pieces unless the would-be disciple carries with him the white shield of perfect confidence and trust in those he would seek out through mount and vale to guide him safely toward the light of Knowledge. The world moves and lives under the shadow of the deadly upas-tree of Evil; yet its dripping is dangerous to, and can reach only those whose higher and middle natures are as much susceptible of infection as their lower one. Its venomous seed can germinate but in a willing, well-prepared soil.

## THE FIREPLACE OF THE HEART

Sometimes one word says wonderful things, as a gate opens to reveal a beautiful vista. Such a word is *chidagnikundam*. It means "the Fireplace of the Heart."

There is in nearly every home a centre around which the family gathers. There is in every individual a centre around which his powers gather. When we speak of concentration, that is its real meaning—coming to a centre.

In the heart of the full-blown devotee the Fire blazes. Only those in whom the force of devotion is stirring can feel the warmth and the light of that Fire. And devotion stirs in those only who have begun to turn within themselves, having sought and searched in vain for the comfort of the Spirit and the warmth of the Soul in temples of religions, schools of philosophies and academies of arts.

Sometimes Theosophy has been called "cold" by those who have missed a Personal God, a loving Saviour, an interceding Mother. Theosophy's teaching of sterner realities of a universal, impersonal Deity, which cannot be propitiated by any saviour but oneself, nor interceded with but by the performance of deeds according to the good Law, does not at once appeal to natures nursed on softer foods. But when Humanity's milk-teeth are shed, it is able to digest the stronger food of reason, of justice, of unwavering dispassion in the working out of the law. Then one turns for warmth and for protection to those very beings who, through their apparent "coldness", have been able to pass by the gleaming shows of life and to press on to unrewarded moral peaks. They have been able to forgo the "warmth" of false religions based on comforting hopes which drag the soul into forgetfulness of its true destiny, and that by the very fervour of their love for humanity, by the light in their own souls and the longing to share it and so to save "the great orphan". Is this "cold"?

Before the Fire can blaze it has to be kindled; and ere the kindling is attempted the hearth on which the Fire is to be laid has to be built. All of that work brings the devotee to birth and helps in his growth. His thoughts design the hearth, his efforts build it, his sorrows and his tears cement it, his past Karma will constitute the offerings for its altar. When the Fire is burning, there gather round the hearth his thought-children, his feeling progeny, his fancy-pictures and his day-dreams, hopes as well as fears. Thither come problems and sins and follies and failures. He has to let them. He may not judge them, nor censure, nor punish. He has to *look* at them, to let the light of the Fire shine upon them. After a while one by one they fall in the Fire and are consumed, and silence and peace shine forth. Then the devotee becomes a holy of holies, a sanctuary for young strivers after perfection.

To that Living Fire of Peace come people shivering from the cold-blooded sins of the world, seeking refuge. Those that are not worthy of a place there slink away. Those who feel unworthy but who still long to come creep nearer. The fire burns steadily. Let them come. Presently they too will be transfigured by the Light.

Does not this read like a page from "Isis Unveiled," or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:—

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Bani Hassan.... The cost and toil devoted to the "everlasting palaces" of departed monarchs; the wonders of the Pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. *But whether or no it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.*

"Learned conjecture" does not go far nowadays, being of a pre-eminently materialistic character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents the statements of its members from being heard; if we ignore "Isis Unveiled" and the "Secret Doctrine", the *Theosophist*, etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists—why should not the writer on the "Egyptian Mysteries" turn to Origen and even to the *Æneid* for a positive answer to this particular question? This dogma of the return of the Soul or the *Ego* after a period of 1,000 or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of *post mortem* duration as follows:—

This opinion about resurrection (rather "reincarnation") after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans (*their Initiates only*), disciples of the Greeks. One finds it in the sixth book of the *Æneid* which is but a description of the mysteries of Isis and of Ceres Eleusina;

*"Has omnis ubi mille rotam volvere per annos,  
Lethæum ad fluvium deus evocat agmine magno;  
Scilicet immemores, supera ut convexa revisant."*

This "opinion" passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the *millennium*. No pagan, even of the lower classes, believed that the Soul would return into its *old* body: cultured Christians *do*, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a *thousand* years.

All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the *Standard*, nor yet the very radical and infidel editors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer. "Can any good come out of Nazareth?" the Pharisees and Sadducees of old are credited with asking. "Can anything but *twaddle* come from Theosophical quarters?" repeat the modern followers of *cant* and materialism.

Of course not. We are so very *unpopular*! Besides which, theosophists who have written the most upon those subjects at which, in the words of the *Evening Standard*, "we can now only vainly guess" are regarded by Mrs. Grundy's herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the "marvellous secrets both of heaven and earth", and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being merely the fruit of malice and slander, and therefore entitled to lie *sub judice*, nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:—

"The greatest, wisest, meanest of mankind" ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by some bitter opponent of "The Secret Doctrine". It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. "Well", he said, "I grant you there may be in it a few facts valuable to students of antiquity and to scientific speculation. But *who can have the patience to read 1,500 pages of dreary metaphysical twaddle* for the sake of discovering in it a few facts, however valuable?"

*O imitatores servum pecus!* And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil....

Thus we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, commerce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of "black men". Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers are debarred from their natural right to appeal to the Courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for "the greater the truth, the greater the libel". But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get—*one farthing damages!* What chance has an "infidel" in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising. And look at that poor clerk, whose passion for gambling—which the example of those same wealthy capitalists has fired—if caught in some small embezzlement, the righteous indignation of the rich capitalists knows no bounds. They ostracise even one of their own *confrères* because he has been so indiscreet as to be found out in dealings with the unhappy wretch! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yea, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, of poor "niggers", because you *hear* that they *perchance* may molest

your camps. Yet it is to that self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men whom you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And where, on the face of the earth, is the city which contains more misery, vice and starvation, than London—the queen of wealthy metropolises. Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne—not a remedy. "Blessed are the poor", said your Man-God. "Avaunt the ragged, starving beggar from our West End streets!" you shout, helped by your Police Force; and yet you call yourselves His "humble" followers. It is the indifference and contempt of the higher for the lower *classes* which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O Christian civilization!

But has not our Theosophical "Fraternity" escaped the infection of this paradoxical age? Alas, no. How often the cry against the "entrance fee" was heard among the wealthiest Theosophists. Many of these were Freemasons, who belonged to both institutions—their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as "Widow's Sons" a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosophical gander. How often was the hapless President Founder of our Society, Col. H. S. Olcott, taunted with *selling theosophy* for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works—how often was he condemned, criticised, misjudged, and his best motives misrepresented. Well, our critics must now be satirised.



only the payment of the entrance fee but even that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large sum of two shillings, by-the-bye, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last "the Rules were completely re-cast, the entrance fee and annual dues were abolished", writes a theosophist-stoic from Adyar. "We are on a purely voluntary contribution footing. Now if our members don't give, we *starve and shut up*—that's all."

A brave and praiseworthy reform but rather a dangerous experiment. The "B. Lodge of the T. S." in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large. For years our Christian and kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about the personal greediness and venality of the "Founders". The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored and never taken into account. Our devotion to the cause, it was urged, was a *sham*; we were wolves in sheep's clothing; bent on making money by psychologizing and deceiving those "poor benighted heathen" and the "*credulous* infidels" of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we were credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of the *Theosophist* we may just mention it as a paradox in the region of theosophy. The Financial Report includes a summary of all our receipts *from donations and Initiation fees, since the beginning of our arrival in India, i.e., February, 1879, or just ten years.* The total is 89,140 rupees, or about £6,600. Of the Rs. 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:—

|            |         |               |
|------------|---------|---------------|
| IN INDIA   | .. .. . | Rupees 40,000 |
| IN EUROPE  | .. .. . | 7,000         |
| IN AMERICA | .. .. . | 700!!         |

Total 47,700 rupees or £3,600

*Vide infra* "Theosophical Activities": "The President Founder's Address."

The two "greedy Founders" having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two *pauper*-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof of our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

[It will be appropriate to reprint here the following article by William Q. Judge which first appeared in *The Path* Vol. V, p. 376 for March 1891.—Eds.]

### HOW THE SOCIETY IS RUN: WHO PAYS?

A few facts may be useful to stimulate and interest by way of chronicle. The Theosophical Society entered on its sixteenth year in November, 1890. It was founded without cash, it has worked in every quarter of the world, by its efforts the thought of the day has been affected in both East and West, all in the face of ridicule, without capital, and with but small contributions in its first ten years. How, then, has it been run, and who pays? It has been run on faith, and the few have paid while the many have benefited. Those few never begrudged the money, deeming it a duty to spend and be spent in a great and noble effort. But now that we have passed the fifteenth milestone and entered on the dawn preceding another important era in our history, it is surely time that more liberal contributions by those who have means should be made, and that those who can each spare a small sum, but hitherto have spent all on self or family, should donate that infinitesimal amount to enable the seed so carefully and painfully sown to be tended and made to yield a harvest.

Every member knows, or ought to know, that in the office of the General Secretary an enormous quantity of work is done. Not mere formal official work—for of that there is a minimum—but good, honest, painstaking work in attending to the needs of the whole body and of each and every member who indicates a want. Tracts by the hundred thousand sown over the land. Who paid? A few earnest men and women in money or work. Would our general treasury have permitted this? Every month a carefully prepared copy of the *Forum* is sent each member, and a carefully written article to each Branch. The printing of these, some \$27 per

month, was paid for by the treasury. Who paid for the labour, the intellect, the hire, the interest, the sympathy of the editor and assistants? No one but himself. And yet he, too, paid out largely in cash for the privilege of working in a noble cause. Every day occupied from nine o'clock to four in receiving, reading, and answering with care and theosophic interest the numerous letters from members and enquirers. Who paid? No one: it was free. When, then, did the *Forum* have the needful mental attention? At night, when the hard work of the day was over. For what profit? For no worldly profit, but at a loss of pleasures of the theatre, the music hall, the favourite study, while careless members in every corner almost hesitated to pay their dues.

Has the Society a complete record of its numerous members, of when and where admitted, and by whom endorsed? Yes, accurate in every particular. Who did it? The same persons in the same day's work. Who paid? No one, not even the treasury. And yet, indeed, some captious persons would even berate these unfortunate slaves of theosophy for an occasional whiff of the fragrant weed—their only dissipation. Thus the work goes on from day to day and week to week, no matter whether the members pay or not, and also in the face of many annoyances caused by the failure of Branch officials to read or follow the rules. But there is still other work done for the cause. Many persons talked with about theosophy, many articles written for the papers so that the name of theosophy may be made more widely known. When is that done, and who pays? In the evening, and it produces no pay.

Is pay desired, is it right to ask for it, is it the object of this to grumble at so much outlay? Not at all. But members ought to know these facts so that they may understand that a few persons in fact furnish the money for the very large expenses of the Society. This ought not to be so. One great reason why it should not be is that, when the necessary money is given by but a few, the resulting special karmic benefit flows to and follows after those few persons, whereas if the whole Society gave the means, not only greater work would be done, but also to every member would be recorded in the great karmic ledger the credit for such acts.

And just now there are great opportunities arising. The American Section should have in its special pay a number of learned men—they are called pandits—in India for the purpose of sending translations to us for general use and the education of the people in respect to what has been and is being done in the great cause of philosophy in Eastern lands. The present state of the general treasury will not permit of this now, although the amount

of money per month needed for the object very large. We have in India from the Rev. Col. Olcott a library which will one day be an institution. We ought to have the staff of the staff there too, for the especial use of this Section. It mainly to be seen whether we shall be able to accomplish this. There is no reason why we should not. Other societies are able to get the money for all sorts of purposes, such, for instance, as paying salaries of useless missionaries to people who are not converted and are better unconverted. We need also theosophical apostles.

Turn now to London. There we see the noble sacrifices of the few there is a quarters, a real building, in which the work is carried on unceasingly. How could they ever have gotten a house if Mrs. Annie Besant had not come to them, and how could they ever have produced the mass of literature given out by Blavatsky for our benefit if the Society had depended upon paid work for the procurement of it? See how much the English Government and the colleges pay for the work of such men as Müller and others, which, although it is good in its way and has been going on for many years, has made no sensible change in the people's weak and wavering impact upon their minds. In fifteen short years the efforts of H. P. Blavatsky, Col. Olcott, and others have made the entire world look with longing and respect and hope to the stores left to us by the ancient philosophers of the East. And all of this by the few for no pay, for no honour, and in the face of calumny and opposition from the world at large.

Is it not the duty of every member of the Society to now, if never before, give what he can in time, money, and effort for the pushing forward of work so well begun?

A few practical words. There is hardly a man or woman in the Society who is not able to contribute in the course of the year at least five dollars. This may be saved by men in a hundred different ways, and by women in ways they know. The accumulation of these small sums would in the end be sufficient to carry on the various old plans so long in the future. And such contributions given to a Society that has no dogma, no creed to enforce, no regular set of bishops and ministers to feed and support, would carry with them a force and energy enough to make the name of theosophy known to every human being in the world, and at last bring about the realization of the first object of the Society—the brotherhood of man—among which now sadly enough resides above, in the field of the stars.

WILLIAM Q.

AUM

# THE THEOSOPHICAL MOVEMENT

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## OUT OF THE WELTER OF WAR

A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future ; *i.e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors.—H. P. BLAVATSKY

These words were penned in the autumn of 1888 and all her pupils, followers and friends were also the following advice by H. P. B. :—

In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, studying and knowing *collective* life, or Mankind, without preconceptions or prejudice, as also without least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the people's great and suffering heart. To do this he must first "to attune his soul with that of Humanity", as old philosophy teaches ; to thoroughly master the meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

In the previous spring, however, H. P. B. wrote an important article dealing with what was future but which now has almost become the past. I printed "Our Cycle and the Next", suggesting to the reader that he should peruse the contribution which was in mind the events which are taking place in Europe. Butchery of human bodies there shows the corruption of mind and of heart ; this corruption has been mainly engendered by the spirit of greed and of exploitation by the ruling caste supported by its minions, the "Lords Spiritual" and the controllers of the pulpits of Christendom.

Europe now is reaping the Karma of the belief in its own racial and religious superiority. It has so debilitated the Europeans that they are mostly even unaware that their absurd claim is making them the laughing-stock of Asia generally and of India in particular. However

efficient their scientific discoveries and inventions, however praiseworthy their literary and artistic achievements, these have not prevented the peoples flying at each other's throats, and engaging themselves in brutalizing carnage. The former have been pressed into the service of destruction and men of science themselves have not been able to resist the governmental abuse of their knowledge and research. The writers and artists have been disposed of as impractical idealists when they refused to take orders from newspaper bosses. Soldiers and their masters the politicians ; politicians, pressmen, churchmen and their masters the financiers ; brought Europe the War of 1914-1918 which did no good to anyone, as present events fully prove.

H. P. B. wrote :—

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the ONE*, and God's elect", says the proud nation. "I am *the invincible* and the foremost ; tremble all ye around me !" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled.

What is it that is being enacted before our eyes ? Who is fighting whom ? In reality is this war between democracies and dictatorship, or between pride and pride ? In the name of racial superiority the blue-eyed blond Teuton of Germany is pitted against the blue-eyed blond Teuton of Norway ! On the other hand the same Germany has no scruple to acclaim as brother the Italian, whose language and culture and colour of skin are fully non-Germanic ! No, to have a real glimpse into the nature of the present war one has to look deeper, and then what does one conclude ? Greed for pos-

session, retaining pride of place achieved or attaining that place by ousting its present occupant—these are the real causes of the war. How did it happen? By what force did this descent take place? Faulty education founded upon materialistic science, and revealed religion: the first made of this world a playground for mortal men whose existence lasted for threescore years and ten; the latter absolved men and women of their responsibility for the other world by claiming to forgive their sins and to procure for them for a pittance eternity of heaven. This bald description may be called grotesque caricature, but is it really that? Thus European humanity became entrenched in a false philosophy of life and who can doubt the truth of these words of H. P. B. written in 1889?—

Nations, men and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth.

The sense of truth grew weak and weaker after 1888, especially among the leaders, legislators, and administrators and arrogance drove out goodness from the hearts of social arbiters and of their *protégés* who servilely copied them. The masses were not able to resist the subtle exploitation of their mind, however much they fought the direct economic exploitation. Poets and philosophers and *littérateurs* were not influential enough, due to their economic condition. And so bankers and manufacturers and shopkeepers were prominent in conducting the affairs of state—holding at bay the clamouring poor at home and sauevly diplomatizing prospective enemies abroad. Not a single great nation of Europe has been free from such grossening conduct. Add to this, the evils of colonization in Asia and Africa and the wonder is not that Europe is in her present plight, but that it is not worse!

An irreligious continent reared on materialistic concepts, where creative minds and noble hearts exerted only a secondary influence, cannot have a high moral atmosphere. To this lowering of moral standards the churches have contributed their substantial share, both at home and abroad. If the soldier and the tradesman brought their evil to Asia and Africa, the church missionary brought his. The former worsened the political and economic conditions of the people, but the missionary degraded the very soul of the people of "Patagonia or Anam, Africa or Asia" to which H. P. B. refers. Instead of promulgating the Message of Jesus and feeding the hungry souls to profit by universal truths of moral value, they served Romes and Canterburys and despiritualized the minds of their proselytes and of those who came under their influence.

What will result from this welter of war? Hitlerism has to be destroyed if the world is to achieve during the next twenty-five years any progress worthy of the name. But Hitlerism does not flourish only in Germany; is there a country of Europe absolutely free from it? The last war did not solve the problems of peace necessary for progress; nor will this war, when the carnage is over. A radical change in the thought of Europe is necessary—a spiritual philosophy of life for the masses, an altruistic political philosophy for the classes which lead those masses.

Such a philosophy is Theosophy. The present chaos would have been avoided if the leaders of the nineties of the last century had benefited themselves through its study and application, as is pointed out in the reprinted article of H. P. B. It is late now for European nations to change their respective lines of life-meditation, and we therefore very much doubt if any of them will even seriously consider the appeal which India's leader Gandhiji made to Britain early in July—to fight evil with the weapon of good. But the forces of good will emerge triumphant over the forces of evil when, as a natural outcome of this war, the downtrodden masses of Europe will rise against wickedness in high places; then the *Terreur* predicted by H. P. B. "which will affect all Europe when it comes, and not one country alone". During that *Terreur* "some may recognize the greatest Oriental Adept Europe has seen during the last centuries", who, it may be presumed, will come to complete the work begun, and which is described by H. P. B. thus:—

Nevertheless, it is our firm conviction, based on historical evidence and direct inferences from many of the *Memoirs* of those days, that the French Revolution is due to *one* Adept. It is that mysterious personage now conveniently classed with other "historical charlatans" (*i.e.* great men whose occult Knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French Kings—the "elect, and the Lord's anointed".

Meanwhile, the present generation of students of Theosophy have to take to heart the advice of their Guru H. P. B., and re-reading the two articles, "Our Cycle and the Next" reprinted in this issue and "The Tidal Wave" reprinted in August 1934 in our Volume IV at pp. 148-151, do all they can to study, practise and promulgate the fundamental teachings of the Esoteric Philosophy. She wrote:—

Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this Theosophists have to act as such.

self which makes the Personality, the supreme enemy. The glimpse of the Soul which uncovers the inimical nature of the Personality makes the fighting Probationer take refuge in that Inner Soul. And this implies some knowledge of the nature and the powers of that Soul.

Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.

Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.

The Master is the Higher Self, "the equivalent of Avalokitesvara, and the same as Adi-Buddha... Christos with the ancient Gnostics." Unless this Master is felt as a Presence in Hall the second, that of Probationary Learning, entrance into the third, the Hall of Wisdom, remains closed. It is through the mind of the Soul that we touch the radiance of the God within, and it is through contact with the great Gurus that we touch the radiance of the God within Nature—Compassion Absolute.

When the mind-activity is silenced, the soul, aided by the Light of the Spirit, perceives itself as distinct and separate from the mind. Freed from Kama it sees the possibility, nay, the certainty of a perfect unison with its Star—its Father in Heaven. In the translucent lake of the pure mind the star in high heaven reflects itself, and even that reflected influence stirs the mind to behold the glory that is—the greater glory to be. It is not sufficient to silence the thoughts; it is necessary to perceive the Star of Hope—the Parent Star, the Dhyani-Buddhic Source of our existence.

The obliterating of the internal images is the same as crushing the craving for sensuous existence. The process demands that we centre our attention on the inner Light. But turning away from internal images is not to be accompanied by turning away from the objective world. To be in the midst of objects but not to be their slave makes the fight a long one; for, in the long past we have created a whole army of personal thought-images, by our moods we have given birth to a brood of vices; by our mental indulgence we have committed many sins. One by one we have to slay them.

Woe then, to thee, Disciple, if there is one single vice thou hast not left behind. Woe unto him who dares pollute one rung with miry feet. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

This does not mean that the Probationer is expected to be flawless ere he starts, but he has to learn and attain purity ere he passes through the

express themselves more strongly. All students of Theosophy know that a storehouse of past Karma exists, but all do not know that in the subjective realm ghosts and elementaries of dead objective actions often work havoc.

The last quotation of the first fragment of our text-book we should consider is this:

Before the path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart.

In a footnote H. P. B. explains that the astral form produced by Kama has to be destroyed. The Kama-rupa, ordinarily, is formed after the death of the body and ere the Ego goes into Devachan, freeing itself from that form. But in the life of the Probationer, as he enters the kingdom of the quickened, leaving behind that of the dead, there is the Kama-rupa phenomenon related to that of the Dweller on the Threshold. The quickened soul becomes consciously alive when, by chasing away from the field of the mind all Kama-fed thought-images, he begins to live by the power of the clean heart, *i.e.*, by the influence of Buddhi. For this dual

"what we shall become is pictured by something which we already have been; and that what we have to obtain is represented as something which we have formerly lost". And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us".

Such is also Tennyson's idea, when he says :

"Old writers push'd the happy season back—

The more fools they—we forward : dreamers both...."

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes ! Our century is a boastful age, as proud as it is hypocritical ; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant ! Verily, "Pecksniffian" ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery", in the words of the author of "Martin Chuzzlewit".

If true, how dreadful Fichte's statement ! It is terrible beyond words. Shall we then expect at some future recurring cycle to *rebecome* that which "we already have been", or *that which we are now* ? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find ?

Instead of truth and sincerity, we have propriety and cold, cultured politeness ; in one plain word, *dissembling*. Falsification on every plane ; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach ; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the heart's blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks ? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at

is the Truth : OM TAT SAT.

H.P.B.

## OUR CYCLE AND THE NEXT

"The world's great age begins anew,  
The golden days return,  
The earth doth like a snake renew  
Her winter weeds outworn."

—SHELLEY.

"My friend, the golden age hath passed away,  
Only the good have power to bring it back..."

—GOETHE.

What had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age ? Has his poetical foresight carried his "Vision of the Nineteenth Century" into the "One Hundred and Nineteenth", or has that vision revealed to him in gorgeous imagery the things to come which are the things that were ?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages", that

personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws", is a good proof in point.

The *Pall Mall Gazette* had, in its issue of April 13th, some pertinent lines on the subject; its arguments, however, presenting but a one-sided view, and having, therefore, to be accepted *cum grano salis*. It reminds the reader that the true principle in the Blasphemy Laws "was long ago laid down by Lord Macaulay", and adds:

"To express your own religious or irreligious opinions with the utmost possible freedom is one thing; to put forward your views offensively, so as to outrage and pain other people, is another thing. You may wear what clothes you please, or no clothes at all, in your own house, but if a man were to assert his right to walk down Regent-street clad solely in his shirt the public would have a right to object. Suppose some zealous man were to placard all the hoardings of London with "comic" pictures of the Crucifixion, that surely ought to be an offence, even in the eyes of those who do not believe the Crucifixion ever happened."

Just so. Be religious or irreligious, in our age, as much as you like, but do not be offensive, and dare not "outrage and pain other people". Does *other* people mean here Christians only, no other persons being considered? Moreover, the margin thus left for the jury's opinion is ominously wide, for who knows where the line of demarcation is to be drawn! To be entirely impartial and fair in their verdict in these particular matters, the jury would have to be a mixed one and consist of six Christians and six "infidels". Now we have been impressed in youth that Themis was a blindfolded goddess only in antiquity and among the heathen. Since then—Christianity and civilization having opened her eyes—the allegory allows now of two versions. But we try to believe the best of the two inferences, and thinking of law most reverentially, we come to the following conclusions: *in law*, that which is sauce for the goose *must be* sauce for the gander. Therefore, if administered on this principle, the "Blasphemy Laws", must prove most beneficent to all concerned, "without distinction of race, colour or religion", as we say in theosophy.

Now, if law *is* equitable, it must apply im-

partially to all. Are we then to understand that it forbids "to outrage and pain" *anyone's* feelings, or simply those of the Christians? If the former, then it must include Theosophists, Spiritualists, the many millions of *heathens* whom merciful fate has made Her Majesty's subjects, and even the Free-thinkers, and Materialists, some of whom are very thin-skinned. It *cannot* mean the latter, *i.e.*, limit the "law" to the God of the Christians alone; nor would we presume to suspect it of such a sinful bias. For "blasphemy" is a word applying not only to God, Christ and the Holy Ghost, not merely to the Virgin and Saints, but to every God or Goddess. This term, with the same criminal sense attached to it, existed with the Greeks, the Romans, and with the older Egyptians ages before our era. "Thou shalt not revile the *gods*" (plural), stands out prominent in verse 28 of chapter xxii. of *Exodus*, when "God" speaks out from Mount Sinai. So much admitted, what becomes of our friends, the missionaries? If enforced, the law does not promise them a very nice time of it. We pity them, with the Blasphemy Laws suspended over their heads like a sword of Damocles; for, of all the foul-mouthed *blasphemers* against God and the Gods of other nations they are the foremost. Why should they be allowed to break the law against Vishnu, Durga, or any fetish; against Buddha, Mahomet, or even a spook, in whom a spiritualist sincerely recognizes his dead mother, any more than an "infidel" against Jehovah? In the eyes of Law, Hanuman, the monkey-god, has to be protected as much as any of the trinitarian god-heads: otherwise law would be more blindfolded than ever. Moreover, besides his sacredness in the eyes of the teeming millions of India, Hanuman is no less dear to the sensitive hearts of Darwinists; and blasphemy against our first cousin, the tailless baboon, is certain to "hurt the feelings" of Messrs. Allen Grant and Aveling, as much as those of many Hindu theosophists. We grant that he who makes "comic pictures of the crucifixion", commits an offence against the law. But so does he who ridicules Krishna, and misunderstanding the allegory of his Gopi (shepherdesses) speaks foully of him before Hindus. And how about the profane and vulgar jokes uttered from the pulpit by some ministers of the gospels themselves—not about Krishna, but Christ himself?

And here steps in the comical discrepancy between theory and practice, between the dead and living letter of the law. We know of several most offensively "comic" preachers, but have hitherto found "infidels" and *atheists* alone sternly reproving for it those sinning Christian ministers, whether in England or America.

The world upside down! Profane blasphemy charged upon gospel preachers, the orthodox press keeping silent about it, and an Agnostic alone raising his voice against such clownish proceedings. It is certain that we find more truth in one paragraph of "Saladin's"<sup>1</sup> writings than in half the daily papers of the United Kingdom; more of reverential and true feeling, to whatsoever applied, and more of fine sense for the *fitness of things* in the little finger of that "infidel", than in all the burly, boisterous figure of the Reverend-irreverent Mr. Spurgeon. One is an "agnostic"—a "scoffer at the Bible" he is called; the other a famous Christian preacher. But *Karma* having nought to do with the dead letter of human laws, of civilization or progress, provides on our spinning ball of mud an antidote for every evil, hence a truth-worshipping *infidel*, for every money-making preacher who desecrates his gods. America has its Talmage, described very properly by the *New York "Sun"*<sup>2</sup> as a "gibbering charlatan", and its Colonel Robert Ingersoll. In England, Talmage's imitators find a stern Nemesis in "Saladin". The Yankee preacher was more than once severely taken to task by infidel papers for leading his flock to heaven not in a reverential spirit, but trying to shorten the long and tedious journey with sundry Biblical anecdotes. Who in New York has forgotten the *farce-pantomime* performed by Talmage on April 15, 1877? We remember it well. His subject was the "trio of Bethany", when each of the three *dramatis personæ* was "mimicked to perfection", as declared by the congregation. Jesus was shown by the reverend harlequin, "making a morning call" on Mary and Martha, throwing himself "on an *ottoman*", then taking up the time of Mary "the lover of ethics", who sat at his feet, and finding himself "*blown up* for this" (*sic*) by Martha, "left to serve alone". Colonel Sandys said the other day in the House of Commons in his speech on Mr. Bradlaugh's Blasphemy Bill which he opposed, that "while we punished those who killed the body, the object of the bill was to allow those who would murder the souls of men to do so with impunity".

Does he think that making fun of *sacred* beliefs by a Christian preacher fills the souls of his listeners with reverence, and *murders* it only when

<sup>1</sup> The fine poet and witty editor of the late *Secular Review*, now the "*Agnostic Journal*." The works of Mr. W. Stewart Ross ("Saladin", e.g., "Woman, Her Glory, Her Shame, and Her God", "Miscellaneous Pamphlets", "God and His Book," etc., etc., will become in the XXth century the most powerful as the most complete vindication of every man and woman called *infidel* in the XIXth.

<sup>2</sup> *The Sun* of April 6, 1877.

that fun comes from an infidel? The same pious "commoner" reminded the House that: "Under the law of Moses those who committed blasphemy were to be taken out of the camp and stoned to death."

We have not the slightest objection to Protestant fanatics of the Mosaic persuasion, taking the Talmages and Spurgeons, and stoning them to death. We will not even stop to enquire of such a modern Saul, why blame in such a case the Pharisees for acting on that same Mosaic law and crucifying his Christ, or "certain of the Synagogue of the Libertines" for stoning Stephen? But we will simply state this:—If *justice*, like charity, does not stop, "at home", such unfairness as Free-thinkers, Agnostics, Theosophists, and other *infidels* receive generally at the hands of law, will be a subject of the scorn for future history.

For history repeats itself. Spurgeon having poked fun at Paul's *miracles*, we recommend every fair-minded person to procure the *Agnostic Journal* of April 13, and read Saladin's article "At Random", devoted to that favourite preacher. If they would find out the reason why, day by day, religious feeling is dying out in this country, *murdered* as it is in Christian *souls*, let them read it. Reverence is replaced by emotionalism. The Salvationists glorifying Christ on the "light fantastic toe", and Spurgeon's "tabernacle" is all that remains in this Christian land of the Sermon on the Mount. Crucifixion and Calvary are solely represented by that weird combination of hell-fire and "Punch and Judy show", which is pre-eminently Mr. Spurgeon's religion. Who, then, will find these lines by "Saladin" *too* strong?

... Edward Irving was a severe mystic and volcanic Elijah; Charles Spurgeon is a grinning and exoteric Grimaldi. Newly returned from Mentone and gout, he presided over the annual meeting of the Metropolitan Tabernacle Church Auxiliary, held in the Tabernacle. At the commencement of the proceedings he remarked to those about to pray: "Now, it is a cold night, and, if anybody prays very long, somebody will be frozen to death. (Laughter.) I remember that Paul preached a long sermon once, and a young man tumbled out of a window and killed himself. If anybody gets frozen to-night, I am not like Paul, and cannot restore him, so please don't render a miracle necessary, as I cannot perform it." (Laughter.)

Such a jester as this, if he had been alive and in Palestine, contemporary with the "blessed Lord", out of whom he makes such a profit, would have poked the said "blessed Lord" jocularly in the ribs with a "Well, and how are you, old boy from Nazareth?" There would have been Judas, called Iscariot, who carried the bag, and Charles, called Spurgeon, who wore the cap and bells.

I make light of the Galilean fables, because to me they are simply fables; but to Mr. Spurgeon they are "the very word of very God", and it is not for him



to make light of them, even to please the holy mediocrities of the Tabernacle. I venture to recommend to Mr. Spurgeon's devout attention a sentiment to be found in Cicero's *De Legibus*, and which runs thus: *De sacris autem haec sit una sententia, ut conserventur*. As Mr. Spurgeon has all his life been so prayerfully absorbed that he has had no time for study and knows no language save a voluble gush of washer-woman English, I may tell him and his that the words mean, *But let us all concur in this one sentiment, that things sacred be inviolate*.—(Agn. Journal, April 13.)

Amen, we utter, from the bottom of our soul, to this noble advice. "But his pen is dipped in sacrilegious gall!" we heard a clergyman say to us the other day, speaking of "Saladin". "Aye", we answered. "But his is a diamond pen, and the gall of his irony is clear as crystal, free as it is from any other desire than to deal justly and speak the truth." In view of the "blasphemy law" remaining on hand, and the equitable law of this country which makes a libel *more libellous* in proportion to the truth it contains, and especially with an eye to the pecuniary ruin which it entails upon at least one of the parties, there is more heroism and fearless self-abnegation in speaking the truth *pro bono publico*, than in pandering to public hobbies. With the exception, perhaps, of the brave and outspoken editor of the *Pall Mall Gazette* there is no writer in England whom we respect more for such noble-minded fearlessness, and none whose fine wit we admire more than "Saladin's".

But the world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning *à priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. Georges, the savage races are fast disappearing, "killed by the mere contact of civilized man". No doubt, it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy". This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away—probably to starve. All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam*, a kind of granite block which

in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it". Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinese". But when the "*inferior* races" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods; who "built proud towers", instead of "emancipating degraded savages". The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel* Tower. How many human lives the ancient towers cost, no one can tell, but the *Eiffel*, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat*, the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of Wisdom, and another "proud tower" constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the ground-work of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages". We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whisky and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i.e.*, crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

"Who", asks E. Young, "gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?" the writer adding, that in this "money grant" there is "a moral grandeur that sinks the Pyramids into littleness". O, the pride and the conceit of this our age!

We do not know. Had each of the subscribers to this "money grant" given his "widow's *two mites*", they might claim collectively to have cast "more than all", more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a "money grant" could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs. *True* charity opens her purse-strings with an invisible hand, and :

"Finishing its act, exists no more...."

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented ten-fold more than twenty millions to-day. Twenty millions are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, e.g., those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses*, digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and receive hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been*, let this be as in the days of Asoka, not as it is now. But we are reproached with forgetting "*Christian* heroism". Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for "*Christian Heroism*", whether we mean mediæval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the "*Annals of Rajistan*" by Colonel Tod....

"Render unto Cæsar the things which are Cæsar's, and to God the things that are God's", is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our* century that he addresses when saying,

"We own thy merits; but we blame beside  
Thy mind elate with insolence and pride!"

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the ONE*, and God's elect", says the proud nation. "I am *the* invincible and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE", croaks the private crow in peacock's feathers. "I am *the ONE*—painter, artist, writer, or what not—*par excellence*.... On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya", say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the *routine*—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of to-day, one can foresee in reading those of some of England's best poets; e.g., the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defence of Atheism"! *Ergo*, his imagination is said to have carried him "beyond the bounds of reality", and his metaphysics are said to be "without a solid foundation of reason". This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab", described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible", must, of course, have appeared to his infallible judges without "a solid foundation in reason". For them, that "foundation" is in the motto of Tertullian, "*Credo quia absurdum est.*"

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally*! We find, perhaps, a reason for this "Atheism" in the *Conversations Lexicon*, in which Shelley's immortal name is followed by that of Shem, "the eldest son of Noah...said in Scripture to have died at the age of 600 years". The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that "the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions", such as Biblical chronology we suppose. But the same writer passes without a word of comment and in prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "mediæval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization". This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting

symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes*. We fancy a coffee-coloured, oily face, looking insolently at the world through an eye-glass. A flat and woolly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes. . . .

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the "Woman clothed with the Sun"; the Royal Society and the new prophet of Brighton, who lays letters "before the Lord" and has messages for us in reply "from Jehovah of Hosts"; who signs himself, unblushingly "King Solomon" on letters stamped with the heading, "Sanctuary of Jehovah" (*sic*), and calls the "Mother"—(the said *Solar* "woman") "that accursed thing" and an *abomination*.

Yet their teachings are all authoritative and *orthodox*. Just fancy Mr. Allen Grant trying to persuade General Booth that "life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water"; and "le brav' general" of England, arguing that this cannot be so, since this "cooled surface" was only called into being 4000 B.C.; thence, that his (Allen Grant's) "existing diversity of organic forms" was not in the least due, as his new book would make the unwary believe, "to the minute interaction of dynamical laws", but to the dust of the ground, from which "the Lord-God formed the beast of the field" and "every fowl of the air".

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism* and *conceit*—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats". How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone. . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—"that still small voice" which, when heard, deafens the mighty roar of the Niagara Falls itself

and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time*. Such is the terrible picture presented by our present cycle now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen and who see the truth that lies behind the deceptive appearances of our Western "civilization". But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words—the last prophecy by Victor Hugo, who is alleged to have said this:

"For four hundred years the human race has made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.

"All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!"

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions or any selfish gratification, then the dark clouds will roll away and a new humanity will be born upon earth. Then the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

## THE COMING OF THE SERPENT

[The following is reprinted from *The Path*, Vol. VII, p. 385 for March 1893, where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—Eds.]

The white rays shed over all the Island when the Diamond on the mountain \* shot forth its last light continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high-priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose up from his bending attitude I heard a solemn voice that filled all the space around utter these words :

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness—and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it one day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope arising from a vast and comprehensive view of the future ; for he was a seer and knew the coming and going of the great tides of time.

\* See THE THEOSOPHICAL MOVEMENT, Vol. VIII p. 73 for March 1938, *The Serpent's Blood*.

He said :

"Boy, your questions grow out of experience in the past. The serpent is in this land. Here we came long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer : magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, became clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

"Across the sea the Diamond Mountain threw up over the horizon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent's blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

"In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss ; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

"Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent's blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ophidian blood will be altered by thy power and art, will be transmuted into elixir."

BRYAN KINNAVAN

## A PARADOXICAL WORLD

### THE SAME IN 1939 AS IT WAS IN 1889 AND YET DIFFERENT!

The article reprinted below appeared in *Lucifer*, III, p. 441, for February, 1889. Human nature in the mass does not change through millions of years. Individuals, by dint of self-energization, self-resolve, and self-endeavour, change their base natures into golden characters; but the mass of mankind show the same meanness born of doubt and the same cunning born of hypocrisy.

In this article Madame Blavatsky speaks of her day and generation as one of prejudice, dissimulation and paradox, and her picture fits our age—with perhaps this exception: young men and women of to-day are better equipped by "scientific" knowledge, including that of psycho-analysis, to commit wrongs and pass them off as right. Popularity is still sought and obtained if not by the hook of assumed virtue and knowledge, then by the crook of "frank self-expression of blood and flesh".

The "spiritual starvation" of 1889 is now a veritable famine, and even those who seek soul-wisdom find it more difficult to obtain that bread; in the name of psychology, philosophy and even esoteric wisdom the many purveyors of sex-complexes, of practised materialism and of pseudo-theosophy are so popular that they flourish! The Editors of dailies, weeklies and monthlies have to use their pens as craftily as then and espouse the popular causes, the programmes and policies of their rich mentors. Archæology has discovered ancient cultures but the ancients are offered only lip-praise; similarly "exact" science has thrown overboard every year its exactness, assuming new theories, and yet basks in the glamour of popularity and continues to be "exact". And how apposite are the remarks about "the unfair play on the Stock Exchange" the "rich speculators" etc. Even people and organizations calling themselves theosophical have gone counter to the ideal this article depicts.

The article refers to the Theosophical "Fraternity", saying that it too had not escaped the infection of the paradoxical age; and every one who calls himself a Theosophist to-day has to answer at the bar of his own conscience how far the remarks of H. P. B. can truly be applied to *himself*—whether he belongs to the large class which finds fault with others, or to the handful of "devoted and determined Theosophists". Leaving individuals alone and turning to Theosophical organizations we

will speak only of the particular association under whose auspices this magazine is published; it can quote figures which tell the same tale and which would enable the reader to draw the same moral; our companions in London or Los Angeles, or anywhere else can repeat the story—pauper students of Theosophy sacrificing their all to promulgate facts of ancient Wisdom-Religion, thus following in the footsteps of the Greatest Theosophist of the age—H. P. Blavatsky.

## A PARADOXICAL WORLD

"Open your ears . . . when loud rumour speaks!  
I, from the Orient to the drooping West,  
Making the wind my post horse, still unfold  
The acts commenced on this ball of earth:  
Upon my tongues continual slanders ride,  
The which in every language I pronounce;  
Stuffing the ears of men with false reports.  
I speak of peace, while covert enmity,  
Under the smile of safety, wounds the world:  
And who but Rumour, who but only I . . ."

—SHAKESPEARE

"Why, I can smile, and murder while I smile;  
And cry content, to that which grieves my heart;  
And wet my cheeks with artificial tears,  
And frame my face to all occasions . . ."

—IBID.

We live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruellest of tyrants—PUBLIC OPINION. Yea, we move on in life as in a Maelström formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true, and that we would fain carry out on the surface; the other knocking us off our feet, overpowering, and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever wool-gathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere, and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of—popular. In our age, in the words of Mrs. Montague, "while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom." Thus, no one seeming to know what to believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith, is—to acquire, *popularity*.

But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage

to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, if unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time. No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even a broader margin for impunity than contained in the truism of that Turkish proverb, which states that "a thief not found out is honester than a Bey." But now let a Socrates and Epictetus rolled into one suddenly become *unpopular*. That which will alone remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xantippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage. Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. *Result*: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for æons to come, the said object will have become *unpopular*.

The same in art, in politics, and even literature. "A damned saint, an honourable villain", are in the present social order of things. Truth and fact have become unpalatable, and are ostracised; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself *anathema maranatha*. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world for one who is not prepared to become a full-blown hypocrite. For, "He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers", writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, for ever, from becoming a "Palace of Truth".

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a *personal* governor and Ruler; yet this prevents them in no wise from attending every Sunday "divine service", and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women—save rabid materialists—are dying with the desire to fathom the mysteries of nature and even—whether they be true or imaginary—the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few. Which of them, however, is brave enough to speak civilly of the unpopular phenomena called "spiritualistic", or dispassionately about Theosophy, or even to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah's chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh's golden tooth-pick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact—no matter how well proven—if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox *miracle*, hence *popular* and a relevant subject; while a medium levitated to the ceiling is an unpopular *fact*; not even a miracle, but simply a phenomenon due to intermagnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science—that science which poohpoohs and throws slurs on metaphysics, and is yet honeycombed with "working hypotheses" all based upon speculations far beyond the region of sense, and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptance of that which orthodox science rejects with great scorn, namely, Pharaoh's tooth-pick, Elijah's chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest ape-theory of a materialistic F.R.S.,

and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

Yet, are all editors natural-born sceptics and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The "Secrets of the Pyramids", the "rites of Isis" and "the dread traditions of the temple of Vulcan with their theories for transcendental speculation" seem to have a decided attraction for the *Evening Standard*. Speaking some time since on the "Egyptian Mysteries" it said:

We know little even now of the beginnings of the ancient religions of Thebes and Memphis . . . . All these idolatrous mysteries, it should also be remembered, were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if not credence, to the marvellous tales which the Egyptian priests and people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests, is a novel accusation. Herodotus and Plato refusing "to take the trouble" of learning the meaning of the hieroglyphs, is another. Of course if both "gave currency" to tales, which neither an orthodox Christian, nor an orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in, are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree . . . . Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air of inscrutable silence. Some of its secrets, the researches of Wilkinson, Rawlinson, Brugsch, and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.<sup>1</sup> We can hardly

<sup>1</sup> The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "Unpopular" can never hope to be appreciated.

hope even to realise the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft.<sup>2</sup>

It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered, was the "Elixir of Life". Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as the legend ran, Hermes had engraved before the Flood, the secret of alchemy; and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for instance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible. The candidates were subjected to ordeals so frightful that many of them succumbed, and those who survived, not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into Hell itself. . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen and on their heads the mystic symbol of initiation—the golden grasshopper. Instructed in the esoteric doctrines of the sacred college of Memphis, it was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood and formed a subterranean counterpart to its mighty temples, and those lower crypts in which were preserved the "seven tables of stone", on which was written all the "knowledge of the antediluvian race, decrees of the stars from the beginning of time, the annals of a still earlier world, and all the marvellous secrets both of heaven and earth."<sup>3</sup> And here, too, according to mythological tradition, were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent, certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

<sup>2</sup> Because these priests were real Initiates having occult powers, while the "Kings" mentioned *died* but for the world. They were the "dead in life". The writer seems ignorant of the metaphorical ways of expression.

<sup>3</sup> Much of which knowledge and the mysteries of the same "earlier races" have been explained in the "Secret Doctrine", a work, however, untouched by the English dailies as unorthodox and unscientific—a jumble, truly.





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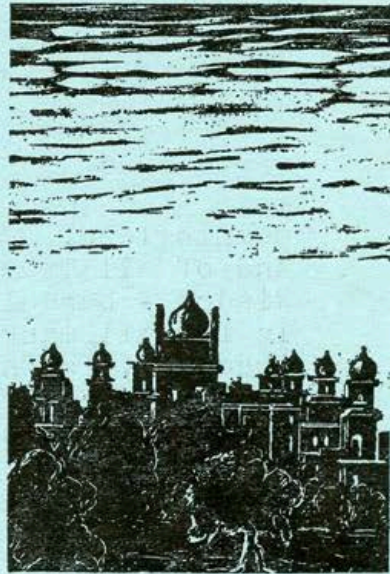
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27th July 1967

*The*

# **SPIRITUAL LINK**



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**RADHA SOAMI SATSANG (BEAS) UNITED KINGDOM**

THE Saints lovingly point out that this world is not our real home. We are only visitors here. The soul, they say, descended ages ago from the fifth Heavenly Region above the physical universe, the region that is ruled by the True God. In that fair land - called Sach Khand, or True Home, by the Indian Saints - birth and death, pleasure and pain, are all unknown and meaningless. The message of the Saints and of all True Masters - the Ancient Wisdom - has always been the same, and is for all mankind. God, the Formless, Absolute, is One. The way that leads to Him is also One. Blessed is he who succeeds in finding a genuine spiritual Sadhu and receiving initiation from him into the secrets of the Word of God, which we call the Sound Current, fervently practises it.

Discourses on Sant Mat

#### HEADQUARTERS

Radha Soami Satsang Beas  
Dera Baba Jaimal Singh  
via Beas, District Amritsar,  
Punjab, India.

The  
**SPIRITUAL  
LINK**

27th July 1967

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**FIVE GREAT MASTERS**

SWAMI JI MAHARAJ

born 25th August 1818

the founder of the Radha Soami system of Philosophy and  
Spiritual Science, THE YOGA OF THE SOUND CURRENT,  
taught —

"Three things alone will lead to salvation in this age  
of Kali Yoga.

1. Surrender to a perfect Sat Guru.
2. The Society of a Saint.
3. Simran (Repetition) and hearing of the  
Holy Name.

Everything else leads to worry and confusion. Time  
spent in anything else besides these three things is  
time wasted.

"The Jiva (human soul) was sent into this world  
to see the show of life, but when he came here he  
became completely absorbed in the show and lost all  
recollection of the Lord, but those who hold on to the  
hand of a living Sat Guru make the most of this world,  
and attain Parmarth (spiritual benefit) too. If  
physical association be not possible, we should always  
keep Him in our heart.

"Maya (Illusion), which holds the whole world in  
its grip, is under the control of the Saints only."

BABA JAIMAL SINGH JI MAHARAJ  
born in July 1839

and one of the most devoted disciples of Swami Ji, selected the spot for what was to become the future Dera in the District of Amritsar on the west bank of the Beas river. Thus the Radha Soami teaching in the Punjab was started by Baba Jaimal Singh, and here He carried out that work for eleven years before passing it to Sardar Sawan Singh, whom He nominated as His successor some eight months before His decease. He departed this life on the 29th December 1903. In one of His many inspiring letters sent to the coming Master we read -

"Please believe this firmly: Radha Swami Ji is Himself the doer of everything whether it is a worldly affair, or government, or social business. Everything is under His order. Parmarth (spiritual work) also is subject to His Will or order."

HUZUR MAHARAJ BABA SAWAN SINGH JI  
born 27th July 1858

When the old Master passed to higher regions Baba Sawan Singh Ji continued the great work in the Punjab, and under His gracious administration the Dera grew from a spot on the desert to a prosperous colony, and the foundations were laid for its development and expansion in our present time. The work of this beloved Master extended also to far off America and Europe - the Great Light was breaking upon the West.

Speaking on the subject of Prayer or Supplication, He said, "Prayer (Prarthana) is called in Persian 'Dud', which means to call. It means calling on the Lord or some other person for help.

"A materialist considers this life to be a machine, the parts of which are being run by the blind forces of cause and effect, and he does not admit that there is an ultimate Being who is directing it. But one who knows the reality, while agreeing that the law of cause and effect is working, further knows that this is being done under the orders and directions of a Supreme Being. He, therefore, while keeping an eye on the causes and their effects, appeals to the Lord, the Supreme Cause, for help."

MAHARAJ SARDAR BAHADUR JAGAT SINGH JI  
born 27th July 1884

had only two interests - His official duties and His spiritual Practices - both of which were performed with unusual fervour. His faith in the Satguru was so unshakable that once, while in Lyallpur, He called on Sain Lasuri Shah a highly evolved ascetic, with a message from Huzur Maharaj Baba Sawan Singh Ji: the ascetic was so pleased with this particular message that he embraced Sardar Bahadur Ji and offered to open up immediately the Inner Vision. The offer, to which anybody would have succumbed, was politely but firmly declined with the words that His own Master would do this as and when He thought proper.

After the passing of Baba Sawan Singh Ji Maharaj, He assumed charge of His Master's work at Beas in April 1948 and engrossed Himself fully in carrying out the functions and duties entrusted to Him. A true Karam Yogi in every sense of the word, He waded unruffled, almost with cynical indifference, through the muddy waters of the world, intent upon His own inner realization and on carrying out the Mission of His Great Master. In His own words -

"Only if we turn within, as directed by the Master, will we go beyond pleasure and pain, good and evil. Those who have found the Master, learnt the secret and contacted NAM within during their lifetime, are the ones who have truly justified their existence. All praise and honour to them. 'In every heart abideth the Lord; blank is none; but worthy of worship is he, who in himself, hath made Him manifest.'"

#### THE PRESENT LIVING MASTER

Sardar Bahadur Maharaj Ji died on the 23rd October 1951, having nominated as His successor our present great Living Master, under whose guidance the Radha Soami teaching is spreading to every quarter of the world (and, who knows, may one day travel even beyond).

Already the remarkable increase in the number of Initiates in India, and the rapid development and expansion of the Dera foreshadow the promise that the work of Huzur Maharaj Charan Singh Ji is destined to reach unimagined heights.





The Great Master was very averse to anyone trying to touch His feet. One day, during a discourse, He told a story to emphasise the point.

There was a certain village where that dread disease Smallpox broke out in a particularly virulent form. After a while a sage gave out that each villager had only to pull out a hair from a special donkey's tail and - I forget what they were to do with it - they would be protected or cured. In a very short time, as was to be expected, the luckless donkey lost all his tail hairs!

"What would happen to my feet, if I allowed everyone who wished to do so to touch or hold them?".....and away He went, into peals of laughter.

Periodically the Master would arrange a day and time when all those present who wished to make a donation towards the expenses of the Dera could bring their gifts to Him - a ceremony which still takes place.

This ceremony was held in the inner courtyard of the Master's house at the Dera. It was His custom to sit at the furthest point from the door, and facing this entrance. Seated on the floor on Maharaj Ji's immediate left was the accountant with the big book in which all donations were immediately entered in front of the gathering. Such people as were present and could be accommodated on the floor of the courtyard sat facing the Master, while a centre aisle was roped off to allow contributors to go up to Him with their offerings.

When all was ready the donors came up the aisle, one by one, and offered their gift to Maharaj Ji. Usually He took it, whether in coin or cheque, thanked the giver with a gracious gesture and at once handed the gift to the accountant. And here is an instance of the many lessons one learns when with a Sat Guru. Whenever a cheque was offered and the Master accepted it, He would carefully place it on a little table to His right,

take a fountain pen from His breast pocket, slowly unscrew the cap, place it on the other end, sign the cheque and hand it to the accountant. He then carefully screwed the cap back and replaced the pen in His pocket. Although it was obvious that a number of cheques would be offered, the Master went through the same precise motions each time, thanking each donor with the same grace and courtesy - whatever his social status, and however large or small the offering.

Thinking over this gracious, individual, ceremony with the fountain pen, which absorbed quite an amount of time, several lessons emerged. The first was patience, particularly on an occasion which meant so much to the donor; second, the care the Master took to ensure that each gift was acknowledged equally; third, we do not know what the Master was giving each donor during the time He was accepting the offering; lastly, the care taken to show that each gift was at once and publicly entered in the book reserved for the purpose.

Towards the end of one such ceremony an ancient, poverty-stricken dame hobbled up the aisle. Her clothes were a collection of rags; she was also lame and obviously under-nourished. But she had something to offer, and somehow had reached the Dera and the Master Himself. Standing in front of Him she fumbled about inside her rags and, eventually, produced the remnants of a very much-used Rupee note and offered it to Maharaj Ji. Very quietly and graciously He said, "No, Bibi Ji; no. You keep it." and He touched the note. But 'no; oh no' - poor old lady: she pleaded with Him to take her offering, and the Master kept telling her that she needed it more than the Dera, but was very grateful for the offer. How she had ever managed to raise the sum of one Rupee was a miracle; one would have thought that even one pie or one anna might have been just a possibility. Well she had come to the Dera to give her offering - and she would not go! Finally the Master said, "Acha hai Bibi Ji, thank you," and took the note and handed it over for entry.

And the old lady? Slowly she got down, right to her knees and bowed her head until she rested it on Maharaj Ji's feet. He did not pull them away - instead He placed His right hand on her shoulder in blessing and helped her to her feet. Away she then hobbled, her wrinkled old face radiant, and even her steps seemed lighter. She had attained her heart's desire - to offer her mite and to have it accepted by her Sat Guru.

MASTER REPLIED.....

Further answers taken from recordings made during Maharaj Charan Singh Ji's visit to London in 1966

Is it true that when the drop merges into the ocean, then we lose our personality?

"Sister, who would like to be a drop, remain a drop, and not become an ocean? Who would like to be a part and not become a whole? These questions are bothering us as long as we are victim of this flesh. We do not want to lose our individuality; it is another form of ego. We think we are something very high; we don't want to lose what we have. Actually this is an obstacle in our way to the Father. This very concept, this very thinking, is an obstacle.

"Ultimately we have to become a drop and merge into the Ocean, and become the Ocean. We have to become Him. So this body we will leave, this flesh we will leave. This individuality, this feeling of individuality, is only as long as we are under the sway of the mind. There is no mind there. You go beyond the mind; far higher - and yet, to some extent, you are separate. For example, you bring two candles, they are flames together, the fires merge with each other; you cannot distinguish from that mixed fire which is which. The flame has become one, and yet their roots from where it is coming may be a little different.

"So, ultimately, all souls merge back into the Father. As long as we are in flesh we are prisoner of the flesh; soul is prisoner. When we get release from the flesh and know the reality, and shine and become pure, we become the Father, we become the Lord. Potentially, everyone is a Lord. So we have to merge back into that Ocean, and nobody would like to retain individuality there.

"By coming to this world we become part of the creation, and when we go back we become part of the Creator."

Some people deprecate the idea that everyone must have a Master, but this is so isn't it? Even a Master has a Master?

"Well brother, this is the law. This is the law. Everybody must have a Master. If a Master does not need a Master, how can we need a Master? But there is a difference of a Master getting a Master, because Masters are also not many types. I give you an example. If a candle is ready, you just take it near a matchstick and it burns. On the other hand if you have to make a candle and then burn it, it makes all the difference. You have to collect so many things to make a candle. So Masters are born, but still they need a candle to become a candle.

"Sometimes in our ignorance, or we are trying to praise our Master, we cannot bear the idea that anybody can be greater than He. So this makes us think that our Master has no Master. Actually we are degrading our Master by saying that. Everybody has a Master who puts them on the Path, who gives that flame of light. In the Bible it is very clear. Christ says, John the Baptist is a Master. That was his Master. He was a burning and a shining light, 'but,' he says, 'you are seasoned to enjoy that burning and shining light for a particular time.' Every Master is for a particular time - not for ever. So our Master is also for a particular time, but every Master must have a Master."

Has every living thing a spirit and a soul in it, even the plants?

"Soul or spirit is the same - it is only different terminology - and every living thing must have a spirit in it, must have a soul in it.

"Actually soul gives life. Also in the plants. Wherever there is a life there is a soul; there can be no life without soul."

GOOD-BYE!

Good-bye! proud world! I'm going home;  
Thou art not my friend, and I'm not thine.  
Long through thy weary crowds I roam;  
A river-ark on the ocean brine,  
Long I've been tossed like the driven foam;  
But now, proud world! I'm going home.

Good-bye to Flattery's fawning face;  
To Grandeur with his wise grimace;  
To upstart Wealth's averted eye;  
To supple Office, low and high;  
To crowded halls, to court and street;  
To frozen hearts, and hasting feet;  
To those who go, and those who come;  
Good-bye, proud world! I'm going home.

I am going to my own hearth-stone,  
Bosomed in yon green hills alone, —  
A secret nook in a pleasant land,  
Whose groves the frolic fairies planned;  
Where arches green, the livelong day,  
Echo the blackbird's roundelay,  
And vulgar feet have never trod  
A spot that is sacred to thought and God.

O, when I am safe in my sylvan home,  
I tread on the pride of Greece and Rome;  
And when I am stretched beneath the pines,  
Where the evening star so holy shines,  
I laugh at the lore and the pride of man,  
At the sophist schools and the learned clan;  
For what are they all, in their high conceit,  
When man in the bush with God may meet.

— Ralph Waldo Emerson

Reproduced from Paul Brunton's book  
'Hermit in the Himalayas'

## REAPING WHAT WE HAVE SOWN

WE have been told emphatically that 'nothing is done without the Grace of God'. This makes it quite clear that we of ourselves do nothing, never have done anything - whether good or bad. For the Lord is the only doer. We are just puppets - illusory ones at that, in an illusory world - pulled by the strings of our karma - destiny - the fruit of our actions in many previous lives.

But, if we have never done anything; if every action in our lives is that of God, through us, why then should we poor puppets have to suffer the consequences of acts done by God? Should He not reap them? This gave much to ponder over if the premise was accepted; much to disturb concentration and meditation, and there seemed no light. As time went on perhaps a faint glimmering of something illusive, but it disappeared when one tried to catch hold of it.

And then one day the whole problem was resolved on reading these words from Series III of 'Philosophy of the Masters' and reprinted in an earlier Spiritual Link.

"The wise know that there is great strength in the soul of man. The mind is related to the soul. Therefore, when the waves of the mind are stilled, they come under the influence of the soul and gain strength from it. The soul is conscious and powerful since it is a particle of the Lord; the Lord permeates it." Every living form of physical creation inhabiting this and, presumably, other planets, has an immortal soul which "the Lord permeates". We are also told that our mind, which we always considered was the doer in each of us, is instead exactly like a machine. Once started on a certain course, it will maintain that course until projected on to another. What then activates our mind? The answer is plain - our soul, the God within us all, working sometimes directly by intuition, but mostly through our mind.

God created the world, even though through the agency of the Negative Power, and He runs it as He wishes. This He does through our souls, which are particles of Him. Therefore, the results of all His actions, through the soul, are reaped by Him through

that spark of Himself. All the agonies and miseries, the tortures we have inflicted and, therefore, must endure, are activated through our souls and so the reaping of the consequences are in effect taken by Him.

---

"Everything is His projection. It is all His Play. Many saints in the East, many mystics have said that this is the play of the Lord; that is all. That is the only reference they have given, that what we see is nothing but a play of the Lord."

Maharaj Charan Singh Ji

'Tis all a Chequer-board of Nights and Days  
Where Destiny with Men for Pieces plays:

Hither and thither moves, and mates, and slays,  
And one by one back in the Closet lays.

Omar Khayyám

He Himself is the tree, the seed, and the germ.

He Himself is the flower, the fruit, and the shade.

He Himself is the sun, the light, and the lighted.

He Himself is Brahma, creature, and Maya.

He Himself is the manifold form, the infinite space;

He is the breath, the word, and the meaning.

He Himself is the limit and the limitless: and beyond both the limited and the limitless is He, the Pure Being.

## THE INDWELLING WORD

by Maharaj Charan Singh Ji

When a soul is initiated and has to come back again for another life, does his original Master stay with him until he finds his new Master?

Brother, all Masters are the same. They are all waves of the same ocean, and soul (once it is initiated) will definitely get a Master in every birth - if the soul has to come. It won't have to search; it will automatically be found by the Master. Master does not just initiate us, and forget about it. He is responsible to take us back to the Father.

All Masters are the same, because it is not the flesh which is a Master; it is that Shabd or Nam, or the Holy Ghost which is our Master. But the Master has to come to our level to put us on the Path. That is why Christ said, 'Word made flesh'. When that Word came into the flesh it became our Master, and when the Word again leaves the flesh, our Master is the Word - our Master is the Word which is in the flesh, not the flesh itself.

That Word is within every one of us - and that is our Master. By coming into the flesh He connects us with that Word within, and that is our real Master, and that stays with us till we merge back to the Father.

Christ very beautifully said that, 'For a little while I am with you; after a little while I will leave you; and again, a little while I will be with you.' 'Now you have so many questions and doubts; then you will have no questions and doubts.' What He means to say is that while I am in the flesh and you are in the flesh, you have all sorts of questions and doubts. When I will leave you as far as this flesh is concerned, and I will again be with you in my Radiant Form - Word Master - then you will have no questions and doubts, because you will see within my Radiant Form. And then He says, 'It is in your interest that I leave you, because from my Father's house I will send you the Comforter who will look after you much better.' So the real Master is Shabd and Nam within, and that always guides us and takes care of us.



## COMES DISCORD, AND GOD DEPARTS

by Daryai Lal Kapur

A very devoted lady recently wrote me a letter, a Miss G..... from.....of..... Please do not try to fill in the blanks. An American friend of mine after going through her story opined that it could be well placed in America, Europe or Africa, as human nature is everywhere the same. But I differed from him, saying that the people of those highly civilised countries were so well disciplined and cultured that they could not be expected to act in such a way as the lady complained of in her letter. Nevertheless if curiosity would fill in the blanks(!), let us say "from a famous town of the Middle East."

"I lay my story in the East.  
Because 'tis eastern? Not the least.  
I place it there because I fear  
To bring its parable too near,  
Or seem to touch with impious hands  
Our dear confiding foreign lands."

Although this letter was a personal one, it depicted such a sad state of affairs in the Satsang centre of the place in which she lived, that I felt impelled to read it over to the Master. She had written that some very old and leading Satsangis, who managed the affairs of the Satsang and gave talks in group meetings and were always approached by other Satsangis for guidance and advice in matters, spiritual and organisational, quarrel among themselves in open meetings even when there was nothing to quarrel about. They were expected to be a beacon-light for others, but their behaviour was bringing the noble teachings of Sant Mat into disrepute. New seekers and old satsangis turn away in dismay and despair at their conduct. The lady had cited some instances also of their improper behaviour.

The Master simply kept silent. But I could well judge from His countenance that He was much displeased at the conduct of His trusted disciples. I tried to draw Him out and quoted an Indian proverb which said that, "A bad child always brings a bad name to its parents." "And so does a bad disciple," I added.

Master was in a thoughtful mood and remained silent for some time, then said, "I cannot understand what possible cause there could be for such disharmony and dissension among Satsangi brothers. Among real brothers, sons of the same father, division of ancestral property or partition of patrimony could be a cause for dispute. But what property have the Satsangi brothers and sisters to quarrel about? They are very cultured people, and we expect from them...."

I referred to their individualistic tendencies and egotistical outlook, which makes them put self-interest above everything.

"But they should put the interest of their soul above all," said the Master. "Wise is he who looks to the welfare of his real self. It is selflessness that enobles the soul. Selfishness kills it. Satsang is a school in which lessons of humility, forgiveness, self-sacrifice, love and tolerance are to be learnt. We have joined the Satsang for the purpose of God-realisation. This requires every pore of our body to be saturated with love of God - which cannot exist without love of man. In deciding simple Satsang matters, where is the place for bickering, jealousy and ill-will? Self-seeking has no place in it. Self-sacrifice should be our motto."

At this moment two of my great-grandchildren approached the Master. I do not know how they had managed the conspiracy without my knowing it, but three dozen of them (my sons, daughters, grandsons, grand-daughters and great-grandchildren) had arrived the previous evening from distant Bombay, Calcutta, Vizagapatam, Kanpur, Delhi, Chandigarh and perhaps even from the moon. They were celebrating that day the Diamond Jubilee of my marriage, the date of which I myself had forgotten.

Well, my grandchildren were celebrating the occasion by giving a big dinner, to be followed by the performance of "King Ashoka - the Peace-maker", and they had succeeded in making the Master agree to come there for a few minutes. Master - or may I say Masters - never refuse anything to children. On seeing the two youngsters enter the verandah, He stood up and accompanied them to my residence. When we reached there, I wished that the Master had not acceded

to their request. The children, about whose good manners and excellent behaviour I had always spoken highly, were quarrelling among themselves as if the spirits of Jhangeskhan and Hannibal had been reincarnated in the youngest of them. Kiran, aged thirteen, came running to the Master and complained with tears in her eyes, that she had been given the part of a maid-servant in the drama, while a cousin of hers had been unfairly assigned the role of the queen. The Master laughed very heartily at this. I was very happy to see that His unhappy mood had gone and He was His old self again. With a smile He reassured the girl that she would be given the part of the queen when she was old enough for it. The 'Queen' cousin retorted that she was "not fit to play the part of the maid-servant even, and aspires to be the queen." The Master asked Kiran whether she knew the part that the queen had to play. The girl like a parrot repeated the whole of the queen's part in one breath. The Master at this was taken aback. "You have got a good memory....." He was not allowed to finish this sentence, because to His great relief He was asked to adjudge another very serious complaint. This time it was from a grown-up boy, a favourite of the Master, whom He had always thought to be a very intelligent one. His complaint was that he had been given a small chair to sit in, while his granny herself had occupied a bigger one! At this the Master could not restrain His hearty high-pitched burst of laughter, which sent ripples of mirth all around Him.

"Send these children's complaints of grievous wrongs to the leaders of the Satsang centre mentioned in your letter," He said to me. "Let them compare these with their own 'causes of wars', and decide which are the more 'childish'." After a second He said, "For 'childish' put some softer word." "Shall I put 'innocent'?" I asked. "No. Do not write them anything," He said. Then Master seated Himself on a chair and we all sat down on the floor around Him, as all other chairs (big and small) had been removed to the place of drama. Among the audience there were some who held the posts of Satsang Secretaries and other offices in the Satsang centres of various places from which they had come. Addressing us the Master said:

"Remember, my dear brothers and sisters, God is Harmony and He loves harmony. Where there is no harmony, God cannot exist there. Disharmony and discord are the

daughters of Ego, and these two are the strongest weapons in the armoury of Kal. Do not side with him in his war against Harmony. We make our own heaven and hell. Harmony's sweet strains turn hell into heaven. Do not let Kal make a hell of your life. All music and melody, grace and beauty, life and energy, love and mercy, truth and honesty, meditation and spirituality are nothing but harmony. Drop your antipathies and differences, your antagonisms and hatreds. Be sweet and gentle in all the events of life. Behave in such a manner as to bring credit to yourself and to the Satsang to which you belong. Do not be irritated by the thoughtlessness or overbearing attitude of a brother. You behave like good Satsangis, not minding how the others behave. Let there always be a smile on your lips and a word of love for everybody. Forgiveness is a treasure which is never exhausted, and continually enriches the giver with more pleasure and bliss. Use it freely and ungrudgingly. Suffer gladly little pin-pricks, pains or heartaches, rather than inflict these on others. No insult, however great, ever degrades a gentleman, unless he degrades himself.

"There is a Persian couplet," Master continued, "which says, 'If you step on the foot of a dog, it immediately bites you.' If you as a man show similar reaction, what difference is there between you and the beast?"

A grand-daughter of mine, who had that morning received the news of her passing the M.A. examination in Philosophy with credit, inquired, "Maharaj Ji, is it not all in your Hands? Is not our destiny already chalked out for us by higher powers?"

The Master replied a little feelingly, "You made your own destiny in your past life. Mostly we believe in fate and luck only so far as our meditation and spiritual progress is concerned - while for worldly matters we leave no stone unturned in order to gain our objects! Just reverse this policy, and your conclusions will be correct. Apply every effort towards spiritual progress - and leave to 'fate' your worldly affairs."

After this the Master distributed Parshad among us and rose to depart. The girls pressed Him to see their drama, but He smilingly replied that He had enjoyed their personification of Jhangeskhan more than He

would have done that of Ashoka! On the way back He remarked, "How we love to make ourselves miserable!" "But how to make ourselves happy, Sir?" I inquired. "It is a difficult task."

"But we all know how to make ourselves miserable. That is simple enough," He replied. "Be selfish, take offence easily, think too much of yourself and too little of others, have a sharp tongue, think yourself very wise and a superior being, be extravagant, run into debt, take too much to eat and drink, add lots of pills and medicines to it, with little fresh air and exercise - physical and spiritual - and you will be miserable enough."

"All this one has not to learn," I said.

"But from this we can easily see how to make ourselves happy," He replied smiling. Then added, "Alas! we forget that the purpose of our following the noble path of Sant Mat - Saints' Path - is fundamentally our own evolution, that is, unfolding of all the latent and subdued powers of soul and becoming God."

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MAHARAJ JI'S PROGRAMME  
at the Dera

For those intending to visit the Dera during the coming winter, the following is the programme of the Master's stay there till the first week of January 1968.

From 20th September to 12th October 1967

" 17th October " 29th November

" 13th December " 6th January 1968

CHANGE OF ADDRESS

As Colonel Sanders will be changing his address next autumn, please note that all letters from mid-September should be sent to him at -

The Manor House,  
Princes Risborough,  
Buckinghamshire.

Letters in connection with this journal should be addressed to Colonel Sanders.

REPRESENTATIVE FOR HOLLAND

The Master has just appointed Lionel Metz to be His Representative in Holland. All of us who know him will be glad to hear this news, and we send him our warm congratulations and very best wishes for his work in the new Satsang. This is yet another step in the development of Sant Mat teaching in the West.

The Dutch Satsangis will be very happy with this appointment, for they themselves elected Lionel as their secretary last year, when they were not then a separate Sangat.

We in England send our special Radha Soami greetings to each member of this new Satsang, and look forward to welcoming any, or all, of them whenever they are able to pay us a visit.

C.W.SANDERS

## BOOK NEWS

The following books are just off the press.  
Prices and dates of arrival will be given later.

The previous work known as 'Spiritual Gems',  
copies of which are still available, has now  
been printed as two separate books under the  
titles:

### SPIRITUAL LETTERS

being those from Baba Ji to  
Huzur Maharaj Baba Sawan Singh Ji

### SPIRITUAL GEMS

being all the letters of  
Huzur Maharaj Baba Sawan Singh Ji  
to initiates and seekers.

YOGA AND THE BIBLE by Joseph Leeming  
The first edition (printed by  
George Unwin and Unwin, London)  
was soon exhausted, and it has now  
been reprinted in India.

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### Future publications:

#### ST. JOHN THE GREAT MYSTIC

being the present Master's  
comments on the Gospel of St. John.

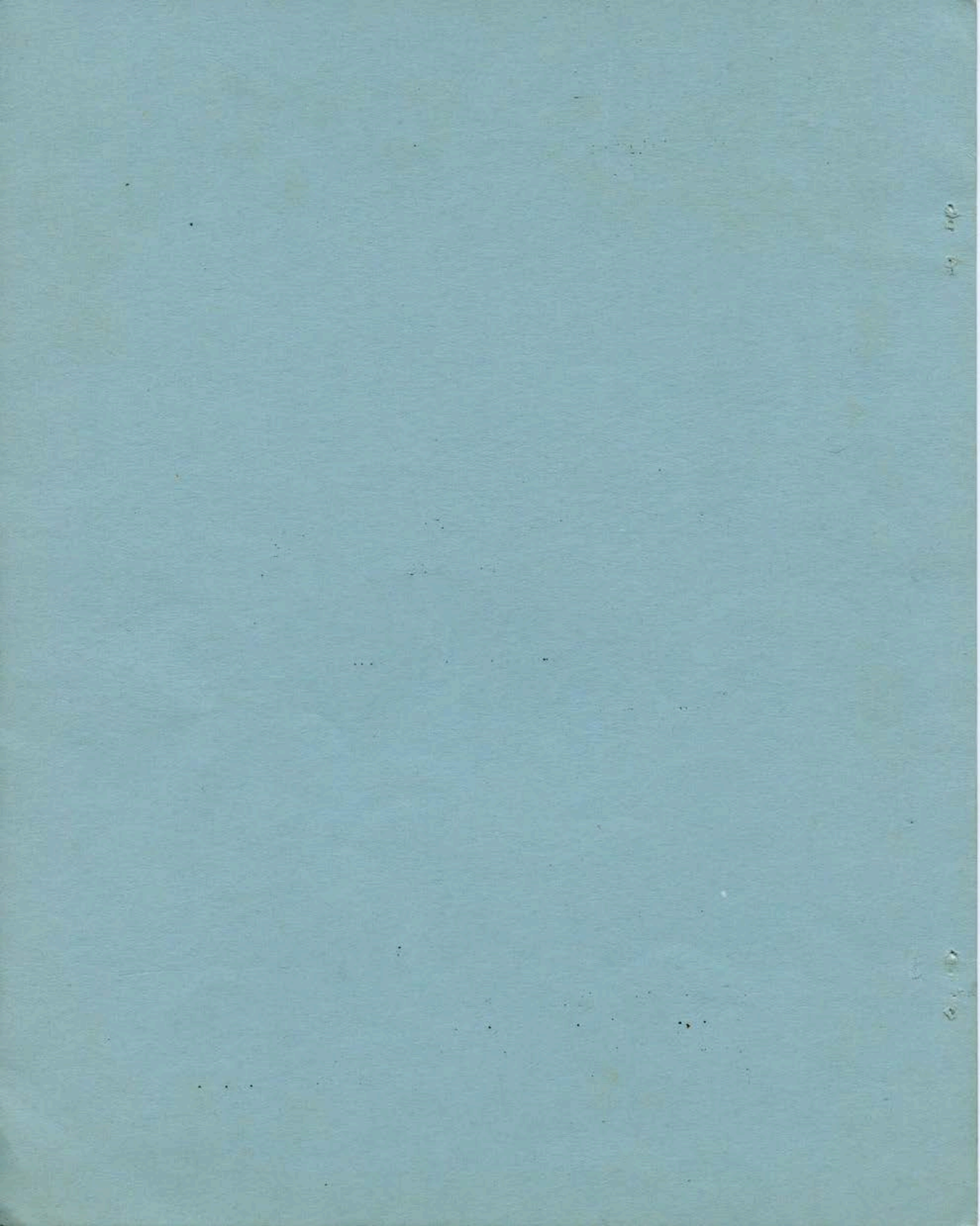
#### RAI SAHIB MUNSHI RAM'S DIARIES

DIVINE LIGHT by Maharaj Charan Singh

Another four manuscripts are waiting their turn  
for printing.

Orders from initiates should be sent to:  
Mrs. B. Jauncey, 40 Gt. Cumberland Place, London, W.1.

Non-initiates are able to purchase books from:  
John Watkins, 21 Cecil Court, London, W.C.2.





## CHAPTER 4. WHEN A "RADAR STAR" SHINES

① Persons make a real beginning in the right relationship with others and they grow from there. Many persons got their start through the influence of a person in whose presence they became alive, alerted and jarred into taking stock, and thus were helped to move from where they were.

Gerald Heard once said that every person needs a teacher—but before he is ready for a teacher, he needs to be challenged by one who is a "radar star." This term comes from Edwin Hubble, the great astronomer, who stated that of all his explorations of the heavens and the immense reality of an expanding universe, the most startling discovery was that of the "radar star." Some of these stars have no mass at all and yet reflect compelling radiation power.

③ We have all had experiences with people who are "radar stars." They have changed the course of our lives. In their presence we've come alive. Something about them made us aware of the weak spots in our lives and gave us the impetus to do something about them.

These are the people who radiate ceaselessly though we may not always notice it. Jacob, when he awoke from his dream, said, "Surely the Lord is in this place; and I did not know it" (Gen. 28:16). Such people come to know, not only who they themselves are, but more importantly the person they can love—and their love is not withheld. From there, love moves on like a chain reaction to others.

② What a blessing it is to us and to the future of the race that there are men and women of such insight—not lonely seers, nor persons cut off from life and out of touch with humanity, but people who are a part of the human stream. Their touch, their intuitive understanding, their invisible communion with the

soul is so deep and so sure that, while it may not always be noticed, there are those who become aware of it and thereafter can never be the same. They begin to grow from there. But for these people, these "radar stars," the succession of men of good will would be broken. They are individuals of such integrity, such sincerity, that the intention and the act, the will and the performance are one. They are in the process of being reborn, and because of their willingness to live for others, we are reborn too. They are here in order to give us a transfusion of their courage, their honor, their insight and their dedication. We are infused with the spirit and are brought along in the same stream of eternal life. We just can't be the same. We can't stand still. They jar us and we start there.

Jesus came among the mass of humanity and called men to a regal independence. He declared that all Heaven is concerned with the destiny of a human soul. When this truth became really felt, man stood erect as never before and became aware of the gift of his being and the infinite potential of his becoming.

The spirit grew from Jesus through a group of His disciples and followers. It moved from person to person, from group to group, until—after three hundred years—the tyranny of the Roman Empire was overcome.

Today most of what we deeply prize in our republic came from that lonely, unique Galilean who was and is the world's greatest "radar star." The love that was so eloquent in Jesus, that grew from Him through person to person to overcome the tyranny of Rome, can renew itself in us and grow until a mighty momentum turns the tide from war to peace and gives hope to the suffering masses of the world.

It has always been true that on the rim of the wide world there rises the spires of a civilization whose bulwarks are righteousness and truth. The greatest glory of the earth are those souls who, in all generations, follow the gleam—defeated, scorned, trampled, crushed under the chariot wheels of the world. But they rise and go forward—praying, hoping, believ-

Roy Bunc Khant, <sup>36</sup> The Person You Can Be

ing, singing a song that echoes across the world: "This one thing we do, we press on; we count not ourselves to be apprehended. God has concealed a truth; we must find it; the lure of it is the passion of our souls."

And you can see them climbing toward the dawn; Savonarola, St. Francis of Assisi, John Hampden, Wilberforce, Elizabeth Fry, John Newman, Abraham Lincoln. And before them all, one about whom there lingers the shadow of the cross.

These are the "radar stars." Some of them were brilliant. They shine across the pages of history. Others, perhaps not as brilliant, yet provide illumination to individuals whose lives they touch. Individuals who recognize such "radar stars" can no longer be the same; they make a beginning; they start where they are and move in the direction that they must go if they are to be true to their destiny.

### BEING PERSONAL

As I look back over my life I see here and there these "radar stars." I came in touch with them; I walked into their light; things became clear; I could no longer be the same.

One was Silas Orris, a teacher in a little country school in Pennsylvania. One night he asked me to remain after the others had gone. He said, "You should go to high school." I made up my mind to follow his advice, and it changed the whole course of my life.

One day while I was teaching in a high school in Mechanicsburg, Pennsylvania, a man said to me, "You should give your life to church leadership of young people." I'd always had a deep feeling that God wanted me in the ministry but I resisted it.

This man was E. H. Bonsall, then a director of young people's work for the Pennsylvania Sabbath Schools' Association. When he said this, it jarred me, but it opened a door. I could no longer stand where I stood. In due time, the way was opened for me to become youth leader for the then United Brethren

Church. From there I went to the International Council of Religious Education where I served for eight years, and during this time got my Master's and Ph.D. degrees at the University of Chicago. God used E. H. Bonsall to help me be discontent with what I was. I had to start there, and it proved to be a great beginning.

After I came to the church where I served many years, I was asked to go to Newcastle, Pennsylvania, to be on the program of the annual convention of the Pennsylvania Council of Churches. I had read a number of books by F. W. H. Meyers of London, who was also on the program. I went to hear him, for I wanted to see the man whose words had so much meaning for me. When first I saw him, I was disappointed, for his appearance was not impressive. In fact, I thought someone had come to take his place. When I was later told that it was he, I began to listen, even though at first I wasn't interested. But the longer I listened, the more something happened to me. I no longer saw him, but actually felt I saw the Lord. It was a moving experience, and frankly I've never been the same since.

When he had finished and the session was concluded, I went to him and asked him to have lunch with me. At the luncheon I said, "How did you get this way? Something happened to me while you were speaking that never happened before. I lost sight of you and saw the Lord." His remark will always be vivid to me, for he said, "I prayed three hours this morning for that to happen to someone."

I kept asking him, "How did you get this way? What happened to you? How is it that you seem to be so alive with the spirit of Jesus Christ?" He finally said this, "When I served a church in London many years ago, a very attractive minister came to a church nearby. He became a sensation. Many of the people who had been coming to hear me left and went to hear him. This created anxiety in me and led ultimately to resentment. It was a major spiritual problem for me. The more I resented him, the more ineffective I became.

"Finally I went off to be alone and I wrestled with the Lord

from Monday to Friday. Finally He gave me a victory and the victory was this: I could honestly say, 'Dear Lord, send G. Campbell Morgan so many people to hear him that those who can't get in will come to hear me.' I went back to my church and in due time it filled up. I learned one lesson from the experience—that I must be alive with the Lord; I must know prayer power if I was to be free to bear witness to His spirit."

I never forgot that. F. W. H. Meyers was a "radar star." He forced me to make a new beginning, and at that moment I committed my life to a life of prayer.

I had heard of Gerald Heard, and once, during a speaking engagement in Los Angeles, had an opportunity to meet him. A friend of his took me sixty miles from Los Angeles to a place called Trabuco, where we were to meet this great master of the spirit at one o'clock. We were at the gate in plenty of time. I shall never forget seeing him come down the path from a high hill. As I stood there, I deeply sensed that I met him before he arrived. He approached the gate and I noticed that his eyes were like none I have ever seen—they were alive and vital; I felt that they saw through me, but I did not mind. When he came to the gate, we shook hands and I felt that we met totally. Just as God is totally present, so was Gerald Heard.

He came outside of the gate and we sat in a car. I had no conversation in mind, so I said, "Let us be still." We were; it was the most eloquent silence I ever heard in my life. In time I said, "Please talk to me," and the fact is that he began to talk to the point of my very need.

I was with him an hour and I've never been the same since. It was another point of beginning and it was not a false start. I made new commitments to do research in the life of the spirit, to learn prayer power, to find its meaning and lead others into the prayer path and into prayer research.

4 One day I got a letter from a man by the name of Paul Brunton saying that he was going to be in Dayton, Ohio, and was led to ask me to meet him. I am ashamed to admit that I was L arrogant. I answered that if he was led to see me, he should

come to Columbus, which he did. When we met he said that he was led to offer to be my teacher in the life of the spirit. I accepted his offer, for after being with him, I felt that here was one of the most highly developed spiritual persons I'd ever met. He, too, was indeed a brilliant "radar star."

For eight years when he came to Columbus once or twice a year, we spent time together. I read every book he wrote. He provided the relationship which made possible new beginnings for me. In fact, I made beginning after beginning for, in the deepest sense, each day is a point of new beginning. We never arrive; we are ever enroute. The important thing is to make a beginning, and one of the ways we do this is through knowing a person who is a "radar star." His light is so clear and so warm and so brilliant that we see where we are; we get a vision of where we can go and we have a chance to begin. date?

### THINK OVER YOUR LIFE

Think back over your own life—whether you've lived a few years or many—and point to those who touched your life at a given moment. If something happened to you, if you were never the same afterward, this is reason to hope for more.

If you're stuck, if you're in a state of lethargy or hopelessness, search out someone in whom you can have faith—someone who could be your teacher, in whose presence you could be yourself with confidence and with faith. If he is the right person and if you are ready, then you will make a beginning and you will keep going. The longer you keep going, the more confidence you will have of passing the point of no return.

Moreover, as you make a beginning and keep going, there is every chance that you yourself will become a "radar star." You will be the one in whose fellowship others can find a point of beginning, the faith and the inspiration to start and to keep going. Thus a chain reaction will be started that can change the whole world.

from Monday to Friday. Finally He gave me a victory and the victory was that I could honestly say "Dear Lord, send Campbell, Monday to many people to hear him that they can't get it will come to him - I went back to my church and in the time it filled up. I learned one lesson from the prayer - that I think is necessary in the Lord, I must have a power if I was to be free to bear witness to His Spirit. I never forgot that Dr. W. H. Williams was a "Jehovah" He loved me to have a new beginning and that I should be committed my life to a life of prayer and a prayer I had heard of Dr. Williams' beautiful work during a past conference in Los Angeles had an opportunity to meet him. A friend of his took me away with him to a place called "Istanbul" where we stayed for a great while in the city of the Sultan. We were at the gate in plenty of time. I shall never forget seeing him when I got to the gate. He had his hand on my shoulder and said "I am glad that you are here. As I stood there I thought that I had not been here before. He approached the gate and I noticed that the eyes were all on me. I never saw any other eyes like that. I felt that they saw through me, but I did not mind. When he came to the gate, we shook hands and I felt that we had really met as God is totally present so was Gerald Heard. He said "Gerald of the gate and we sat in a car. I had no conversation in Istanbul with him. He said "We were in the town of Istanbul since I was born in the city. I said "I was born in Istanbul and that is where I was born to the point of my conversion to Christianity. I was with him in Istanbul and I never felt the same since. It was another point of beginning and it was not a false start. I made new connections and friends in the life of the point to learn from him and he had a lot of things to say. The other day I got a letter from a man in the name of Paul Davis and he said that he was going to be in Jackson, Ohio, and was let to see him. He mentioned that I was going to see him. I mentioned that I was going to see him. I mentioned that I was going to see him. I mentioned that I was going to see him.

I came to Columbus, which he did. When we met he said that he was led to offer to be my teacher in the life of the spirit. I accepted his offer for that purpose. I think that I have learned one lesson from this experience. I have learned that I must have a power if I was to be free to bear witness to His Spirit. I never forgot that Dr. W. H. Williams was a "Jehovah" He loved me to have a new beginning and that I should be committed my life to a life of prayer and a prayer I had heard of Dr. Williams' beautiful work during a past conference in Los Angeles had an opportunity to meet him. A friend of his took me away with him to a place called "Istanbul" where we stayed for a great while in the city of the Sultan. We were at the gate in plenty of time. I shall never forget seeing him when I got to the gate. He had his hand on my shoulder and said "I am glad that you are here. As I stood there I thought that I had not been here before. He approached the gate and I noticed that the eyes were all on me. I never saw any other eyes like that. I felt that they saw through me, but I did not mind. When he came to the gate, we shook hands and I felt that we had really met as God is totally present so was Gerald Heard. He said "Gerald of the gate and we sat in a car. I had no conversation in Istanbul with him. He said "We were in the town of Istanbul since I was born in the city. I said "I was born in Istanbul and that is where I was born to the point of my conversion to Christianity. I was with him in Istanbul and I never felt the same since. It was another point of beginning and it was not a false start. I made new connections and friends in the life of the point to learn from him and he had a lot of things to say. The other day I got a letter from a man in the name of Paul Davis and he said that he was going to be in Jackson, Ohio, and was let to see him. He mentioned that I was going to see him. I mentioned that I was going to see him. I mentioned that I was going to see him. I mentioned that I was going to see him.