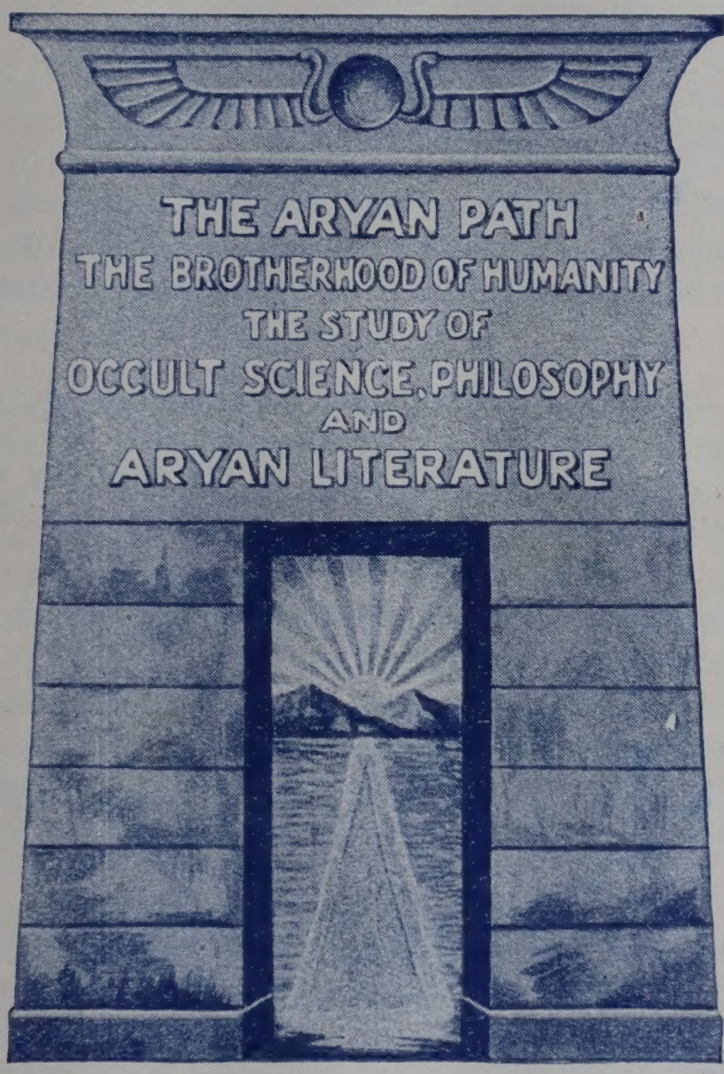




THE
THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XV No. 3

January 17, 1945

If a man would follow in the steps of Hermetic philosophers he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science, must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology—the Montecchi and Capuletti of the nineteenth century—will ally themselves with the ignorant masses against the modern Occultist.

—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (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 January 1945.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1945.

VOL. XV. No. 3

SPIRITUAL INHERITANCE OF THE RACE

Put into written form correct information upon the various ancient philosophies, traditions, and legends, and disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.—H. P. B.

The object of these writings, therefore, in your country, is not to prove these doctrines, but to show their full nature and their manifold bearings on life and duty....The West needs the use of the spiritual inheritance.—W. Q. JUDGE.

The great contribution made by the Theosophical Movement of H. P. B. towards the revival of genuine interest in the literature of the ancient religions of Asia has been acknowledged on all hands. Gems of ancient learning, entombed and forgotten, were brought to light for the benefit of modern civilisation by H. P. B., assisted by H. S. Olcott. This is known, though it is not equally widely known that H. P. B.'s own writings became a veritable temple where precious stones of the Brahmanical, Zoroastrian and Hebraic Kingdoms not only were gathered, but received a modern setting of correct and profound understanding. Another fact not widely known is the part, the important and great part, played by W. Q. Judge in presenting Eastern lore to the vast public of the U. S. A. Not only did he render the *Gita* and Patanjali's *Yoga-Sutras* into English and publish edition after edition, but more. He organised a scheme and worked it successfully—of gathering suitable material from Indian friends and co-workers, and publishing it every month. His Oriental Department papers may not strike the modern man as something grand; 1890 was a day of small beginnings; but what a vision was his—William Quan Judge's!

Below we reprint a noble appeal made by Mr. Judge just after inaugurating this work. In seeking co-operation from Indian brothers he

strikes an important note—India and the U. S. A. labouring together for the greater glory of ancient culture and for making its message valuable and useful to the whole world.

It was this work of Mr. Judge and his devoted followers that contributed substantially to the holding of the Chicago Parliament of Religions in 1893, where Vivekananda made his mark by his oratory and knowledge. And it will not be inappropriate here to quote some words of Vivekananda's, who had his own unfortunate difference of opinion with some members of the Adyar Theosophical Society. In a lecture delivered at Madras, which appears in his *Complete Works* (Vol. III, p. 210), Swami Vivekananda declared:—

I had a great respect for Mr. Judge. He was a worthy man, open, fair, simple, and he was the best representative the Theosophists ever had.

At that Parliament of Religions the Theosophical Society was represented by W. Q. Judge, Annie Besant and Gyanendranath Chakravarti. Association of ideas brought us to reread Mr. Judge's appeal which we reprint; and the starting-point of the reflections has been the passing away of Bertram Keightley—a lifelong devoted friend of Gyanendranath Chakravarti. Mr. Keightley was an ardent disciple of H. P. Blavatsky, and held her memory sacred. It was Mr. Bertram Keightley, the first General Secretary of the Indian Section

of the then T. S., who co-operated with enthusiasm and intelligence in publishing Mr. Judge's appeal and making it a successful venture. Mr. Bertram Keightley added his support to Mr. Judge, which also is reprinted here from the *Supplement to The Theosophist* for March 1891 (Vol. XII, p. xxx):—

A most important circular has been received from Mr. William Q. Judge, the General Secretary of the American Section, which bears the official endorsement of the Executive Committee of that Section, and a strong recommendation, both personal and official, from our revered H. P. Blavatsky. Following are some of its most important passages:—

“The Theosophical Society is now fifteen years old, but those years, just passed away, have not witnessed as much co-operative work as should have been accomplished by the combined efforts of the ancient East and the newer West.

“The moment has now arrived, however, when a joint effort can be made which, if entered into heartily by you, our brothers of ancient Aryavarta, will have results of incalculable value, not only to the people of our section, but also to yours. I refer to a systematic and determined carrying out of the second object of our Society, *the study and investigation of ancient religions and sciences, and the demonstration of their importance*. This second object has only been attempted to be carried out through the sporadic articles and translations which have appeared in our magazines; but no wide-spread effort reaching to and affecting every member in the Society has been made. This should now be undertaken, and my purpose is to propose a method which, for a successful accomplishment, needs but your sincere aid.

“In India there has always been universally held an assured belief in those foundation stones of Theosophy—Unity of all spiritual beings, Karma and Reincarnation, and so ingrained in the national mind that all ancient spiritual literature presupposes their acceptance. The object of these writings, therefore, in your country, is not to prove these doctrines, but to show their full nature and their manifold bearings on life and duty. Similarly with a large class of other ancient works dealing with other branches of psychical and spiritual law governing the sensuous and super-

sensuous realms. The facts having already full credence, these works expound their consequences along various lines. Now, with the exception of some few books translated with more or less accuracy and for mainly literary purposes by Western linguists, and a few by Hindus, very little of the literature referred to has been rendered into English, as the Western scholars have, on the one hand, been desirous of making such selections as suited them and their preconceived notions, and, on the other, all such works have not been accessible to them. And the financial resources of the Indian Theosophists have been inadequate to such an undertaking as that of furnishing translations free of cost or of having them printed and distributed in that form *gratis*. It has also been impossible for Madame Blavatsky and Col. Olcott to organise such an effort, as she has been overwhelmed with labour in the preparation of such monumental works as the volumes of the *Secret Doctrine*, which are destined for centuries to enlighten the Western Hemisphere, and he, in his field of administration and personal labour among the Hindu, Ceylonese, and other peoples for the sake of our Society, has been ceaselessly occupied.

“In brief, then, the Indian Section has in its power to furnish a mass of valuable translations from old works as well as their own national inherited thoughts upon Theosophical topics, and also accumulations of very valuable folklore, and correct information about your daily life and habits. The American Section has the need for these and the means to diffuse them to that part of the world which it may naturally influence. Here is the complementary relation they sustain in this common work.

“Before passing to the details of my proposition, a word as to your duty and our duty in the matter. We believe in a Universal Brotherhood. If any members of that great family possess information all require, it is their obligation as well as their privilege to share it with the rest. What is true of food or clothing or temporal relief must be far more true of those verities concerning spiritual interests which are essential to right thoughts, right action, and right life. Truths as to the nature of man and his destiny are not a

private possession to be hoarded and kept under lock and key, but a trust to be expended wherever a hungry spirit demands food, or a national need invokes supply. It was a perception of this which led the inspirers of Madame Blavatsky to sanction and supervise the outpouring of recent years, and which now sustains her in her constant effort to lighten the darkness of the present age. Furthermore, the progress of the cycles demands it. The West needs the use of the spiritual inheritance, which is increased by its free expenditure and lost by being hoarded. A perception of this should lead Indian brethren to give forth from the abundance of spiritual and metaphysical works left by the Rishis and their commentators, and American brethren to supply the means by which it may be widely diffused. This wide diffusion will not only fill the needs of all Theosophists in that regard, but will do much towards increasing respect among Westerners for Indian metaphysics, science, and life, and wholly counteract the false notions now prevalent.

“There are among you many, very many, to whom Sanskrit and the vernaculars of India are abundantly familiar, and who are entirely competent to translate therefrom a selection of such works, treatises, bhashyas, excerpts, commentaries, etc., as would be instructive, edifying, and a really valuable contribution to theosophical literature.

“Of special value would be treatises upon the various questions connected with Karma, Reincarnation, Devachan, Kama-loka, the path to liberation, and other matters practical as well as philosophical. There are also vast stores of folklore upon any and every subject, all of which, while often overloaded with fantastical accumulations, nevertheless is founded upon some fact in nature or the life of man.

“There are, again, treatises and smaller works upon the training of the individual in spiritual life. I do not mean practical yoga, but the pure spiritual life, and I exclude necessarily such books as Patanjali's Yoga Philosophy, the Bhagavad-Gita, and others which have already appeared in English. These and many others I cannot enumerate, but which your thoughtful consideration will disclose, would enrich the libraries of every

Branch in India and America, and correspondingly benefit our members and your own. You can also correctly inform us about national habits, customs and life in all departments for, as I know personally, the religion of the true Hindu enters into all his acts.

“If these translations and papers are made and furnished to me, I will cause them to be well printed in pamphlet form of a regular shape, every month or oftener as occasion may require, and in quantity sufficient to distribute them freely to all our American members, and to send back to India enough to meet the needs there. My plan, further, is to make this a distinct department of the American work, giving, however, to the Indian Section, by means of a prominent heading to each paper, uniform throughout the series, full credit for the matter printed.

“My desire among others is to give to the world the impression that this work is the united work of the entire Society....”

Mr. Judge concludes with the following word of caution:—

“Please bear in mind that I do not want to get papers of a laboured character, or in any way written to show learning, or with any untranslated Sanskrit words in them, but plain, straightforward matter which is done in sincerity and not for mere show.”

MR. BERTRAM KEIGHTLEY'S REMARKS

“I desire most emphatically to urge upon all the members and the branches of this Section the importance of the work outlined by Mr. Judge and the urgent need of its being taken up systematically. I had already begun to take steps in this direction before Mr. Judge's circular reached the Headquarters, and it came as a very welcome means of enlarging the sphere of this work, and of carrying it out in a manner which will relieve the Indian Section of a part of the pecuniary burden connected with it. I therefore most earnestly request all members and branches, who have an adequate knowledge of Sanskrit and the vernaculars, to communicate at once with me, stating what kind of work they are prepared to undertake.

"It would greatly assist and facilitate the task before me, if those amongst our members, who are well acquainted with the literature existing both in Sanskrit and the vernaculars, would write to me giving the names of such treatises or works as they consider best worth translation, stating the length of the work, and giving some brief idea of the general character of its contents and scope. In this way I should be enabled to select for translation those works which are most important and at the same time I earnestly beg every one who is taking part in this work to communicate to me *at once*, before commencing work, the name of the book or treatise he proposes to translate, in order that the duplication of the same work may be avoided, energy saved, and subsequent confusion prevented. I desire to tender my most hearty and cordial thanks to Mr. Judge for the generous spirit in which the American Section has come forward in this matter, and to assure him and them that they shall have all the assistance that systematic, organised, and carefully conducted effort can ensure from myself and my assistants."

Mr. Keightley adds news of his own achievement in this work, of the financial and other aid he was able to secure; but this we have omitted as of no value to the students of the present era.

DISEASE: ITS CAUSE AND CURE

There is never one cause only of disease. Diseases differ, causes differ, prevention differs. Fundamentally it is true that all disease is a state of unbalance in the body, causing lack of resistance to the onset of disruptive tendencies. But what causes this lack of resistance? Every student wishes to have a healthy body because without it he cannot do full justice to his work in life, so practical Theosophy must be applied to this problem.

What is the body? It is a congeries of "lives." If we look at the "lives" which have to do with the intake and digestion of food, we find that they have the power to choose that portion which they need. In *Kosmic Mind*, H. P. B. quotes

from the Professor of Physiology at the University of Basle:—

This faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.

And she goes on to say:—

The lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal.

It becomes necessary, therefore, since the body is built up of food, to begin to choose our food in terms of its usefulness to those "lives." Otherwise we fall ill. And Theosophy has a good deal to tell us about the right and bad forms of food. Both the *Bhagavad-Gita* and *The Key to Theosophy* give us the central principle—moderation, the middle way. Food should be neither too hot nor too insipid. But food that is decaying is to be avoided. Immediately vegetables are cut off from their roots, fruit from the tree, the process of putrefaction begins. In some cases this is rapid, in some cases slow. But when we come to meat in any form we have putrefaction proceeding much more rapidly, and though the tinning of food has reached the point of apparent harmlessness, is not H. P. B.'s warning still applicable?

We believe that much disease, and especially the great predisposition to disease which is becoming so marked a feature in our time, is very largely due to the eating of meat, and especially of tinned meats.

The possible bearing of this statement on the increase of cancer in recent years is indicated by a theory put forward by Dr. Valentine Knaggs, L.R.C.P., in *The Abolitionist* of March 1940. He wrote:—

All protein foods, whether animal or vegetable, require to be broken down into their component amino-acid constituents, and these, when absorbed through the walls of the digestive tract, must be built into a new form of protein peculiar to human beings.... When digestion becomes more difficult with advancing age, the result is that protein food does not become reconstructed into the human type of protein. Consequently, much of the ingested protein, instead of nourishing the cells of the body and helping to build the tissues, becomes waste matter or dross. It does not, in other words, become oxidised or burnt up. So, with sluggishly acting organs of excretion, poisonous waste tends to accumulate, until a stagnation

point is reached and the condition might then be termed allergic [allergy meaning hypersensitivity of any cell function]....

Intractable skin and respiratory diseases, digestive disorders which resist treatment, and forms of rheumatism, arthritis, neuritis, sciatica and pelvic complications—all these are forms of allergic disease which often owe their origin to an inability either to assimilate or to excrete protein waste. The last stage in allergy is cancer....

The reason why these [animal fats] are barred is that any form of animal grease, plus carbohydrates, is liable to give rise to a cancer-producing substance in the colon....

It will be interesting to learn whether further research tends to confirm or to disprove this theory.

We get confirmation of the *Gita* view on the excessive use of condiments in the findings of Dr. Keller, one of the leading dietetic scientists of Europe. He has drawn attention to the "profound injuries to health caused by table salt and the need of the body for potassium. The best means for providing mineral salts is raw vegetables and unrefined foods." (*Health for All*, July 1943)

The quarrel over the pasteurisation of milk still goes on, but unbiassed opinion seems to favour the common-sense point of view, *i.e.*, that milk so treated contributes less to making the body resistant to disease. A similar discussion centres round whole-wheat or white flour. In fact, we are driven to see that natural food is best for man—raw vegetables, cooked vegetables, fruit, nuts, the grains, wheat, rice, etc., always bearing in mind that excess, even of good foods, is bad for health, for we find that vegetarians are also subject to disease.

Dr. Beddow Bayly ("Diet and Cancer," *The Vegetarian Messenger and Health Review*, December 1937) wrote that he "does not for one moment suggest that food is the only important factor concerned in the production of cancer." He adds coal-tar products, including aspirin; air-pollution, etc.; and *emotional and mental states*. (Italics ours)

H. P. B. says in *The Key to Theosophy* :—

After all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there.

In *Raja Yoga* she says :—

Half, if not two-thirds, of our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

Since the body is an instrument used by the mind and the emotions, what effects have these states on the vehicle? It is interesting to note that there is a tendency today in the West to put down all troubles to neurosis, even the common cold. In the *British Medical Journal*, October 30th 1943, we read :—

I believe, moreover, that cold "proneness" is evidence of the widespread nature of the national neurosis, which is far more to be deplored than the colds that originate in it.

Diabetes, tuberculosis and other diseases can be improved by the absence of worry and anxiety. Dr. Walter Landon Brown, St. Bartholemew's Hospital, London, said: "When stocks go down, diabetes goes up." Dr. Charles P. Emerson, Indiana University School of Medicine, says (*Los Angeles Times*, October 1929) :—

The effect of the depressing, contractible, paralyzing emotions called fear, apprehension, worry, etc., upon a diabetic can be measured in terms of grams of sugar, in milligrams of glucose in the blood-stream, and units of insulin necessary to restore sugar-free condition.

Are we getting to the scientific analysis of and agreement with the ancient theories? In *The Dream of Ravan*, we read :—

From the cradle to the cemetery where his body is laid upon the pyre, is not his course one long cry of suffering, and sorrow, and terror—one long reminiscence and foretaste of death?...Disease haunts man from his birth....Whence is all this death in...life? Alas! it is because an inward moral death reigns throughout all, that it must have this outward manifestation also. Men's souls are dead when they are born: this life is the autopsy, and the disease is made manifest to all. One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy.

In *The Key to Theosophy* H. P. B. goes into more detail as to this side of our nature and the relation of food to it.

It is to be hoped that medicine will not go to the psychological side of the cause of disease too strongly, or, with the lack of understanding of man as soul, *using or being used by* his emotions, desires etc., the state of the patient will be worse than before! Only the knowledge of man as a soul, a responsible actor, will help to put right the psychological side of disease. But knowledge of the effects upon man's body of certain foods or beverages and action in accordance with that knowledge can do no harm and is available to all.

Take the question of alcohol. Says H. P. B. :—

Wine and spirits...are worse for his moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition.

Dr. Edward S. Cowles of the Park Avenue Hospital in New York says:—

Few people realise how many persons die every year from alcohol or go into insane asylums, never to come out again.

He thinks that alcohol is responsible for as many deaths as cancer. Now, in war-time England, it is being blamed for the terrible rise of venereal disease, a causal connection pointed out also by the President of the American Social Hygiene Association (*New York Times*, 20th November 1937) when he stated that the rate of infection in social diseases in America tended to be increased by the use of liquor. Patent medicines, indeed almost all medicines, treat the effect side of disease, not the cause, and the medicine itself is often harmful. But there is no move among the medical profession to stop the manufacture and sale of alcohol! They seek instead for cures of the diseases brought about by such indulgence. Dr. Kenneth L. Pickrell of Johns Hopkins has shown (*New York Times*, 29th May 1937), that alcohol destroys the natural defenses of the body against pneumonia germs.

One other point should be noted with regard to food. Food is grown from the soil. Concern is felt in the West over the weakening of the value of the soil through artificial fertilizers; there is a distinct move among the most intelligent to go back to natural humus. The good work done on this line by Sir Albert Howard should be more generally known. He has shown how cattle fed

on food grown on naturally fertilized soil are strong and healthy, able to resist disease, therefore free from tuberculosis and foot-and-mouth disease. Food grown for human consumption on naturally manured soil likewise renders the consumer more able to resist disease. Once we get away from natural methods we are in for trouble; but man takes a long time to learn! The discovery of the vitamins in food and the analysis of the different kinds into the component parts *as far as laboratory methods will show* is leading scientists to try to manufacture them in the laboratory. As long as science works on the basis that there is nothing anywhere save what can be analysed it will make these attempts to supersede Nature, and fail.

But even granting right food and a right attitude to life, diseases will still rage if sanitation, housing and personal hygiene are not attended to. Typhoid, diphtheria, smallpox and other diseases are often called "dirt-diseases" and opinion is divided between complete sanitation and inoculation as preventives. A knowledge of the body and its environment will show the student that the former will succeed in the end.

But Theosophy adds that bodily cleanliness must be complemented by psychic cleanliness. Low types of elemental "lives" are attracted by dirt and untidiness, physical or psychic. The miser who holds to all his possessions does so not because of the possessions *per se*, but because of his mental-emotional attitude. The dirty, untidy dwelling or dirty, untidy body or clothing is an outer reflection of the loose-thinking, selfish, egotistic feeling-thought of the person, or of plain laziness. If all the atoms of the body and environment react to either psychic or noetic impulses, as H. P. B. assures us, we can see why the student is advised to be accurate with regard to space, *i. e.*, to keep things in their right place, thoughts in their right place, feelings and desires in theirs; to be punctual as regards time, *i. e.*, to do things at the right time, to have feelings and desires and thoughts at the right time; purity in causation, which demands that the motive for all actions, feelings, thoughts should be unselfish, brotherly, and recognising the "life," the consciousness aspect of all things.

ANSWERS BY W. Q. JUDGE

[In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "Devachan." In this issue we reprint answers on two more subjects.—Eds.]

CYCLES

Does the termination of the 19th century of the Christian era coincide with any of the great cycles referred to in the *Secret Doctrine*? And if so, does not that fact strongly corroborate the actual existence and the divine mission of the man Christ Jesus?

The first part of this question could not be answered to the satisfaction of the questioner, for the reason that the true cycles, their commencement and termination, are not given out by the Adepts, as that is a sacred matter pertaining to high initiations. But I should like to ask the questioner how he can, by any fair logic or argument, take the views of the writer of the *Secret Doctrine* in regard to the subject of cycles—about which she is fully informed and he knows nothing—and then base upon them an argument for the "actual existence and divine mission of the man Christ Jesus." And, as she says that there was no Christ Jesus as a man with a divine mission, no such conclusion as is drawn by the questioner could result from an affirmative answer to the first question.

But suppose we admit that the termination of the 19th century A. D. coincides with some of the great cycles referred to in the *Secret Doctrine*, nothing would be proved respecting the "actual existence and divine mission of the man Christ Jesus," for the reason that there are many other eras, in other nations and religions, running at the present time, and doubtless it would be found that the termination of the century of some of them would more nearly coincide with some of the great eras than the Christian 19th century. In such a case, the founders of those religions or eras would have proof in the coincidence of the cycles,—in case that constitutes any proof at all. There are the Christian era, the Mohammedan era, the Hindu era, the Buddhist era, the Jain era, the Persian era, the Chinese era, and others. Now as some of the centuries in these various

eras must coincide with some of the great cycles, it should follow from the questioner's position that there is corroboration for the "actual existence and divine mission" of the various great personages alleged by the various peoples and followers of the several faiths to be appearances of God upon earth, and the ones from whose births their respective eras may be reckoned. However, in my opinion, all these coincidences prove nothing for any great religion, or—any Saviour, in any time or nation. (*March 1890, p. 1*)

Has any Theosophical theory been advanced in regard to the atmospheric and electrical disturbances so prevalent in this country during the last few years?

Some theories have been advanced by theosophists respecting the great atmospheric and electrical disturbances, but they are not specially confined to that; they include other great changes, and reach over into the realm of thought and the minor changes in the race. Atmospheric and electrical changes occur at all times, and are intensified at certain periods. The changes of the great cycles—from one to another—make all sorts of upheavals possible. The sun moving slowly in his great orbit carries the small earth's path out into new fields of space where entirely new cosmic conditions are met with, and the sun also goes through alterations of place and state. These latter must affect our atmosphere and electrical condition, for it is held by some theosophists that the sun is our great source of electricity. Science has lately admitted the possibility of there being an actual connection between spots on the sun and our great electric storms; the old Hindu astrologers always asserted this, for they claimed that, as the sun altered, so did the condition of the earth. But it would be premature to definitely state either that the sun causes the changes alone,

or that they are due to a different situation of the earth in her great path through space.

(October 1890, p. 11)

Somewhere in Theosophy we are told that the Egos now on the planet are largely the reappearance of the Atlanteans. But I notice more resemblance to the Romans and Greeks. Our style of architecture, our ideas of pastime, such as prize-fights, football, wrestling, and rough or unrefined amusements, are all in line with the classic ones. Even the Greek type of feminine beauty is apparent once more, and women affect Greek ideas in dress and fixings. How does this consist with the statement in question?

The questioner seems to have misunderstood the matter. As the Atlanteans preceded the Romans and the Greeks by many millions of years, the Romans and Greeks themselves may have been and likely were an appearance of the Atlanteans. It was said by H. P. B. that all the present Race are Atlanteans. This must be so if the first parts of her anthropological scheme are correct, for the reason that that old form of race preceded all the later, the latter being simply the various reincarnations of the former. If, then, the sports of the present or any other form of life led by us seem like the Roman or the Greek, that is only because we do not know what were the forms in which the Atlanteans in their time indulged. Similarly, as we have no knowledge of what was the Atlantean type of beauty or of intellectual achievement, there is nothing in what the questioner says which in any way militates against the Atlantean theory. When we shall have discovered fully all about the Atlantean civilization and the physical form as well as mental calibre of that race, we can then say what subsequent smaller race most resembles it. It must also be remembered that we as souls are quite likely to be the same souls that inhabited the bodies of the Atlantean man, because that race existed so very long ago as to be *sui generis*.

(April 1894, p. 9)

Are those who predict that the United States are to be the theatre of Black Magic in time to come able to foresee what will be the catastrophe? Will our race be left to itself until it shall work out its own destruction by a cataclysm, like the Atlanteans; or will an Avatar appear at the crisis, as Krishna did in the days of Kansa? Is

there any record or tradition of an Avatar's having appeared among the Atlanteans previous to their final extinction?

If the Adepts have predicted that the United States will be the scene for a catastrophe of Black Magic, they certainly are able to know what that catastrophe will be. The question does not seem to me profitable, but rather one of those arising more from curiosity, quite natural but still not valuable. It is doubtless true that at important epochs in the World's history under the law of cycles and Karma great beings appear for the confusion of the wicked and re-establishment of virtue. We have no information as to the appearance of such beings amongst the Atlanteans, as nearly all we have heard about that race is in the *Secret Doctrine*, and there it merely says that such beings have appeared periodically; hence they must have come to the Atlanteans.

(January 1894, p. 10)

DIFFERENTIATION OF SPECIES AND MISSING LINKS

I should like light on some contradicting points in the fifteenth chapter in the "Ocean of Theosophy."

- (1) Man did not come from any tribe or family of monkey.
- (2) No more Egos from the lower kingdoms will come into the human kingdom until the next Manvantara.
- (3) The Egos in the lower kingdoms could not finish their evolution in the preceding globe-chain before its dissolution, and coming to this they go forward age after age, gradually approaching nearer the man stage. One day they too will become men and act as the advance-guard and guide for other kingdoms of this and other globes.

To my understanding this is two different teachings.

Beyond question the *Ocean of Theosophy* must have faults.

But I cannot see a contradiction between No. 1 and any of the other paragraphs in the question. The statement that "man did not come from monkeys" is one that relates wholly to his physical evolution. It does not relate to the Ego. The inrush of new Egos ceased at a period long passed. What can be drawn from this is that the Egos and Monads now involved in the earth's evolution are restricted from this on to the end of

this Manvantara from coming into the human stage of evolution, with the exception of those confined in the true anthropoid ape family. What this has to do with contradictions I fail to perceive. The statement in No. 3, if correctly quoted (and no page is given), is general and not specific. The Egos in lower kingdoms will become men—but not in this Manvantara—and then will have to begin the next Manvantara to help those below them. No assertion being made that the Egos thus lower now will be men in this Manvantara, there is no contradiction. In order to make a contradiction one has to import into the sentence that which is not in it nor strictly inferable, and this is not an allowed rule of construction. Especially so when the whole of the book is construed together. There are, therefore, not two different sorts of systems or evolutions present, but at most a slight want of clearness due to great condensation of a good deal into a small book. A better writer than I am would undoubtedly have prevented the slightest confusion in the reader. But in reading a book the best rule of construction is that which harmonizes the whole rather than one which finds errors by isolating sentences. (October 1894, p. 12)

The "*Secret Doctrine*," in its theory of sequential relations between the astral and the gross physical body, adduces spiritualistic phenomena as evidence of the truth or validity of said theory, Vol. I, pp. 276 and 297, Vol. II, pages 86-149 and p. 737. In Vol. I, p. 258, is found the statement "Like produces like," which admission, taken in connection with the other statements, amounts to a negation of the usual "shell" explanation of spiritualistic materializations, unless it can be shown that these phenomena are realistic (having an intelligent basis) when they support certain theories, and are seemings upon all other occasions.

It does not appear to me that the statement in the *Secret Doctrine* "Like produces like"—which

is a very old Hermetic maxim—taken in connection with the other matters brought forward in the *Secret Doctrine*, is a negation of the Theosophic theory that many, if not all, Spiritualistic materializations are brought about by the agency of astral shells of once-living persons. Nor is the connection at all apparent between this assumed negation and the necessity for showing that those phenomena are "realistic," the questioner appearing to have some new meaning for the word "realistic," as she adds after that word the words "having an intelligent basis." The Theosophical theory about Spiritualistic phenomena has been given over and over again in *Isis*, in the *Secret Doctrine*, in *Lucifer*, in the *Path*, the *Theosophist*, and elsewhere. It has always been claimed the materializations had an intelligent actor or actors behind them. That intelligence is the intelligence of the living medium, of the living sitters of the *séance*, or the automatic or natural intelligence of elemental spirits. H. P. Blavatsky and those who think as she does have always used the phenomena occurring in *séance* rooms as proof of the theories about the astral world and the astral body, as well as also other established facts such as the facts of hypnotism and the like. The sentence "Like produces like" does not mean nor support the idea that because the transitory materialized thing seen at a *séance* and which exactly resembles a deceased or living person is the same person; in such a case it would mean that the astral form existing on the astral plane enables us to produce its similar on the physical plane, and by the use of that Hermetic sentence in H. P. B.'s book or in any other the astral shell explanation for materialization is not negated. It is very plain that the questioner does not fully understand H. P. B.'s explanation about materializations and other Spiritualistic phenomena.

(September 1893, p. 9)

ABOUT ANCIENT CHINA

[In *Lucifer* Vol. III, p. 479, for February 1889, and in Vol. IV, p. 421, for April 1889, an article on "The Ancient Empire of China" appeared, to which the following were appended among the editorial foot-notes:—]

1. Our contributors are entitled to their opinions and allowed a great latitude in the expression of their respective religious or even sectarian views. Yet a line of demarcation must be drawn; and if we are told that the evolution of Races and their ethnological distribution as in the Bible are "not to be called in question," then, after Noah, we may be next asked to accept Bible chronology, and the rib, and the apple *verbally*, to boot? This—we must decline. It is really a pity to spoil able articles by appealing to Biblical allegory for corroboration.

2. The Chinese race has been ethnologically and historically known to exhibit the same type as it does now, several thousand years B. C. A Chinese emperor put to death two astronomers for failing to predict an eclipse, over 2,000 years B. C. What kind of an antediluvian animal was Noah, for that "Adamite" to beget all by himself three sons of the most widely separated types—namely an Aryan or Caucasian, a Mongolian, and an African Negro?

3. The first *Emperor*, the grandson of Chow Siang, the founder of the Tsin dynasty, which gave its name to China, flourished in the VIth century B. C. but the series of Sovereigns in China is lost in the night of time. But even nineteen centuries carry the Chinese race beyond the Flood, and leave that race still historical.

4. The Chinese chronological annals have preserved to this day the names of numerous dynasties running back to a period 3,000 and 4,000 years B. C. Why should we, whose history beyond the year I of our era (even that year is now found untrustworthy!) is all guess-work, presume to correct the chronology of other nations far older than our own? With doubts thrown even upon Wilhelm Tell, as an historical personage, and King Arthur in an historical London fog, what right—except egregious conceit—have we,

Europeans, to say we know Chinese or any pre-Christian chronology better than the nations who have kept and preserved their own records?

5. We believe there could not be found now one single anthropologist or ethnologist of any note (not even among those clergymen who care for their scientific reputation) who would take any concern in, or consider for one moment Noah as the root-stock of mankind. To use this personage as a buffer against the views of any man of science is, to say the least, out of date. Mr. Gladstone alone could afford it.

6. Bunsen calculates that 20,000 years, at least, were necessary for the development and formation of the Chinese language. Other philologists may disagree, but which of them traces the "celestials" from Noah?

7. We find in Knight's *Cyclopædia of Biography* that the work *Shan Hai King* is spoken of by the commentator Kwoh P'oh (A. D. 276-324) as having been compiled 3,000 years before his time, "seven dynasties back." It was arranged by Kung Chia or Chung-Ku "from engravings on nine urns made by the Emperor Yu B. C. 2255."

8. No Chinaman has ever believed in one *personal* God, but in Heaven in an abstract sense, whose many "Rulers" were synthesized by that "Heaven." Every philosophy and sect proves it; from Laotze and Confucius down to the latest sects and Buddhism. A "He" God is unknown in China.

9. The mind of the Chinaman is too philosophical to create for itself an ABSOLUTE Supreme as a personality in his (the Chinaman's) likeness.

10. Christian countries are zealously imitating the Chinamen, in that more than one hundred millions, perhaps, are now Spiritualists, whether openly or otherwise.

11. "There is a heaven in the classical books of the Chinese; but there is no hell and no purgatory." This is an excellent proof of the philosophical mind of Chinamen. They ought to send a few missionaries to Lambeth Palace.

MAN AND THE APES

One of the "Obsessions of Biologists," of which Douglas Dewar and L. M. Davies wrote in the July *Nineteenth Century and After*, is that man is descended from the ape. Their attack upon this fallacy of science supplements interestingly the fuller arguments which H. P. B. marshalled against it in *The Secret Doctrine* and brings the controversy up to date.

A few modern scientists have come out boldly against the fiction. The writers mention Prof. F. Wood Jones, Prof. Max Westenhofer, Prof. H. F. Osborn and Dr. A. H. Clark. But many prominent scientists still support it, in spite of the accumulating evidence against it. A significant admission is made by Sir Arthur Keith:—

It was expected that the embryo would recapitulate the features of all its ancestors from the lowest to the highest forms in the animal kingdom. Now that the appearances of the embryo at all ages are known, the general feeling is one of disappointment: the human embryo at no stage is anthropoid in appearance.

Why disappointment, if the scientists' objective is truth and not the bolstering up of pet theories? Is it so desirable to be able to claim the apes as ancestors? So obsessed are some scientists with the idea of their ape descent, the writers say, that they have stooped to the suppression of evidence against it. Thus it is charged that Dr. Eugene Dubois for twenty-six years kept silence about the fossil human skulls of big-brained type which he had found in Java, while giving out his finding there of other fossil bones—a thigh-bone and teeth apparently human and the vault of what was claimed to be an ape-like skull. With no evidence even that these came from the same skeleton, he yet called the arbitrary assortment *Pithecanthropus erectus*, and put it forward as a link between the ape and man.

Almost as discreditable as Dr. Dubois' performance is the failure of nearly every recent book (excepting Keith's) dealing with human and other primate fossils, to mention the fact that a number of fossil remains of men of modern type—*e. g.*, the Castenedolo and Calaveras skulls, etc.—have been found in deposits of much earlier date than any which contain the fossils of the creatures commonly cited by evolutionists as ape-men, near men, etc.

"The only reason for rejecting the evidence of the far greater antiquity of the perfectly human Calaveras, etc., remains," the writers add, "is that it does not suit the current obsession."

Prof. W. H. Holmes admitted in a Smithsonian Report in 1899 that the evidence pointed to man's having

remained unchanged physically, mentally, socially, industrially and æsthetically for a million of years, roughly speaking.

But he objected that to suppose this to be a possibility would seem, in the present state of scientific knowledge, almost tantamount to admitting a miracle. On the contrary, even this admission would fall far short of the facts Theosophy records. It would involve no acceptance of a miracle, which Theosophy would be the first to repudiate, but only the abandonment of a hypothesis that had proved untenable.

The writers are justifiably indignant at the way the fiction is being taught to youth, in the schools and by the B. B. C., as proven fact.

H. P. B. wrote in 1888:—

If the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man's priority will be forthcoming.

H. P. B.'s prophecies have had an uncanny way of getting fulfilled. Is the fulfilment of this particular prediction really overdue? Or was such undeniable proof of Man's priority discovered, as predicted, about thirty years ago, only to be suppressed or minimised in the interest of preconceptions and scientific orthodoxy?

But, if the descent of man from the ape is denied, Theosophy has another explanation of the anatomical resemblance between man and the higher apes.

The pithecoïds, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of

the "Mind-less" races of the middle Third Race period. (*The Secret Doctrine*, II. 683)

H. P. B. wrote pointedly in *Lucifer*, the month before her death:—

For those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods," or to have to recognise as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race.

REINCARNATION INTO ANIMALS

[Reprinted from *Lucifer* VI, p. 249, May 1890.—Eds.]

Regarding the operation of the law of Karma on beasts and other animals, there are numerous instances on record in our Shastras to show that a man can, by his Karma, become a beast in some future incarnation, and thus enjoy (?) the fruits of his Karma in that state. Some of our Hindu Occultists hold, therefore, that beasts in general have no Karma; it is only those among them which enjoy or suffer that have been men in some previous births. For if a man becomes very sensual, selfish, and materialistic, his higher principles remain, so to say, passive, while his lower ones become very active and strong by his Ahankaram being centred in them. After his death, therefore, these lower principles are not dispersed into their natural elements, but go to form the body, life and soul of a beast, whose class or species is determined by the prevailing passions and desires of the dead man. Thus a very cunning man becomes a fox; a ferocious one, a tiger; a great meat-eater, a vulture, and so on. Man is the Pindandam (microcosm), and every Jiva in the lower kingdoms symbolizes something within him. If he, therefore, centres his Ahankaram on any of his lower propensities, he cannot but become attracted to that which is the symbol of such propensities in him.

To become an animal is often but a step towards soul death, and gradual degradation brings on annihilation in some form or other. In connexion with the above, readers are requested to study some occult teachings, or rather very suggestive hints, in the *Theosophist* for July, 1886.

K. P. MUKHERJI, F. T. S.

Berhampur, Bengal.

In reply to the above correspondence, we cannot do better than quote from the "*Five Years of Theosophy*," (p. 536), signed H. P. Blavatsky, to which we would refer our readers for fuller details. "(The Hindu doctrine of Metempsycho-

sis) has a basis of truth; and, in fact, it is an axiomatic truth, but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the laws of Manu (see, XII, 3, and XII, 54 and 55), of the verses asserting that 'every act, either mental, verbal or corporeal, bears good or evil fruit (Karma),' that 'the various transmigrations of men (not souls) through the highest middle and lowest stages are produced by their actions,' and again that 'a Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.,' bears no reference to the human Ego, but only to the atoms of his body, his lower triad and his fluidic emanations. It is all very well for the Brahmans to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield later on. The Brahmans applied them selfishly to themselves, whereas by 'Brahman,' man's seventh principle, his immortal monad, and the essence of the personal Ego, were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i. e.*, severs his personal Ego from the Atman, and thus kills the future Devachanee, becomes a 'Brahman-killer.' Instead of facilitating, through a virtuous life and spiritual aspirations, the union of the *Buddhi* and the *Manas*, he condemns, by his own evil acts, every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the bodies of lower animals. This is the real meaning of the doctrine of metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause, the effects of which may manifest themselves throughout succeeding rebirths, unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of rebirths, the once given impulse expending itself only at the threshold of Pralaya."

It is needless, then, to add that the Eastern Philosophy countenances no belief in the transmigration of a man into any animal. Nature ever strives forward; according to the poetical expression of Eliphas Lévi: "The caterpillar becomes a butterfly, but the butterfly will never return to its primal state of a larva." [ED.]

IN THE LIGHT OF THEOSOPHY

The proposal to distribute free copies of the *Bhagavad-Gita*, translated into various languages, to all Hindu soldiers comes from an Indian Officer. The effort is praiseworthy. But why stop at Hindu soldiers? The *Gita* is a universal scripture of the soul. As a literary work it must appeal to all; as the book of devotion *par excellence* it has inspired and can inspire many not of the Hindu fold. It is the work of which A. E. declared "I think the wisdom of the earth is summed up in it" and "I would rather have this one small book than the varied productions of centuries of European thought and imagination."

Most students are familiar with Mr. Judge's words:—

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.

They should know also what he writes of it in "Two Lost Keys" reprinted in our pages in January 1933. But fewer are familiar with the Note which H. P. B. appended to an article on the *Gita* in *The Theosophist* for June 1882, which reveals another facet of the many-sided jewel (Vol. III, p. 230). She wrote:—

The idea that the *Gita* may after all be one of the ancient books of initiations—now most of them lost—has never occurred to them. Yet,—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, in the Hall of Amenthi, to be judged according to its *Karma*—the *Gita* is a record of the ancient teachings during the Mystery of Initiation.

As Dr. James T. Shotwell brings out in his Foreword to Prof. I. L. Kandel's *Intellectual Cooperation: National and International*, the minds of citizens must be disarmed. A great responsibility rests on the intellectuals, the natural leaders of the masses, for the dissemination of the ideal of international co-operation and understanding. Professor Kandel stresses repeatedly the need for bringing to the masses the recognition of spiritual

and cultural interdependence which intellectuals generally share. Modern civilisation has given the masses gadgets but not standards of measurement for ends and values. Professor Kandel is forthright:—

Intellectuals cannot remain aloof from the general stream of life and place the blame for the conditions of the world upon the masses whom they have allowed to be misled for lack of knowledge.

It is not a tinkering with existing curricula that is needed, not a course on international relations added, but reorientation of the educational outlook, from top to bottom. Such a reorientation demands recognition of what M. Bonnet, Director of the International Institute of Intellectual Co-operation, puts as "the fact that general interests transcend in value the desires of various human communities and nations."

National cultures will not suffer from the recognition of international interdependence. They have all been

built with materials made by men of all races and inherited from the past and imported from all parts of the world as well as with materials made at home.

The proposed International Education Organisation holds great possibilities for promoting that true brotherhood which it is the aim of Theosophy to bring about. As Professor Kandel urges, "the hope of the world, as of nations, lies in education more than in the machinery of international organisation or of constitutions."

But intellectual co-operation between modern nations is not enough. For the full realisation of human brotherhood there must be a temporal as well as a spatial blending. The most enduring foundations for a lasting peace are to be quarried from the writings which have descended to us from the remotest antiquity. These can supply the logical basis for an elevated morality. As H. P. B. has written:—

The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization.

The importance to child-rearing of the right parental attitude is brought out by Dr. Leo Kanner in the October 1944 *Scientific Monthly*. Writing on "Convenience and Convention in Rearing Children," he draws a sharp distinction between motherhood and "smotherhood." Genuine love of children does not always go with motherhood, unfortunately, and no amount of study of child-training can compensate for its absence. Science accepts today the fact that

genuine parental affection is as much an essential prerequisite of wholesome development as is the need for food and shelter.

Over-solicitousness, and even over-indulgence, Dr. Kanner claims to be ascribable sometimes to a desire to cloak, even from oneself, a feeling of actual hostility towards the child. One who does not genuinely love her child may seek in heredity or fancied constitutional defects a justification for her attitude.

Genuine, spontaneous affection does not make mountains out of molehills. Nor does it regard minor deviations from the conventional ideal as affronts to authority. Instead of attempting to crush the child's developing will, the understanding parent gives guided opportunities for choice between alternatives. Children require fond guides, not carping censors, Dr. Kanner declares.

Without a knowledge of reincarnation, the psychiatrist is at a disadvantage. He cannot trace antipathy to a helpless child to old hostility in former lives. But he is proceeding on sound lines when he tries to help the hostile mother to change her attitude. Only so can the old enmity begin to be healed, the first steps be taken to turn the enemy of yesterday into the friend of tomorrow. Mr. Judge has written in "Friends or Enemies in the Future":—

Those whom we naturally dislike...we ought to take especial pains to aid and toward them cultivate a feeling of love and charity...The law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other.

Sin and punishment are the chief topics treated in a group of letters assembled in *Religions* for October 1944. These letters are headed by the names, presumably, of the designations given by the writers to their respective faiths. Even "Christian Theosophy," whatever that may mean, is represented! The views expressed under "Christianity and Buddhism" are diametrically opposed to those of Christ and Buddha.

A clergyman claims that "on the Christian view...crime as involving guilt, demands retributive punishment." When Peter asked "How oft shall my brother sin against me, and I forgive him? Till seven times?" Jesus answered "Until seventy times seven." And again he preached, "Love your enemies."

The Buddha's own sayings to the effect that a man's deeds inevitably come home to him are quoted with the startling conclusion, so foreign to the whole spirit of His teachings, that "therefore human justice and rectitude rightly demand punishment of the villainous and cruel."

A Muslim cites the Prophet's saying in the *Quran*:—

Many People of the Book desire you to be unbelievers...but forgive them and avoid them, as ruling out personal rancour. But the expression "grievous punishment" often found in the *Quran* is held to sanction legal punishment.

Dr. Hari Prasad Shastri's brief statement on the position of Hinduism is excellent. He defines the basis of Dharma as universal compassion. Resistance to aggression is the duty of the Kshatriya, but so is magnanimity to fallen foes. And enemies whenever possible should be converted into friends. Bhishma's dying counsel is cited—to return compassion and co-operation for aggression.

This is the Theosophical position, as it is that of Buddha and of Christ. No man-made retribution, no vindictiveness. The just, unerring Law of Karma needs no self-appointed agents. Retaliation settles no accounts. The Law is Harmony and *any* action that disturbs it sets up a new cause of sorrow that can only be worked out in pain.

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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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES (7), CALIFORNIA, U. S. A.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	22 East Sixtieth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Orpheum Theatre
PHOENIX, ARIZONA, U. S. A.....	32 North Central Avenue
PASADENA, CALIFORNIA, U. S. A.....	266 Arcadia Street
HOLLYWOOD, CALIFORNIA, U. S. A.....	1631 Cherokee Avenue
INGLEWOOD, CALIFORNIA, U. S. A.....	2547 W. Manchester Avenue
SACRAMENTO, CALIFORNIA, U. S. A.....	720, Alhambra Building
PHILADELPHIA, PA., U. S. A.....	2012 Delancey Street
WASHINGTON, D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London, W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....	Anandi Niyas, Bhaudaji Road
BANGALORE CITY, INDIA.....	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street