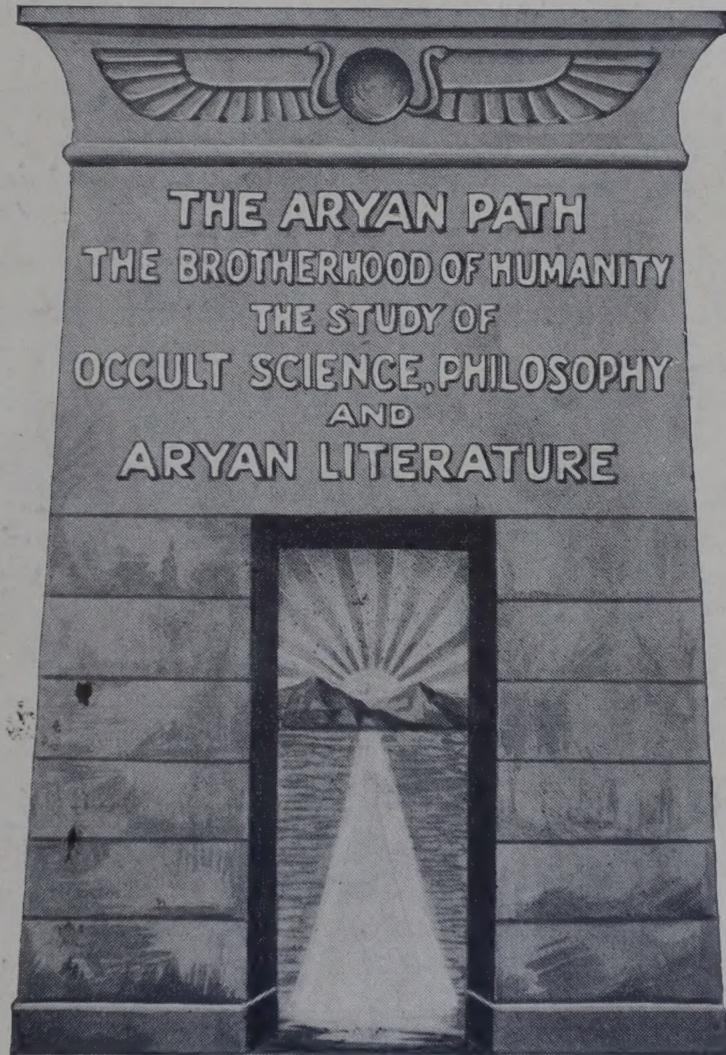




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XI No. 6

April 17, 1941

We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and riveted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

—H. P. B. (*U. L. T. Pamphlet No. 26, P. 7.*)

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th April 1941.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1941.

VOL. XI. No. 6

FIFTY YEARS AGO

Twenty-one days from today falls White Lotus Day. Exactly half-a-century ago on that day H.P.B. cast off her mortal coil and became invisible to mortal eyes, and the wide world knew not of the significance of that event. While alive in the mortal world she was laughed at by learned fools, scorned by the conceited and abused by the jealous. But all that was not of real and grave consequence ; the tragedy of every Christ-Soul lies in the Peters and the Judases—in those of His own household whose cowardice, whose tendency to run with the hare and hunt with the hounds of this world, whose treachery, leads to the great betrayal. Thus the highest and the holiest is thrown to the wolves who rend and the birds who peck. But the Peters and the Judases themselves are embodiments of the general vice so fatal to soul progress. They embody the half-heartedness, the insincerity, the doubt and the hypocrisy of the mass of frail humanity. If a Christ or a Buddha holds up to public view the inspiring example of man become God, those others, like Peter and Judas, hold up the example of men who, in attempting to rise towards the spirit, fall into animalism and bestiality.

Our Theosophical Movement also had its Buddha-like teacher of wisdom, H. P. B., its Jesus-like W. Q. J., helper of disciples seeking truth. Side by side with them our Movement had also its Peters and its Judases—embodiments of the mass of flaccidity surrounding them. We of the present generation should learn from those failures, with the aid of discerning sympathy, while we strengthen our Souls with the potencies to be found in the teachings and the examples of H. P. Blavatsky and of William Q. Judge.

How shall we prepare ourselves for the coming White Lotus Day? Let each student look at himself in the mirror of Theosophy. Our coursing blood, invisible to our sight, may carry a taint that ruins our bodily health ; similarly our moral weaknesses, circulating in our invisible nature, befoul our magnetism, produce mind-illness and soul-torpor. These

polluting currents and their cause are not merely our own personal concern ; they affect adversely our co-students, our companions on the path which leads to the Temple of Light. It is not lack of knowledge from which we suffer most ; we suffer chiefly from weakness of will and of determination to apply what we already know. To stem the rising tide of passion, to cut off at the root the sapling of irritation ere it grows into the tree of anger, to check the small greeds lest they develop into veritable giants of possessiveness, to take care of minutes lest hours be misspent—in these small efforts we can attain great results. Let us students of Theosophy resolve not only to become more efficient as speakers and writers, but also more efficient in doing every task, whether our personal duties or the work of the Lodge. Let us secure that “tincture” (“for Thy sake”) of which the seventeenth-century George Herbert wrote :—

A servant with this clause
Makes drudgerie divine ;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

In such performance of plain duties the world is served and saved and through that performance the Theosophical student is able to purify himself and to raise his mind to the level where the Light of Wisdom can shine into it.

“ In the superficial details of her homely, hard-working, common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly ; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines,—H. P. B.'s mind—and thus learn to know her true *inner* Self.”

—MASTER K. H.

THOUGHT-TRANSFERENCE

The stubborn resistance of orthodox science to facts which challenge accepted views has rarely been better illustrated than in the remark of the nineteenth-century physicist Helmholtz, quoted by Dr. Hans Ehrenwald, M.D., in his discussion of "Psychopathological Aspects of Telepathy" in the *Proceedings of the Society for Psychical Research* for November 1940 :—

Neither the testimony of all the Fellows of the Royal Society nor even the evidence of my own senses could lead me to believe in the transmission of thoughts from one person to another independently of the recognised channels of sensation.

Much evidence for telepathy, which is described in Mr. Judge's *Path* for October 1894 as "one of the most useful and one of the greatest powers we have" has accumulated since, but "academic science even today emphatically denies" the existence or even the possibility of "so-called supernormal phenomena". No less prominent a philosopher than the late M. Henri Bergson, however, declared nearly thirty years ago that if telepathy was a fact anywhere and at any time then it was presumably a fact everywhere and always. Some of its laws, he suggested, might yet be discovered, as some of the laws of electricity had been after its universal presence had so long gone unsuspected.

A very interesting theory was put forward in *Theosophy* for February 1926, *i.e.*, that suggestion may be partly responsible for the inability of most men to use the power of thought-transference deliberately, that teaching men from birth to consider belief in telepathy and other supernormal powers as mere superstition may have the effect of inhibiting the conscious exercise of such powers, just as a man's conviction that he cannot walk paralyzes his movement. Not that the greater development of the faculty on the lower levels of thought is desirable! So long as we are not free from human weaknesses the ability to use telepathy consciously would be a danger because the temptation would be sometimes well-nigh irresistible to abuse it in gratifying curiosity or in making mental suggestions, against which H. P. B. warns in the strongest terms :—

Unless the "suggestion" made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion.

It has long been recognized that when a man is deprived of one or more senses the remaining senses become more highly developed. Starting from the observed biological principle of compensation and over-compensation in the increased activity of cer-

tain powers when other functions are in abeyance, Dr. Ehrenwald, in the article mentioned above, claims that this principle holds true also in regard to man's mental activities. He devotes much of his article to the study of a feeble-minded Lithuanian child of ten years, who possessed the power of thought-reading to a remarkable degree.

Ilga was unable to read even the simplest context, but it was stated that

if the teacher were standing near the girl, reading gently or only in *thought* to himself, the child "read" without mistake, a text which she had never learned to read before, or even any text required, and in any foreign language, though she knew only Lithuanian.

Scientific tests confirmed her ability to read any text offered to her mother, "be it in Lithuanian, German, French, English or Latin", the mistakes she made corresponding with those appropriate to her mother's education. The mother complained that she was "unable to hide anything from the child—Ilga knew at once where the object concerned was hidden".

While Dr. Ehrenwald admits that "the reactive powers of the organism", which, he claims, "could hardly be defined more exactly without recourse to philosophical speculation", seem to be essential to such "supernormal manifestations", he holds that "the presence of a more or less circumscribed mental defect, combined with some more general lowering of mental activity" was also an essential condition.

Dr. Ehrenwald's facts are valuable, but his generalization from them will not hold water. There is no necessary association of facility in mind-reading with limited mental development. On the contrary, to exercise the power "in perfection, that is, against obstacle and distance, is perfection of occult art". All men are communicating telepathically with one another all the time, but most often unconsciously to themselves, both as senders and as receivers of messages. Hearing another person voice the thought which one was about to express, thinking or speaking of some one just before his unexpected appearance, sending a letter which crosses in the mail a letter from the same correspondent—these are of such common occurrence that "coincidence" breaks down completely as an explanation.

What materialist could account for such a happening as that reported in *Theosophy* for October 1936? An orchestra leader in Budapest dropped dead at his work in one theatre; at the same moment his fiancée, dancing in another, fainted on the stage and, on regaining consciousness, appealed to those

around her for reassurance that her fiancé was not dead.

But telepathy is not only between mind and mind, or only the transmission of definite and formal words and images. We draw from the common reservoir of thought and feeling in terms of our positiveness or our passivity, our receptivity to higher or our impressionability by lower influences. A most remarkable instance of the unconscious exercise of thought-reading or of the related power of reading in the astral light, which is the medium through which thoughts pass, was cited in *Theosophy* for October 1926, the experience of a well-known Canadian journalist, Col. Charles Harrison Gibbons, who as a young reporter on the *Toronto Globe* had "faked" an Alaska story of lost treasure, spinning the yarn, to the best of his belief, out of his own fancy.

It so happened, to the horror of the sinning reporter, that the story *in toto* turned out to be correct, even to details; and his writing thereof resulted in radically changing the life history of several persons.

Could there be a much stronger proof of the

necessity for active and continuous "self-induced and self-devised effort" if we would not have our thinking 'a leakage from the astral light through the nearest convenient instrument'?

But important as it is for the student-aspirant to render his consciousness impervious to impressions from the lower strata of the astral light, the truth of telepathy has a more positive application. If, as stated in *The Ocean of Theosophy*, "two minds that vibrate or change into the same state, . . . will think alike" then the way to hear the voice of the Masters, which is always in the world though plainly audible to so few, must be to raise our minds above the petty and the personal to the plane on which They move and have Their being.

Too often H. P. B.'s assurance that where thought can pass the Masters can come is taken to mean that They can pass anywhere. Not so; a difference in state of mind is a barrier that is none the less real for being intangible. Every man's mind is his castle; if he close the portcullis no powers of Light will ever force an entrance.

"EYELESS SIGHT"

Experiments undertaken a few years ago by the famous French novelist, M. Jules Romains, to demonstrate the possibility of "seeing" with closed eyes, should interest Theosophical students, for they confirm the teachings of Theosophy, which can, however, correct a few of the deductions drawn by the experimenter. The tests are reported in M. Romains's *Vision Extra-Rétinienne*; C. K. Ogden's translation, entitled *Eyeless Sight*, was published by G. P. Putnam's Sons in 1924.

M. Romains experimented with numerous other subjects and also upon himself. The results prove beyond a doubt the possibility of awakening and cultivating extra-retinal vision.

M. Romains's usual technique in his objective experiments involved what he calls "mutation". This is a shifting, apparently by light hypnosis, of the subject's consciousness to a state not of sleep or of deep trance but of heightened sensitivity, of mental clarity and attentiveness, in which the subject observed carefully and answered readily the operator's questions. The injunction to remember on waking all his experiences in the other state seems to have been effective.

The senses have been proved to be far acuter in a mesmerized subject, deprived of the opportunity of exercising them bodily, than while he uses them in his normal state. M. Romains condemns the "pathological prejudice" which regards facility

in slipping from one state of consciousness into another as an abnormal manifestation, though he admits that "often the subjects which at first present least resistance are nervous cases" and he recognizes one danger involved in "mutation", namely, that it "produces a discontinuity in conscious life; it makes a wound which is later difficult to 'sew up'". A casual remark reveals another danger in mesmerism. M. Romains writes:—

In all cases there remains no difficulty, no appreciable resistance to *mutation* when it has been obtained a number of times.

Elaborate precautions were taken to insure that the eyes of subjects were so securely covered that not a ray of light should reach them through the closed lids. Several credible witnesses assisted at the numerous experiments and vouch for the reports.

The accounts of three test sittings with "Madame X", an especially good subject, are of particular interest. She could place herself in the condition necessary for paroptic vision on being told to concentrate. In fact, in the report of one sitting it is mentioned that she remained constantly in a normal state.

In certain of the experiments where the object was not touched the extra-retinal vision fell far short of normal vision in clarity, as when a silver bracelet placed flat on a chair at fifty centimetres distance (about twenty inches) was described first

as "a little box", then as "made of glass", then as "round, shiny, made of silver, one would say to put cigarettes in" and finally as "an ash tray". A fan, however, and a black shoe with a buckle placed at the same distance were recognized almost at once.

In other experiments figures, coloured strips of paper, etc. were placed under glass in a photographic printing-frame. She would announce the contents of the frame with uncanny accuracy. She named correctly playing-cards chosen at random and placed in the frame but not looked at by any one present before she had named them, thus ruling out the hypothesis of thought-transference.

It is noteworthy how frequently the subject brought the skin of finger or nose in contact with the frame, or with the glass covering the figures, etc., which the frame contained, sometimes tracing on the glass the outline of the figures below. "Madame X" was able to read haltingly by passing her finger along a page. She herself felt that she was "seeing" by means of one or another part of her skin. It is not clear whether this applied only to objects which she could touch, but there seems to be evidence enough of the subject's instinctive turning to this substitute mode of "seeing" to refute M. Romain's conclusion that "touch has no place in paroptic perception", if touch be taken in the usual sense.

Theosophy teaches that interchange of the senses can take place. The sense of seeing can be interchanged with the sense of touch; in fact, the whole scale of senses is susceptible of correlations, and this without involving anything more than the exercise of senses on the physical plane. But extra-retinal seeing is of more than one type. M. Romain's tries to oversimplify the problem. He is convinced that extra-retinal vision depends on hypothetical organs in the epidermis which he calls *ocelli* and describes as microscopic eyes, rudimentary but complete. He found confirmation for his theory in his observation that paroptic perception was inhibited by a non-transparent screen between the surface of the object and every part of the body of the subject as well as by dressing the subject from head to foot in a thick cloth. But even many psychic clairvoyants can see through thick walls and closed doors as if they were glass, to say nothing of the highest clairvoyance, the noetic, which demands the fullest training of spiritual powers as well as a high degree of altruism and of self-abnegation and which will hardly lend itself to laboratory tests.

M. Romain's undertook to awaken eyeless sight in himself while in normal consciousness. Sitting with bandaged eyes with a very visible object a short distance in front of his face, he took up an attitude of "extreme perceptive attention". He abandoned his first attempts to see *within* himself,

convinced that he had made a false start, and devoted his efforts to seeing outside. A dozen sittings resulted only in increased power of attention and conviction of the impossibility of an honest normal individual's mistaking a purely imaginary object for one perceived.

Students of Theosophy, aware of the part which physical exhaustion may play in awakening clairvoyant powers, will not be surprised to learn that it was a prolonged and exhausting sitting which at last resulted in his seeing certain objects in the room, "far from clearly, but with a striking objectivity and 'exteriority'". His wavering vision, however, alternated with absolute darkness. The tenth subsequent sitting showed sudden progress, followed later by a remarkable extension of the function, including the development of vision from the point of view of another part of the body than the head, and especially of seeing with the chest, which he found an astonishing experience difficult to describe.

The subject who is holding his head straight has the impression that his face is stuck in an absolutely black hole, while there is a bright light at the level of his chest. If a small object is placed a few centimetres from his chest, this object seems bathed in light; the subject has the impression that if he could succeed in making his attention *descend* enough, he would see the object with remarkable clearness, but he only succeeds in this to a slight degree, only a *glimpse* results... We feel that the object is well lighted and that the details are clearly marked, but somewhat as a man would perceive out of the corner of his eye a near and well-lighted object which he could not look at directly.

This ability to shift the centre of consciousness H. P. B. explains in *Lucifer* (May 1891, Vol. VIII, p. 219) :—

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internus* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, e.g., the stomach, the soles of the feet, etc. The "sensing principle" in us is an *entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.

M. Romain's is rightly convinced that the faculty of extra-retinal seeing is latent in all men. If he had added to his supposition that in animal evolution the paroptic function may have preceded the the retinal "and in human evolution as well", M. Romain's would have come very close to the occult teaching regarding the "Third Eye". (See *The Secret Doctrine*, II. 298-9 *et passim*.) There was a period when the whole of humanity was composed of sensitives and clairvoyants.

M. Romaines attributes the faculty of extra-retinal vision having been eclipsed by seeing with the eyes to the fact that the two faculties cannot function separately at the same time. The slightest infiltration of light stimulating the retina, he found, put a stop to extra-retinal vision.

The reciprocal relation between the two faculties is confirmed by the observations of Dr. Hans Ehrenwald, in a case of word-blindness due to brain lesion, reported in the *Proceedings of the Society for Psychical Research* for November 1940. He found that

any temporary impairment of the patient's residual reading ability... was linked with a temporarily marked improvement of his "skin-reading", and vice versa.

M. Romaines cites the analogy of the consciousness's refusing to register the image formed on an eye less convenient to use than the other, because of some defect, until finally the less competent eye ceases entirely to function. The usual overpowering of the astral senses by the physical, when the two are, as normally at present, functioning in unison, is referred to in H.P.B.'s statement on colour-blindness quoted in our May 1940 issue, p. 111.

M. Romaines is sure that "there is nothing to show that mutation of *régime* [change of state of consciousness] is necessary to extra-retinal perception". He would have tried to dispense entirely with such mutation in the effort which he planned to develop paroptic sight in blind veterans. In this case, however, prudence was on the side of the conservative medical authorities who, in forbidding that benevolent effort, were guarding the interests of their wards. However deplorable physical blindness is, its effects may at least be confined to a single incarnation, whereas the unfortunates in whom the lower *Siddhis* are once awakened are only too certain to carry into another life the heavy handicap of the psychic sensitive.

M. Romaines warns that only qualified experimenters should attempt such subjective investigations as he made, defining "qualified" as practised in experimental methods and thoroughly imbued with a critical spirit. His assurance, however, that those so qualified "will feel no more disturbed, no more out of place, than if they were devoting themselves to experiments on their own visual acuity" is over-confident. He is mistaken if he assumes that such tests involve only physical organs. Many of his experiments certainly involved the independent use of the astral senses. The time will come in our evolutionary progress when the exercise of clairvoyance will be normal, but that time is not yet and the attempt to force the bud open is ill-advised. M. Romaines was fortunate in encountering only the astral counterparts of familiar physical objects.

There are veritable horrors in the astral realm, through which complete selflessness and altruism afford the only safe-conduct.

It is possible, moreover, to develop by *forced* vision a chronic disorder in the very portion of the brain which responds to true clairvoyance. Mental aberration is sometimes but the result of such confusion among the vibrations of all kinds, physical and superphysical, that there is not correlation between the inner and the outer man.

M. Romaines brings out other striking observations which space does not permit detailing, such as the relation of varying degrees of illumination to paroptic seeing, that there is no perception in absolute darkness, though "paroptic perception of colours continues noticeably beyond the lowest illumination with which visual perception of colours can occur" and the fact that in such seeing the human shadow assumes a far greater clarity and distinctness than when observed in the same light conditions by the physical eye.

Enough has been said, however, to show both the important contribution which *Eyeless Sight* makes to Western psychical research and the offset to the gain to psychic science in the dangers against which Theosophy warns, warnings which apply both to mesmerism, which H. P. B. says "may most readily be turned into the worst of sorceries" and to the indiscriminate cultivation of the powers described.

Since M. Romaines's book appeared other psychical investigators have been experimenting and elaborating the technique for studying extra-sensory perception. An intricate machine devised to isolate the percipient by eliminating the operator in tests of the faculty is described by Geoffrey Redmayne in the *Proceedings of the S. P. R.* for November. Substituting for a human operator the incalculable vagaries of a selecting machine of course rules out all possibility of telepathic influence upon the percipient's choices and makes it possible to evaluate the latter's genuine clairvoyance of a lower type, the perception in the astral light of that which is veiled from the physical senses. This machine makes it possible also to measure the percipient's exercise of precognition in a very limited field, for in some tests the percipient guesses which of five possible choices the selecting machine is about to make.

But no more than paroptic seeing of the type described by M. Romaines does such extra-sensory perception imply the exercise of the higher type of clairvoyance, the spiritual clear seeing which is so greatly to be desired but which comes only to those who are pure, devoted and firm.

SPIRITISM

[In our February issue we began reprinting some articles on the subject of Spiritism from the pen of W. Q. Judge. Two of these were published in that issue and two more in our March issue. In our present issue we complete the series by publishing three more of these articles.—Eds.]

TWO SPIRITUALISTIC PROPHECIES

ONE NULLIFIED, THE OTHER FOR THE FUTURE

[The following unsigned article first appeared in *The Path*, Vol. VIII, p. 279, for December 1893.—Eds.]

In 1877 the *Religio-Philosophical Journal* had questions and answers published in its pages, giving spirit lore from "the independent voice", headed as follows:—

By the spirit of James Nolan through his own materialized organs of speech in the presence of his medium, Mrs. Hollis-Billing, at her residence, 24 Ogden Avenue, Chicago.

The series went on until the year 1878, and covered a multitude of subjects. They are important from the fact that they are definite, and, being from an accepted spirit, should have as much weight as anything invented by living spiritualists. Occasion will be taken to use them now and then to show how the "spirits" agree with Theosophy, albeit their followers do not. The following may serve to discover what certainty there is in a prophecy by a "spirit".

DISCOVERY PROPHESED

Question. What is your opinion, as a spirit, of the hollow globe theory—that is, that the interior of the earth is adapted to the habitation of man?

Answer. I am not prepared to answer that question. I will say this much, that there is land at the North Pole, and an open sea where you will find people in less than fifteen years.

That was in December, 1877, and now it is 1893, sixteen years, and the prophecy not fulfilled.

We waited the full time, as was told to Col. Bundy we would when he was kind enough to give the files of the paper containing the complete series. These failures are always passed over.

FUTURE GREAT INVENTOR NAMED

In March, 1878, Nolan was asked if it were possible to make a telescope through which we might see beings on other planets, and he replied:

Yes. In the year 1901 there will be a lens constructed by the aid of which the trees and inhabitants in the planet nearest the earth can be seen. The feat will be accomplished in England by a person by the name of Hollingsworth. He is yet a boy.

This is also definite, and one of its parts can now be inquired into by Theosophists. Does any one in England know of such a boy who by this time is a man and must now be at work in some line leading to the end given? If so, he should be discovered to us and watched to see if the new telescope will be made. 1901 is not so far off, either, that we may not all be able to verify the prediction or add it to the lot in the false list. These two instances are interesting from their definiteness, as it is not easy to fix such matters. It might be a good thing for the spiritualists themselves to scrutinize the record for the purpose of seeing how much the "spirits" really know that men do not.

SPIRITUALISM

A "SPIRIT" TESTIFIES ON MATERIALIZATIONS

[This article first appeared in Mr. Judge's *Path*, Vol. VIII, p. 300, for January 1894.—Eds.]

Last month we gave two prophecies from the "spirit" Jim Nolan as reported some years ago by the *Religio-Philosophical Journal*.¹ As this "control" has expressed himself quite definitely on several subjects, this article deals with some of his views on the phenomena of materialization of "spirit forms". The method of communication needs explanation. It is reported as being through

¹ Inadvertently, in the December article the name of the medium was given as "Hollis-Billing" when it should have been "Mrs. Hollis".

his "materialized organs of speech". It is what is sometimes called the "independent voice". In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Sceptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There

is no exclusive impossibility in the matter, for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kama Loka*.

The *séances* used for this article were reported by the *R. P. Journal*, beginning October 13, 1877. Replying to the first question, Jim Nolan's voice said that he understood "the processes of form materialization of spirits", and was then asked to fully explain such alleged materializations. His answer completely demolishes the theory that a spirit can materialize itself, and throws doubt around the identity asserted for any so-called spirit, but his views have not been accepted by the Spiritualists. He said :

Question.—Will you fully explain the mechanical process, without going into the chemical properties of the various constituents farther than may be essential to a clear understanding of your statements?

Answer.—You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it and uses it in precisely the same manner as you use your physical form, controlling it by strong will-power. There are also other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and, should that fade off, the medium would be standing in your presence.

Being then asked a question regarding deception by mediums when presenting themselves as the spirit called for, he made the following interesting remarks in reply to the second query :

The only mode of purification is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room to-night who ask for materialization; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if

not exactly honourable assist the medium. *It is very rarely in cases of materialization that over two or three forms out of the whole number manifesting at a séance are newly materialized; the same form is used with another coating.* Really, what would be the use in building a house for every one who wishes to go into one for some especial purpose? Another point: the materialized form shown *never belonged to the physical part of that spirit*; such materializations merely consisting of chemical, electric, and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

On the twenty-seventh of October in the same year Nolan was asked to explain the dematerialization of spirit forms, and said :

There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed; if these are separated they go back to the elements they were in before and we only gather them together again with greater difficulty; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

On the seventeenth of November, 1877, the questions put were cognate to the present subject, and one of them, the fourth of that day, asked if fabrics such as pieces of garments were materialized so as to remain thereafter. Nolan justly replied :

No: such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth; they are in every sense of the word material. It is impossible for spirits to materialize any fabric or garment so that it will remain on your earth. It would be impossible for a garment materialized by the spirits to remain on the material plane.

At another *séance* held in the same place and reported in the same journal of October 27, '77, Nolan was asked about memory by the first question. In replying he upheld the old views about the astral light, only calling it "magnetic light". As he was speaking of memory he went into an explanation to sustain his position and said :

In ancient times men called a certain light surrounding and emanating from every person the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, ... call this emanation a magnetic light... All the acts of life are photographed upon the astral light of each person... the astral light retaining all those peculiar things which occur to you from day to day during life.

This is all theosophical and true. It has a wider range than the subject of materializations,

and if followed out to its right conclusions will upset many a theory held by spiritualists of their own invention or given them by some of the "lying spirits" Nolan spoke of.

All these remarks by Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. The first have ignored them and all conclusions to be made from them for years, and impugned their wisdom by contrary action. The word of one "spirit" should be of more weight than the theorizing of a living follower of mediums. In the plane from which the manifestations come the "spirit" must have more knowledge of these phenomena than the people who live in bodies on this. And when we find—as in the case of Nolan—a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconceptions of the medium or the sitters.

Nolan's explanations completely dispose of the identity of the alleged spirits. They assume a good deal in the line of Occultism, but nothing different from the explanations of similar astral and psychic phenomena offered by Occultism and Theosophy. They overturn, it is true, many of the spiritualistic theories, and that is why they have no credence there, for if followed out they would lead to Theosophy. In many of his other replies he says that which if attended to would have long ago purged Spiritualism, excluded the bosh that comes in floods from mediums, and made the cult of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then—he disappeared. There are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought near the descending arc of the cycle of "spiritualism" to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

From what he says we can deduce the following as testimony from the world called by spiritualists the world of spirits:

(a) That no "materialized form" is the form of the spirit claiming it.

(b) That all such forms are merely electromagnetic shapes capable of deluding, being mere reflecting surfaces.

(c) That the necessary elements for them are *sucked out* from the medium and sitters, thus depleting the vital forces of all present.

(d) That in many cases the supposed face of the deceased is a simple picture drawn from the astral light and reflected on the prepared electrochemical magnetic surface, being delusion number two.

(e) That the astral light and its properties—or some such medium—are known to this super-sensual plane from which the phenomena come.

(f) That the astral light contains, preserves, and reflects when needed the images of persons who have left the earth, hence also of those living as well as of all events.

(g) That inasmuch as no sitter knows personally the facts of the super-sensual realm and its denizens—excluding the few who have vision—all sitters are at the mercy of the spooks and the pictures, and, it being declared by a spook-land denizen that two or three forms at the most are used for a much greater number of alleged identities to masquerade in, the whole question of the identity of reporting spirits is plunged in doubt. This has always been asserted by Theosophists, and in the end of 1877 was clearly and forcibly said by H. P. Blavatsky, who, as Theosophists know, often said during her life that all phenomena were full of "psychological tricks".

(h) Referring further to (c) we find that attending *séances* is full of danger to the sitters from the loss of vitality due to the physical and nervous elements taken from their bodies for the purposes of phenomena, whether those be materialization or other. Certainly the materialization *séance* is positively shown by this "spirit" to have such dangers. And if anyone will take the trouble to read what H. P. Blavatsky said (see *Incidents* in her life) to her sister about what she saw with clairvoyant eye at *séances* he will more clearly see the danger; spooks dignified with the name of "spirit" were hovering about like octopi ready to pounce on any sensitive person for the purpose of drawing his vitality; they enveloped such, looking like vast sponges, and then disappeared into the form of the person, sure to leave him less so much energy.

Finally it results that there is a distinct issue raised by Jim Nolan which should be decided by the followers of mediums and "spirits" whether

he is right or wrong; if right, as he seems to be from a philosophical view of the matter, then all theories different should be given up. At any rate the spiritualist ought to give a good reason why

the views of this spook, so concordant in many things with Theosophy, have had no acceptance, and why he is a liar or a fool and all the rest wise.

WILLIAM Q. JUDGE

COMMUNICATIONS FROM "SPIRITS"

THEIR SOURCES AND METHODS

[The following article first appeared in Mr. Judge's *Path*, Vol. IX, p. 207, for October 1894.—Eds.]

The complexity of this subject makes treatment of it difficult. So little is known, and challenge of power to know is so natural, that any treatment must be unsatisfactory. Those "spirits" whose existence as active entities wholly in the spiritual world is claimed by the votaries of the worship of the dead, have not told us clearly anything of lasting value. They have had in America distinctly forty years to give the information in, but disagreeing among themselves and not showing in any way a concert of mental action by way of explanation, nothing has as yet resulted from the very sphere where, if anywhere, the knowledge ought to exist. If it be true, as is asserted for them, that those who have reported are conscious, intelligent spirits, then all of them who while reporting to man have failed to lead him to a right conclusion are blameworthy. Some of these entities or intelligences or spirits or whatever they are have, however, made through their mediums assertions of fact about nature and occult physiology which are in my opinion true, but they have not been accepted. Independently speaking in the air, using trance mediums and writings, they have at various times spoken of and described the astral light; have upheld reincarnation; have sustained the teachings of Swedenborg, and in many ways indicated a complete agreement with Theosophical explanations of occult nature; they have shown that materializations of spirits cannot be possible, and that the sometimes really coagulated forms are liable to be frauds of a pious nature, inasmuch as they are not the bodies of the dead nor in any sense whatever their property, that they are over and over again simply surfaces or masses on which pictures of dead or living may be reflected, being thus a spirit-conjurer's trick beyond our power. But they have found no favour, and the cult does not, as a whole, think along those lines. If, then, the "spirits" themselves failed to get credence, how shall I gain any? The scientific world, on the other hand, knows not these realms, and believing not in either Theosophical or Spiritualistic explanations accords no belief to the one or the other. So we will have to be satisfied

with just saying what is in mind, trusting to fate and time alone.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

First. There are the minds (*a*) of the medium, and (*b*) of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

Second. Occult psychological powers and faculties of all concerned. This would include the sub-conscious or subliminal mind of the hypnotic schools.

Third. Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the spirits have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

Fourth. Forces in their law and method wholly unknown to medium or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

Fifth. Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature-spirits, or what not.

Sixth. The Astral Light, the Ether, the Akâsa, the Anima Mundi.

Seventh. The Astral Body of medium and sitter. I have purposely put this by itself, for it

has its own automatic action as much as has the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centred in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or for the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another, acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.

Having briefly analyzed to begin with, let us now go further.

During the history of Spiritualism, many communications have been made to and through mediums upon many subjects. Facts have been given that could not be known to the medium, some lofty ideas have also had expression, advice has emanated, prophecies have been issued, some of the questions that vex the soul have been treated.

That facts of death, kind of death, place where wills might be found have been told, unexecuted purpose of the dead expressed, personal peculiarities of the former person shown, have all been too easily accepted as proof of identity. These things are not

proof. If they are, then a parrot or a phonograph may prove identity with a man. The possibilities are too many in other directions for this sort of proof to be final or even competent. The living clairvoyant may, by taking the requisite mental steps, become so absorbed in the person clairvoyantly brought up—both being alive—as to accurately reproduce all the other person's peculiarities. Consequently the same thing done in respect to a deceased may be possible in the same way for a clairvoyant entity on the other side of death reporting to us. But, at the same time, it is the fact that the astral body of the deceased does now and then consciously have a part in such reports by reason of unfinished separation from earth and its concerns, or from gross materiality. In other cases where the astral "shell", as some call it, is involved, it is galvanized by nature spirits or by the power of living beings once men who are condemned by their own character to live and function in the denser part of the astral envelope of the earth.

The very moment we go to a medium, who always forms the condensing focus for these forces and that realm, we begin to draw to us the astral remains of all persons whom we think of or who are enough like us or the medium to fall into the line of attraction. Thus we have in the sphere of the focus those we knew and those we never heard of and who never heard of us when they were alive. Elemental sprites which act as the nerves of nature come also, and they, condensed or plunged into the human astral shells, give a new life to the latter and cause them to simulate intelligence and action sufficient to delude all who are not positively trained in these matters. And this sort of training is almost unknown as yet here; it does not suffice to have followed on the proceedings of hundreds of *séances* or hundreds of experiments; it consists in actual training of the inner senses in the living man. If the astral shape is coherent it will render a coherent report, but that is what also a phonograph will do. If it be partly gone or disintegrated it will, like a damaged phonograph cylinder, give a confused report or suddenly stop, to be replaced by another, better or worse. In no case can it go beyond facts known before to it, or those known to the inner or outer sense of the medium or sitter. And as these astral shells form the greater part of what come to a medium, this is the reason that forty long years of dealing with them have resulted in so little. It is no wonder, then, that the "astral shell" theory has been overworn by many Theosophists, causing Spiritualists to think that to be the only explanation which we have. A judicious fear also has contributed to the much dwelling on this theory, for with it come up all the actual and very present dangers

to mediums and sitters. These galvanized things necessarily are devoid of conscience, and hence cannot but act on and from the very lowest plane of morals and life, just as may happen to be the left-over material memory of the astral person; and that will vary in accord with the essence of the former life and not with its appearance. Hence we may have the shade of Smith or Jones who seemed to their neighbours to have been good men but who in reality always had low or wicked thoughts and strong desires which law or convention prevented them from giving full expression to. In the astral world, however, this hypocrisy is absent, and the real inner character will show itself or have its effect. And in any case whatever, the material shade of the best of men will not be as good as the man tried to be, but will have all the follies and inner sinfulness of his inheritance against which he struggled when living. Therefore it cannot be that these astral remnants are beneficial to us, no matter who was the person they once belonged to. They are but old clothes, and not the spirit of the man. They are less divine than the living criminal, for he still may be a complete trinity.

But good thoughts, good advice, good teaching, high ideas, noble sentiments have also come from

this other world, and it cannot be that "astral shells" have given them. If they were sifted out and tabulated, it would be found that they are not different from what living men have said of their own free will and intent. They are not new save as to means of communication. The strangeness of method very often serves to more deeply impress them on the mind of the recipient. But yet this extraordinary means has now and again led men to give them out as something new in all time, as very wonderful, as a revelation, when the unprejudiced observer sees that they are the opposite, are old or trite, and sometimes mixed up with gush and folly, the product of either one side or the other as might happen. This has cast a stigma on the cult of Spiritualism and made the profane to laugh.

We have therefore to consider such communications which were valuable at the time or to a person, and beneficial in their effect. For were we to refuse to do so, the weapon thus forged will cut the Theosophist who so often is found to be a believer—as I am myself—in communications from Masters or Mahatmas who are no less spirits, but rather more so, because they are still in bodies of one sort or another.

WILLIAM Q. JUDGE

TEACHERS—KNOWLEDGE—TRAINING

A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith.—*The Key to Theosophy*, p. 226.

No educational system can be true unless it has as one of its basic conceptions the fact of reincarnation. How can we educate, *i.e.*, lead out what is not there? How can anything be there unless it is the result of past experience and knowledge? Christians and materialists—when they think about innate knowledge at all—pay attention only to the conscience, which to them is the judge between right and wrong conduct, and conscience is supposed to be the gift of God with the former and the natural evolution of instinct with the latter.

Divine powers are latent in every man. Their development implies learning. Therefore life is a school. Schools have teachers, books and pupils, and so has life. Most of us do not even look for the first two or attempt to see in the third the means of training. Yet in these three, teachers, knowledge to be learnt, application or training, lies the perfect scheme of life education.

Most teachers and parents pay attention to the brain-learning of the child but Theosophical education

would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. (*The Key to Theosophy*, p. 226).

Most of the character training today is in the light of custom, of obedience to tradition—"what is done", "what is not done"; few teachers or parents are gifted educators, and the whole basis of education needs to be changed. In spite of some changes during the past few years the following quotation could be used today:—

...self-seeking emulation...in these days...has been extended, by the gratuitous appropriation of prizes and examinations, into the period of life nature demands for the normal training of every unit of the human race...a period when virtues and vices, habits and impulses, receive their form and strength, and give the bias of the motives which will eventually rule the whole earth-life, and probably also the life beyond. We ask: Are the plants of a well-cultivated garden ruled by this plan, and stimulated to grow *each better than its neighbour*, or is each trained and fostered to its own best possible development?—(*Lucifer*, III, 377)

Teachers and parents must combine against the present system, for it is partly responsible for the present state of unrest and misery in the world. In true education, says H. P. B. :—

We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. (*The Key to Theosophy*, p. 226)

Can this be said of the world today, even of the West where compulsory education has been the rule for many years? Are people free intellectually? Are they free morally? Are they unprejudiced? Above all, are they unselfish? Seeing the lack of these qualities in ourselves, let us strive to revolutionize the methods of education.

We must begin with the teacher, for he trains the young; what is his duty? His duty is not, as H. P. B. puts it, "to mechanicalise the naturally unfit into professions which they uselessly overcrowd". His duty is to draw out from the pupil all that lies latent in him and, by questions, by teaching and by example, to give him a greater understanding of life. The teacher's own character must be just, kind, patient, impersonal; he must be able to look upon each pupil as a unit. In the teacher should well up all the mother-love which the helplessness of the young babe calls forth, and all the urge of creation that drives on the artist. He should be like the gardener who plants his seeds in tilled and nourished soil, puts them where they can get the help of the sun and the rain, and nurtures them with care. Only, his seeds are those of universal ideas, of right conduct, right feelings, right knowledge, and the soil is the plastic mind of the pupil. The teacher should keep the soil weeded by his life of self-sacrifice, he should not let the rough wind of his passion or the worm of insincerity destroy the tender plants, while all the time he should ray forth love and moisten the soil with compassion.

The teacher should call forth from the pupil that reverence and love of which Mr. Judge speaks in *Letters That Have Helped Me*. As the physical parents give the child his body and look after his early years, so the teacher is the parent of his awakening "self". We often speak of sitting "at the feet of" those who have greater knowledge. The simile is apt, but generally insincere. Compare the attitude of Socrates, Plato, Epictetus and that of their pupils with the attitudes common now! The self-opinionatedness of today needs no teacher; it needs only a leader; whither the leader leads seems to be of no account!

One great part of the teacher's work is the training of the pupil's emotional nature. We all have patience with physical deformities but how

little we have with emotional deformities! In the former case we send the sufferer to the hospital and all the knowledge of medicine is put into practice to try to remedy the defect, while we manifest love for and sympathy with the sufferer. In the other case, we punish the child or send the youth to prison, and all we think of as a cure is to "punish", both physically and mentally. Certainly other schemes are being tried, but few are based on those principles which will bring success. We fail to realise that the sense of right and wrong differs in accordance with past experience, being rooted first in the conscience and then in the further knowledge the person is able to assimilate. Higher even than the voice of conscience is the voice of the Inner Man, and it is partly in the parents' and the teachers' hands whether this Voice grows stronger or is killed. How infinitely greater is the natural capacity to listen to conscience and to begin to develop listening to the Inner Voice than to memorize historical facts!

The Western world is very much interested today in developing physical stamina, but whither is this leading? The Spartan boys were trained in bravery, as are some of the tribes of Central Africa today; when "painless dentistry" came into vogue, many would not employ it as it implied lack of courage to bear pain. More and more we are building our civilisation on physical things and as a consequence are allowing fear, on the one hand, and the cult of physical endurance, on the other, to fill our mental horizon. How much is done to train our boys in the war camps to control their emotions? Rather do the physical fatigue and the lack of opportunity for intellectual exercise make for lack of control of the emotions. Yet, if we wish war to cease, we must realise that the causes of present wars lie in past feelings, thoughts, actions, and that our duty today is to watch our feelings, thoughts, actions, lest they breed war in the future. We may have to fight, for, "being bound by all past Karma" we may come to the position of Arjuna and be forced "from necessity" to engage in battle, but we must learn to take the position of being "only the immediate agent", and free from "desire and anger" to close the old account, leaving no evil seeds to fructify in the future. There is food for much thought in the following passage from *Letters That Have Helped Me* (p. 109):—

Only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide, can carry us through. For LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight. If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. Let us search ourselves well and look at it as we never looked before :

see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent.

All this requires training, patience and perseverance, dispassion, and repeated, *continuous* effort to realise that the soul is all that matters. This idea must be familiar to the teacher lest he destroy the germ of it in the pupil.

Teaching should not be a profession but a vocation and, like the true religionist, the teacher should be unpaid. Otherwise, as with the State in the following quotation, so with the teacher :—

In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous.—(*Theosophist*, I, 156)

As the State should stand for the real home of the people, from which they can expect the care of the parent and the sympathy of the family, and to which they can make the willing sacrifice of the adult to the parent and of the members of the family to one another, so should the teacher stand to the pupil and the pupil to the teacher.

What shall we teach? What can we teach but the true Knowledge which has stood the test of time—universal, unsectarian, unprejudiced and comprehensive—a synthesis of philosophy, science and art? The world of thought and of ideas is a very real world and the self-reproductive character of thoughts is not sufficiently realised. To carry on the analogy of the garden, seeds need soil; they grow into plants, and plants continue to grow, to flower, to go to seed and so to reproduce themselves. There are plants that poison the soil and make it difficult for other plants to grow, while some perfume the air with their sweetness. So it is with thoughts and ideas. Good and bad, they permeate the thought-atmosphere and sow themselves in the soil of men's minds. Bad thoughts produce evil in the world, cause wars, epidemics, eruptions, while good thoughts act as a steadying, purifying element. We must, therefore, constantly present the right ideas to minds in which they can fructify and thus leave no room for destructive ideas.

One of the Mahatmas wrote, not so many years ago, that the state of the modern world was such that the "White Dove of Truth has hardly room whereon to rest her weary unwelcome feet".

"There is no Religion higher than Truth" should be the motto of every school, of every teacher and of every pupil. All teaching would then be based on

war to death to every unproven human dogma, superstition, bigotry and intolerance

and its success would depend largely

on the crushing down and the complete extirpation of that spirit of intolerance.—(*Theosophist*, IV, 188)

To take but two subjects, Christianity and history. What lies we teach the young today! H. P. B. calls Christianity "that stupendous compound of unintelligible dogmas". History as taught in every country is so one-sided that it is a tissue of lies and breeds the spirit of intolerance, prejudice and pride. The whole horizon of human life is dwarfed to a few short centuries! What a different world it would be if the young were taught, in terms of Theosophy, "the unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit"! (*Isis Unveiled*, II, 116) To know well the ethics of all philosophies and religions; to see the immense vistas of the history of the earth, the planets and the stars and, above all, to be taught the universality of LAW and the basis of life—brotherhood, compassion, self-sacrifice. Instead of such national heroes as Wellington, Nelson etc., to have the patterns of the Christ, the Buddha, Lao-tze, Pythagoras and all the others who have lived and taught and suffered for freedom of conscience and for expression of truth.

If the teacher understands the evolution of life he will be able to teach the pupil how to train himself. He will be able to train the child to see that he *uses* his body, *uses* his feeling-nature, *uses* his mind. Basing his understanding on Reincarnation and Karma he will instil the idea of self-dependence in the child. There will be no room for jealousy, no feeling of injustice, but there will be the urge towards perfection. Both teacher and pupil will live in terms of *training*, not of forcing. Failure to control the feeling-nature will be seen to be on a par with failure to get a sum right. In both cases there is renewed effort; in both cases there is the certainty of ultimate success. All of us should take to heart, as H. P. B. writes in *The Key to Theosophy*, that punitive measures should never be adopted; the only justifiable "punishment" is restrictive. But by inculcating in the mind of each child that he has to train himself in all ways we shall produce a body of people capable of exercising their inalienable right of which H. P. B. speaks :—

It is not alone for the esoteric philosophy that we fight; nor for any modern system of moral philosophy, but for the inalienable right of private judgment, and especially for the ennobling idea of a future life of activity and accountability.—(*Isis Unveiled*, II, 120)

As Theosophical students, we can take the above to ourselves, for are we not pupils, have we not Teachers, have we not the Teaching?

THE PAIRS OF OPPOSITES

The archetypal pair of opposites is Spirit and Matter. This pair has this advantage for human mind: it clears the doubt that the pair is resolvable into unity. It is not so easy for us to see that good and evil are a pair fusing into a unity, as it is to comprehend that concretized Spirit is Matter, and that etherealized Matter is Spirit. It is this truth that the Zoroastrian *Gathas* proclaim, though Spirit and Matter are personified in them as two beings, as twins who hold a discourse together (in reality, because Spirit is Matter and *vice versa*, the one knows the nature of the other) and whose thoughts, words and deeds are the womb of good and of evil.

Just as Spirit and Matter do not exist as distinct and separate entities, so also good and evil. No one can point to the existence of good *per se* in Nature; nor can evil be shown to have a separate, independent existence. Reality is neither good nor evil, as Life is neither Spirit nor Matter.

If the One Reality manifests as duality, if the One Life manifests as Spirit and Matter, each of this Primal Pair expresses itself in a triple aspect. Spirit expresses itself as Existence (Sat), Universal Ideation (Chit) and the Bliss of a balanced repose (Ananda). On the other hand, Matter expresses itself in three attributes: Radiance (Sattva), Mobility (Rajas) and Stability (Tamas).

This pair of Triplets, acting and reacting on each other, produces what appear to the human mind as the Light and the Dark Sides of Nature. "Light and darkness are the world's eternal ways" for the human mind. When these two triads vibrate affecting each other, many dualities appear, and among them the lower and the higher Manas, the Good Mind (*Vohu mano*) and the Evil Mind (*Akem mano*).

That aspect of the One Life which is Divine Desire, which is co-eternal and co-eval with Itself, produces two forces which go in opposite directions in every human being—aspirations towards uniting with Beings of Spirit and desires to unite with objects of matter. In embodied existence such higher or spiritual aspirations and lower or material desires work in every human consciousness. This pair produces three pairs mentioned so often in the *Bhagavad-Gita*—Heat and Cold; Pleasure and Pain; Fame and Ignominy. The first is related and corresponds to the Tamas aspect of Matter; the second to the Rajas aspect; the last to the Sattva aspect. When a person has risen above personal pleasure and pain he still cares—and it

is a good thing that he should, in compliance with the working of an inherent idea—for the good opinion of his fellow-men, for maintaining the fair traditions of his family's and his own name. The concept of Name and Fame is related to the Sattvic nature, though it has other and lower expressions, as when the desire for fair fame and good name is mingled with that for recognition etc.

Krishna in the *Gita* reiterates the advice that Arjuna should rise above these three pairs. To transcend the three Gunas or attributes of matter means transcending these three pairs. Of these three pairs, the middle one, related to the Rajas aspect, is most potent, inasmuch as from it flow our *feeling* hot or cold, our *feeling* of hurt and shame or of holding high our heads in the assemblies of men.

As a being of Matter, man feels hot or cold, pleasure or pain, fame or ignominy; as a being of Spirit, man feels Bliss, realizing himself as Ideating Existence, existing in Ideating Bliss or Blissful Ideation.

THE ELIXER

Teach me, my God and King,
In all things Thee to see,
And what I do in any thing
To do it as for Thee.

Not rudely, as a beast,
To runne into an action;
But still to make Thee prepossest,
And give it his perfection.

A man that looks on glasse,
On it may stay his eye;
Or if he pleaseth, through it passe,
And then the heav'n espie.

All may of Thee partake:
Nothing can be so mean
Which with his tincture, 'for Thy sake,'
Will not grow bright and clean.

A servant with this clause
Makes drudgerie divine;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for lesse be told.

—GEORGE HERBERT

IN THE LIGHT OF THEOSOPHY

In an article in *The Journal of the American Society for Psychical Research* for January "On Some Paranormal Phenomena in China", Mr. Chung Yu Wang reports numerous phenomena of mediumship dating from a very great antiquity—he presents evidence for trance speaking in records of the first century of the Christian era, for clairvoyance in third-century records, for materialisation in the fifth, for automatic writing in the eleventh. North China is even afflicted with mongoose-haunted houses, paralleling the well-known one on the Isle of Man.

Some of the most interesting evidence quoted is contemporary, a letter from Dr. Wong Wen-hao, former Director of the Geological Survey of China and now Minister of Economic Affairs in the National Government of China, but when the events he narrates occurred Dr. Wong was Chief Secretary of the Government in Nanking. He was unconscious at the time (1934) from brain concussion in an automobile accident, but what he recounts on the evidence of his family members he writes has been confirmed by many. Lying in the hospital he one day demanded pen and paper and wrote with great effort the Chinese characters for the name "Sze". This was the name of a concubine of the great-grandfather of Dr. Wong, the centenary of whose birth fell that year. This ancestor had prospered through Sze's financial assistance. When he died at a great age Sze, still young and childless, could not get on with his family and so retired to a nunnery. When she died—we are not told at what age—she was buried in the country and the tablet that, according to Chinese custom, represented her spirit was sent to the nunnery.

This meant that the Wong family had failed to recognize her as one of their own members. There was therefore no one to make any offerings or to worship her at her grave. One family member after another had said on his death-bed that Sze had come to demand the removal of her tablet into the family and the transfer of her coffin; "otherwise, the consequence will be death". While Dr. Wong still lay unconscious, a warning on the planchette in which the "Deceased concubine" was mentioned led Dr. Wong's father to consult a medium. "Sze" claimed to have been deliberately responsible for bringing about the collision that had put Dr. Wong in the hospital and said he could be saved only if her demand was accepted.

Dr. Wong's father, though sceptical in regard to Spiritualism, was moved by his son's critical condition—the doctors had given him up—to contract a loan in order to remove Sze's tablet into the Wong Ancestral Hall and to get her coffin re-entombed.

Three days thereafter Dr. Wong suddenly regained consciousness and gradually recovered completely. Mr. Chung Yu Wang attempts no elucidation but inquires whether the explanation is "coincidence, spiritism or telepathy".

Theosophy would answer—any of them or none of them. But explanation for this as for all psychical phenomena is available in our great philosophy.

People who question the actual occurrence of warning dreams should read Phil Strong's account, in *The Saturday Review of Literature*, for 18th January, of one which saved a young Negro in Keosauqua, Iowa, some forty years ago. Lob was a poor mill-hand, a steady worker, but one morning he told his mother he wasn't going to work. "Last night", he said, "I dreamed I was fixin' the pickets on the fence and a hearse went by and went down to the mill. Old hearse ain't goin' to bring me back from the mill."

Within a few hours the mill boilers burst. Lob was patching his fence when "Charley Dodd's hearse went by on its way to the mill to gather what was left of a number of victims".

In its humbler sphere this warning parallels the even more spectacular dream of Abraham Lincoln recounted in *THE THEOSOPHICAL MOVEMENT* for September 1939 (p. 165) and explained as "a strong urgent effort made through his higher nature to save him". The difference is that in Lincoln's case the exact place of the impending disaster was not indicated and the selfless Martyr President did not apply the warning of imminent assassination by increasing precautions against exposure to danger.

Incidentally, for the benefit of people who cling to the fiction of superior and inferior races H. P. B.'s statement may be recalled that

in the case of persons who have truly prophetic dreams...it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men.

Another striking warning, this time in Mr. Strong's own experience, is recounted in the same article. His wife, who was not given to premonitions, one day 'phoned him at office to ask him to do some trivial errand after work that would take him home by another route than his usual journey by subway. He raised several objections but she silenced his protests, unwontedly, even passionately, insistent that the errand be done that afternoon.

He yielded, grumbling, and thereby missed the subway wreck in which about twenty people lost their lives. When he got home his wife was sleeping and, on being awakened gently, inquired at once "Where was the wreck?", though there was no ordinary way for her to know that there had been one.

It is not stated whether she was sleeping earlier in the afternoon, when the premonition came; if it was not in a warning dream it may be presumed to have been received in an analogous waking state for so vivid an impression from the superphysical to stamp itself upon the brain.

Any warning dream, H. P. B. explains, requires the active co-operation of the inner Ego. Such a dream may be received for another who is unable to be impressed himself. In that case it is "often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos". That is, in this case Mr. Strong's own Ego may have realized the threat to the life of its physical vehicle and, unable to warn him directly, may have invoked the assistance of the Ego of his wife who was perhaps more sensitive to the Egoic impress.

Such instances are paralleled in the experience of not a few, and some day it will be recognized that "coincidence" is ridiculously inadequate as an explanation.

World Digest for February reproduces the naïve "explanation" of "The Emblem of Judaism" which Jose Mendelson put forward in *Judaica* (Buenos Aires). This rests on an alleged Hebrew legend that the symbolical interlaced triangles commonly but wrongly known in the West as Solomon's Seal were chosen as an emblem by David, the father of King Solomon, because they appeared in the spider's web which, spun across the entrance of the cave where he was hiding, made his pursuers think the cave disused.

But the symbol of the upward and downward-pointing triangles adopted by H. P. B. for the seal of the Theosophical Society did not originate with the Jews. It belongs, she declares (*Isis Unveiled*, II, 270) "to one of the most important, if it is not in itself the most important, of the mystic figures in India", whence the Jews got it, with all the rest of their kabalistic "secret doctrine". It is the emblem of the Trimurti but especially of Vishnu, the aspect of the Deity that preserves and sustains. The upward-pointing triangle symbolizes divine fire, the downward-pointing one, the waters of matter; their interlacing represents the co-eter-

nity and the indissoluble union of spirit and matter in manifestation. They represent also good and evil, night and day, male and female, liberty and slavery and all the other great opposites.

Mr. Judge writes of the interlaced triangles, "one of the oldest and most beautiful of symbols", that they

can be discovered among all nations, not only those now inhabiting the earth, but also in the monuments, carvings and other remains of the great races who have left us the gigantic structures now silent as far as the voice of man is concerned, but resounding with speech for those who care to listen. They seem to be full of ideas turned into stone... But ink and paper fails us in the task of trying to elucidate this great symbol. Go to Hermes, to St. John, the Cabalah, the Hindu books, wherever you please, and there will you find the seven times seven meanings of the interlaced triangles.

Considering "The Traditional Conception of Ideal Portraiture" in the *Journal of the Indian Society of Oriental Art* (July-December, 1939) Dr. Ananda K. Coomaraswamy brings out that the tradition of ideal portraiture was not peculiar to ancient India but existed even in Europe. The *Sukranitisara* (IV. 4. 76) condemns the portrayal of human likenesses as "not heavenward leading". The *Chāndogya Upanishad* draws a distinction between the looking-glass image of a man and his Spiritual essence.

Porphyry tells us that Plotinus refused to allow his portrait to be made, objecting: "Is it not enough to carry about this image in which nature has enclosed us? Do you really think I must also consent to leave, as a desirable spectacle to posterity, an image of the image?"

Meister Eckhart, in the late thirteenth and early fourteenth centuries, wrote:—

My looks are not my nature, they are the accidents of nature... To find nature herself all her likenesses have to be shattered and the further in the nearer the actual things.

The "extroversion and declension of the European consciousness" for which, Dr. Coomaraswamy declares, there was no parallel in Asia before the nineteenth century, has led to "the triumph of 'our' kind of man", of the "kind of man who could not, in fact, to quote the prescient and bitter words of St. Thomas, 'think of anything nobler than bodies'".

Interest shifted from an inner presence to an outer present, from the spiritual essence of the very Man to the accidents of his sensitive outer ego... It is the former Man, the God, that was to be represented in the ideal portrait envisaged by tradition; the latter and animal man that is represented in our art.

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*", and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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