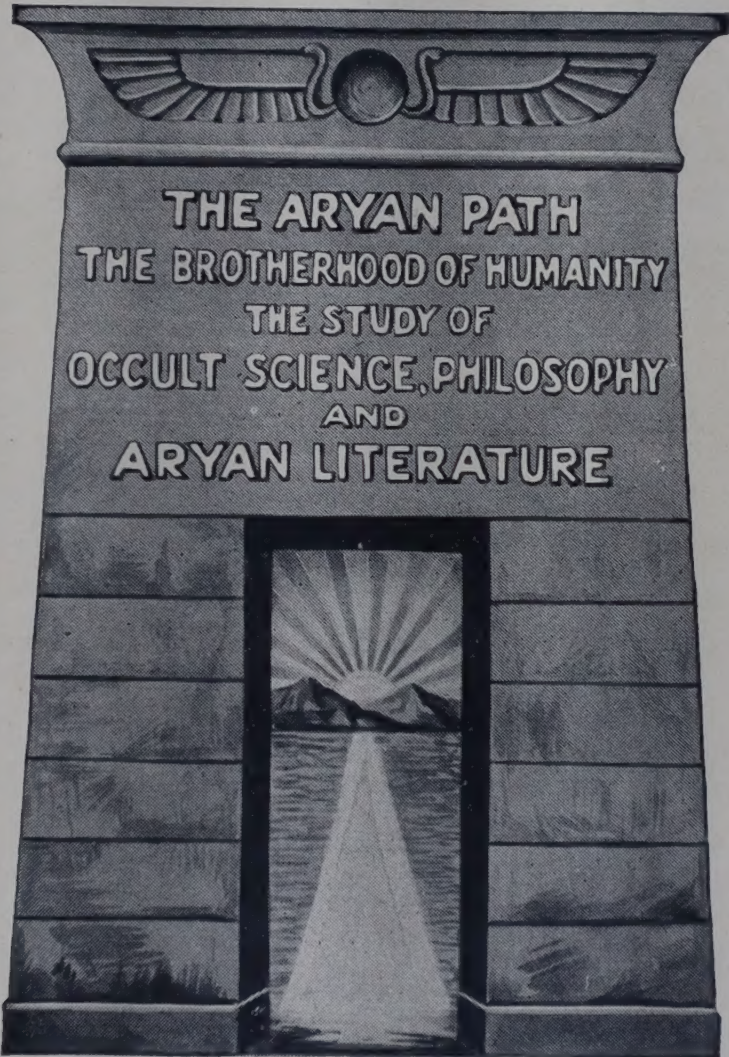




THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

VOL. XI No. 9

JULY 17, 1941

What then is the panacea finally, the royal talisman? It is Duty, Selflessness. Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal. —W. Q. JUDGE

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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 July 1941.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1941.

VOL. XI. No. 9

EVERY MAN HIS OWN PRIEST

Man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

—*The Secret Doctrine*, I, 280.

What would have been the fate of Mr. Robert O. Ballou and his colleagues if they had published their compilation calling it *The Bible of the World* (Kegan Paul, Trench, Trubner & Co., Ltd., London. 18s.) in 1841 instead of in 1941?

A very fat volume of some 1500 pages is made up of selections from eight living religions of the world; in it Christianity is represented by 648 pages as against 180 of Hinduism, 198 of Buddhism, 92 of Confucianism, 90 of Taoism, 80 of Zoroastrianism and 56 of Mohammedanism. Does not this disproportion detract from the very purpose of the volume? Again, the Introduction explains that :—

In consideration of the limited space available, a decision had to be made to include only the scriptures of those religions whose basic sacred books were compiled during the great scriptural era between 2,000 B. C. and A. D. 1,000. These are the scriptures which have most greatly influenced the world's thought. In them will be found the sources of most of the faiths which may to-day bear different names.

If that be so, the compilers should have made good use of those sermons in stones—the Edicts of Asoka. They have a message for all but especially for our politicians—leaders and followers alike—and no account of the development of moral ideas of humanity can afford to ignore it. Again, if nothing was acceptable from records later than 1000 A. D., then why include sayings and parables of Shri Ramakrishna? They are instructive and beautiful, but still more inspiring are the teachings of Kabir and Guru Nanak and Dnyaneshwar.

These and other minor blemishes apart, the volume will prove useful. It is, moreover, an indicator. The second of the Three Objects of the Theosophical Movement inaugurated by H. P. Blavatsky in 1875 was “the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study.” Her own book *Isis Unveiled*, published in 1877, was a pioneer, and even the now world-famous *Sacred Books of the East*, edited by Max Müller, did not exist. What a change has since come over

the religious thought of East and West alike! H. P. B. was criticized and abused by the entire Christendom for expounding the following and like truths :—

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.—*Isis Unveiled*, II, 639.

In his Introduction Mr. Ballou writes :—

At no time has understanding among the nations of the world been more obviously vital to civilization than now. Year by year, the social and political necessity of sympathetic communication between East and West increases, as the significance of spatial distance lessens. But political, social and economic knowledge arrived at without consideration of the inmost religious and philosophical beliefs of the peoples concerned is knowledge of circumstances without a basic focus for understanding.

But in this task of understanding "the inmost religious and philosophical beliefs" the greatest difficulty is created by the partisans of this or that creed. For example, in India, among the strongest enemies of the Brotherhood of Religions is the white missionary. He steals a march on fanatics of other creeds because

he belongs to the ruling caste and is a tool of imperialistic ventures. And because of this, not only is his a denationalizing influence, not only is he unfriendly to Hinduism and Islam, but also he is a poor propagandist of his own creed. India will never appreciate fully and correctly the teachings of Jesus till the white missionaries have left the shores of India. We venture to say this in spite of the fact that great Hindus like Ram Mohan Rai, Ramakrishna, Vivekananda and Gandhiji have spoken highly and feelingly of Jesus, and that there have been real Christians like C. F. Andrews who have been free from creedal intolerance and colour prejudice. In his recently published book, *Christian Missions : Their Place in India* (Navajivan Press, Ahmedabad, India. Rs. 2), Gandhiji writes :—

The history of India would have been written differently if the Christians had come to India to live their lives in our midst and permeate ours with their aroma if there was any. There would then have been mutual goodwill and utter absence of suspicion. But say some of them, "If what you say had held good with Jesus, there would have been no Christians." To answer this would land me in a controversy in which I have no desire to engage. But I may be permitted to say that Jesus preached not a new religion but a new life. He called men to repentance. It was he who said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Christian missionaries come to India under the shadow, or, if you like, under the protection of a temporal power, and it creates an impassable bar.

I believe that there is no such thing as conversion from one faith to another in the accepted sense of the term. It is a highly personal matter, for the individual and his God. I may not have any design upon my neighbour as to his faith which I must honour even as I honour my own.

It is a conviction daily growing upon me that the great and rich Christian missions will render true service to India, if they can persuade themselves to confine their activities to humanitarian service without the ulterior motive of converting India or at least her unsophisticated villagers to Christianity, and destroying their social superstructure, which notwithstanding its many defects has stood now from time immemorial the onslaughts upon it from within and from without. Whether they—the missionaries—and we wish it or not, what is true in the Hindu faith will abide, what is untrue will fall to pieces. Every living faith must have within itself the power of rejuvenation if it is to live.

This particular problem of proselytising missionaries does not exist in the Occident; but there, the masses suffer from the conceit born of crass ignorance that salvation lies through Jesus Christ and Him alone. Whatever its form, intolerance is a crime. Padres and Purohiths, Mobeds and Maulanas are breeders of intolerance.

Mr. Ballou points to a need felt by all intelligent men:—

It seems to me that the choice open to an intelligent man to-day is evidenced not in the question: "Must I have any religion at all, and if so, which one?" but rather in this: "What have these profoundly felt religions, which have influenced all mankind, that will help me in my own search for revelation of eternal truth?"

This is true. But will this fat volume be *used* with an eye to practice? We doubt it. It may, however, lead some to see the right way of life, having brought them intellectual conviction that truth can be and should be found in religions other than the one in which they were born. Says the Introduction:—

In times of world stress such as this second quarter of the twentieth century men's minds and hearts instinctively rise in revolt against the materialistic temper to which they justifiably charge much of social disaster, and seek

knowledge of the roots of life, the sources of their being. Seeking at first release from their uncertainty, insecurity, and pain, they find in their search a need for something more than mere escape. They must go on to a positive identification with the power which is within and behind and surrounding everything.

Everywhere throughout the world there is evidence of this groping return to a search for universal truth as it is manifested in the religious impulse. Even the passionate desire of great numbers of persons to save democracy, which at first glance is a social and political phenomenon, is actually closely connected with this return, for the ideal of democracy is itself a natural flowering of the social idealism inherent in every great religion.

These views are approximate to Theosophy, which is capable of supplying the demand—"the religious need of a man to-day is for something greater than the dogma of a single sectarian church."

The task essayed by H. P. B.—"To promote the study of Aryan and other Scriptures, of the World's religions and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies"—seems well-nigh completed when volumes such as these are in circulation in the Occident. (There are, however, books written by or for Christian missionaries. We know several volumes purporting to instruct and enlighten the West on the doctrines of Eastern religions but which distort and insinuate how Churchianity is superior in doctrine to the faith or faiths of which they treat.) The study of religious texts has now been sufficiently made and the result of such study has influenced the mind of our civilization sufficiently, so that outside the circle of the grossly ignorant and of the obstinately bigoted, most people believe and speak about the Brotherhood of Religions.

The need of the present hour is the application of religious ideas to life—by the individ-

ual in his own personal career, and by legislatures to improve and spiritualize the environment in which the masses live and labour. For this purpose the *universal* basis of religious ideas and doctrines needs to be understood.

The ethical propositions of religion are acceptable to all and there are thousands in Christendom today who have freed themselves from the bondage of the theological notions of the unique nature of the one and only Christ and who have sought and found instruction and solace in the precepts and actions of Christs other than Jesus, such as the Hindu Krishna or the Chinese Lao Tzu. But most men have not gained the enlightenment necessary for wise action through those ethical propositions because their metaphysical counterparts have been neglected :—

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces; it is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teaching.

Why is it difficult ? Because human mind goes astray in quickly accepting self-evident truths of ethics without perceiving their philosophical basis, and their psychological implications. Take away from the ethics of any religion the doctrine of Karma and man is bound to pray to an outside God for his salvation; take away Reincarnation and spiritual hope is bound to die, and the contentment and the strength necessary for carrying on the fight against the devil within will evaporate; keep man ignorant of the true source of the divine and of the demoniac in him, tell him that the soul dies with the body and he will be logical enough to give the go-by to religion ! Is there any sane man in India to-day who does not see that Gandhiji's doctrine of Non-violence is true as a proposition of sublime ethics ? But there are hundreds who call it impractical, and among the thousands of his own followers

there are many who fail because the metaphysical and the psychological aspects of Non-violence are not *studied*. Man becomes that on which he thinks, not that which he does, for action is the result and ideation the cause. Man's deeds sprout from the roots of thoughts. The battle is not outside but within, in the mind.

This particular book, *The Bible of the World*, or similar ones which have appeared in the Occident, will not help in man's effort to live the life, though they may help and have helped people to shed their religious bias and ignorance to some extent. Something different is needed and Theosophy supplies it.

The task before the present-day students of Theosophy is to emphasise that Religion is the Way to Life—life eternal and abundant. That the Source of inspiration cannot be sentiment and belief but Wisdom, which through study will transform blind belief into enlightened faith. A false idea prevails that Theosophy is a mixture of what is good in every religion. The true teaching needs to be popularized that Theosophy is the Ancient Source, complete and whole, while every religion is a partial expression of some of the teachings of Theosophy, in each of which, moreover, fictions and superstitions have entered.

Theosophy is not limited even to Buddhism (*The Secret Doctrine*, I, xvii) or to Advaita Vedantism (I, 55 and 62). Sometimes our friends of the Brahamanical and Buddhist faiths mistake Theosophy to be identical with their creeds. This is not so. This is what H. P. B. has written in *The Secret Doctrine* :—

We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient Lemuro-Atlantean Wisdom.—I, 668.

Of that Ancient Source it is said:—

There was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.—I, 341.

The world, and especially India, needs to learn these truths, and one of the tasks of the promulgator of Theosophy is to explain them and their implications. Religion is One, and its Path is One; man needs to learn its philosophy and to practise its ethics, for thus alone the One Force can bind the many into a United Brotherhood. Not by remaining a sectarian, however good and tolerant, but by becoming a cosmopolitan in attitude, a mystic in philosophy, a practitioner of Occultism, can one act as a wise friend and an effective helper of all mankind.

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

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

[The following answer by Mr. W. Q. Judge is reprinted from *The Theosophical Forum* for February 1891, p. 10.—EDS.]

Q.—As Karma punishes all sins, is it right or desirable that human laws should punish crime by death or imprisonment?

Ans.—My individual opinion upon the death penalty is that it is neither right nor desirable that human laws should punish crime by death, but this answer presupposes in the race such a knowledge of proper conduct and a constant practise of the same that every human being is a perfect law unto himself and for all, and that no laws are needed because all know and keep the laws of morality and nature. As, however, men as yet are very imperfect and are struggling to find the right rule of conduct, laws are necessary for evil-doers.

Here, then, arises the question whether society is benefited by law imposing the death penalty, and as to that many able writers speak on one side and many on the other. To my mind it appears that the crime of murder has not diminished because of capital punishment, nor do I think any law will ever stamp out that offence. Indeed, I know that the majority of Theosophists regard capital punishment as a greater evil than that which it is directed against. But as Theosophists we have not much to do with such a question, since it lies in the domain of Government. Our duty is to teach those ethics and that philosophy which alone will remedy the evil by raising men above the possibility of committing crime or becoming amenable to law. If we waste our energies in attempting reforms on the surface, either in law or in politics, a great opportunity will slip away before we know it. The remaining query is upon the subject of punitive law in general, and on that my view is that the question put flies wild of any point, because even these very laws enacted for the punishment of evil-doers are themselves the product of Karma. The state of the race which evinces crime is due to its Karma, hence the present system, the criminals who fill our jails, the judiciary and the executive departments administering the laws, are all products of Karma. It therefore follows that where, through man-made laws, offenders are fined or imprisoned, such punishments are those of Karma. It thus appears to me that the question is wholly one relating to reform in a mere social or political institution.

HOW CAN I SERVE ?

“To live to benefit mankind is the first step.”—*The Voice of the Silence*.

We have been given the assurance that an earnest appeal never goes unanswered.

I, a student of the mighty Philosophy, eager to serve the Cause yet seemingly hemmed in on all sides by Karmic limitations, a mere beginner with little worth offering, I had been thinking, thinking, that surely in the wide world there must be something—anything, no matter how trivial—that willing hands and an earnest heart could do.

My answer came to me at dawn, in the memory of accounts of the Saint Bernard dogs of the Alps, which, each with a piece of blanket and a flask of wine tied round his neck, seek out travellers lost and exhausted in the snow and help them to the monastery where they can be revived and given food and care. The dog's task done, he quietly withdraws, to undertake once more his search in the snow, leaving the faint-hearted traveller in kind hands until, warmed and fed, he is strong and able to face the world once more.

Now, what meaning has this for me ? How can I apply it ? Let me, a humble student-server, try to follow in the footsteps of the Saint Bernard dog. Let me prepare myself for my Master's task. Through Their Philosophy, let me train myself sufficiently to seek out another Soul, who may be lying suffering under the cold weight of ignorance, sorrow and misery. Let me whisper to such an one gentle words of hope and cheer and thus vivify the buried seeds of the Heavenly Plant. Every man has within himself the Seed of Devotion, but in some it is slumbering. By purity and earnest zeal I may be able to animate this germ and to bring to the sufferer the vision of the New Life that awaits him. Mine is the task to struggle boldly on, without relaxation of effort, persistently and perseveringly to lead

him on, if he will come with me, to where kind-hearted, sympathetic and wise Souls are ready and willing to look after, protect and guide him, to help him to the Second Birth.

Let me then lay him at my Master's feet. My work for the time is done when I have given first aid to sustain that fainting man till the Spiritual Doctors restore him to full life. Mine the responsibility to hold out to that starving Soul fresh water and crusts of bread, since those are all that it is in my present power to offer, till he comes where fuller and more nourishing meals can be spread before him by the Diviner Hosts.

Enough for me to bring him safely to Them. Then let me step out quietly, leaving him in better, surer hands while I go out on my search once again.

Happy, thrice happy and blessed, he who gets such an opportunity to serve his Master ! It is more than is given to many. In those early hours of the new-born day I took my resolution—in hope, in confidence, in joy. May my Master be gracious enough to include me in the waiting list of His servants and I shall know I have not lived in vain !

If I in harvest fields where strong ones reap
May bind one golden sheaf for love to keep,
May speak one quiet word when all is still,
Helping some fainting heart to bear Thy will
Or sing one high, clear song on which may soar
Some glad soul heavenward, I ask no more.

These two Theosophy calls the wings—the intellectual knowledge and the application of that knowledge, and on these two wings the bird of evolution rises without faltering. The work of Theosophy is to propagate ideas, to give a philosophy, to stress the importance of metaphysics, because without thought man perishes. But also it teaches that those thoughts must be translated into action, and when man knows the great laws that work within him, he is able to attain, to achieve real progress.

THE SUBSTANTIAL NATURE OF MAGNETISM

[This is the concluding portion of the article we reprinted last month from *Lucifer* IX, p. 8.—EDS.]

But we are not at all so sure about certain other Forces—so far as their *effects* are concerned—and Esoteric philosophy would find an easy objection to every assumption of the Substantialists—*e. g.*, with regard to sound. As the day is dawning when the new theory is sure to array itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

The expression “immaterial Substance” used above in connection with *magnetism* is a very strange one, and moreover, it is self-contradictory. If, instead of saying that “magnetism...is not only a real substantial *entity* but an *absolutely immaterial substance*,” the writer should have applied this definition to light, sound or any other force in its effects, we would have nothing to say, except to remark that the adjective “supersensuous” would have been more applicable to any force than the word “immaterial.”² But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any clairvoyant, whether in darkness—as in the case of *odic* emanations—or in light—when animal magnetism is practised. Being then a *fluid* in a supersensuous state, still *matter*, it cannot be “immaterial,” and the expression becomes at once as illogical as it is sophistical. With regard to the other *forces*—if by “immaterial” is meant only that which is objective, but beyond the range of our present *normal* perceptions or senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists demur to the

² The use of the terms “matter, or substance existing in supersensuous conditions” or, “supersensuous states of matter” would avoid an outburst of fierce but just criticism not only from men of Science, but from any ordinary well educated man who knows the value of terms.

form in which they put it. Substance, we are told in philosophical dictionaries and encyclopedias, is that which *underlies* outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only *apparent*—especially in this world of *maya*. It is in short—*real*, and the one real Essence. But the Occult sciences, while calling Substance the *noumenon* of every material form, explain that *noumenon* as being *still matter*—only on another plane. That which is *noumenon* to our human perceptions is matter to those of a Dhyān Chohan. As explained by our learned Vedantin Brother—T. Subba Row—*Mulaprakriti*, the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the LOGOS “as material as any object is material to us” (*Notes on Bhag. Gita*). Hence—no Occultist would describe Substance as “immaterial” *in esse*.

Substance is a confusing term, in any case. We may call our body, or an ape, or a stone, as well as any kind of fabric—“substantial.” Therefore, we call “Essence” rather, the material of the bodies of those Entities—the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling *fictions* alike a “personal” god and the angels of the Christians, as they would our Dhyān Chohans, or the Devas, “Planetary Men,” Genii, etc., etc., of the Kabalists and Occultists. But the latter would never dream of calling the phenomena of Light, Sound, Heat, Cohesion, etc.—“Entities,” as the Substantialists do. They would define those Forces as purely *immaterial* perceptive effects—*without*,

of substantial and *essential* CAUSES—within : at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element³ it belongs to. (See “Monads, Gods, and Atoms” of Volume I “Secret Doctrine,” Book II.) Nor can the Soul be confused with FORCES, which are on quite another plane of perception. It shocks, therefore, a Theosophist to find the Substantialists so *unphilosophically* including Soul among the Forces.

Having—as he tells his readers—“laid the foundation of our argument in the clearly defined analogies of Nature,” the editor of the *Scientific Arena*, in an article called “The Scientific Evidence of a Future Life,” proceeds as follows :—

“If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to be a substantial or objective existence, it would be a clear departure from reason and consistency not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly shown to be the mere *motion* of material particles, and not a substantial entity or thing, then by rational analogy and harmonious uniformity of nature’s laws, all the other forces or phenomena-producing causes, whether physical, vital, mental or spiritual, must come within the same category as non-entitative *modes of motion* of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere *motion* of brain and nerve parti-

cles, cease to exist whenever such physical particles shall cease to move at death.”

SPIRIT—a “substantial Entity” !! Surely Substantialism cannot pretend very seriously to the title of *philosophy*—in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same unphilosophical assertion !...

“From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light and heat as but *modes of molecular motion*, can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism, which so consistently maintains that the soul, life, mind and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, *the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.*..

“This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature’s laws and forces, forms the bulwark of the Substantial Philosophy, and must in the nature of things for ever constitute the strong tower of that system of teaching. If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of Materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, Materialism has gained the day, and death is the eternal annihilation of the human race.

³ Useless to remind again the reader, that by Elements it is not the *compound* air, water and earth, that exist present to our terrestrial and sensuous perceptions that are meant—but the *noumenal* Elements of the ancients.

Within this central citadel of principles, therefore, we have intrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon it their heaviest artillery....

"How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical forces, that we should be obliged to reason with professed Substantialists, giving them argument upon argument in order to prove to them that they are no Substantialists at all, in the true sense of that term, so long as they leave one single force of nature or one single phenomenon-producing cause in nature, out of the category of substantial entities!

"One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a Substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another 'Substantialist' who would insist upon the beauty and truth of Substantialism, but who could not include *light*? And then another who could not include *heat*, or *electricity*, or *magnetism*, or *gravity*? Yet all of them good 'Substantialists' on the very same principle as is the one who leaves *sound* out of the substantial category, while still claiming to be an orthodox Substantialist! Why should they not leave life-force and mind-force and spirit-force out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good Substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism."

"The truth is, the minister who can admit for one moment that *sound* consists of but the motion of air-particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that

is whirling him to scientific destruction. We have all heard of the play of 'Hamlet,' with the Prince of Denmark left out. Such would be the scientific play of Substantialism with the sound question ignored, and the theory of acoustics handed over to Materialism. (See our editorial on 'The Meaning of the Sound Discussion,' *The Microcosm*, Vol. V., p. 197.)"

We sympathize with the "Minister" who refuses to include *Sound* among "Substantial Entities." We believe in FOHAT, but would hardly refer to his *Voice* and Emanations as "Entities," though they are produced by an electric shock of atoms and repercussions producing *both Sound and Light*. Science would accept no more our Fohat than the Sound or Light-Entities of the "Substantial Philosophy" (?). But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a *scientific* and *psychological* mind, speaking of *Soul* and especially of *Spirit*, place them on the same level as the physical phenomena of nature, and this, in a language one can apply *only* to physical facts! Even Professor Bain, "a monistic ANNIHILATIONIST," as he is called, confesses that "mental and bodily states are utterly contrasted."⁴

Thus, the direct conclusion the Occultists and the Theosophists can come to at any rate on the *prima facie* evidence furnished them by writings which no philosophy can now rebut, is—that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At

⁴ The Substantialists call, moreover, *Spirit* that which we call mind—(*Manas*), and thus it is *Soul* which takes with them the place of ATMA; in short they confuse the vehicle with the *Driver* inside.

the same time the "apostles of Materialism" are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that Soul is "the mere motion of brain and nerve particles" is untrue, for they never did so teach. But, even supposing such would be their theory, it would only be in accordance with Substantialism, since the latter assures us that Soul and *Spirit*, as much as all "the *phenomena-producing causes*," (?) whether physical, mental, or spiritual—if not regarded as SUBSTANTIAL ENTITIES—"must come within the same category as *non-entitative* (?) *modes of motion* of material particles."

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting *the soul motion of molecules*—is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well-known English *Annihilationist* "unworthy of the name of 'philosophy.'" Not one man of real scientific reputation or of any eminence, not Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewis, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say:—"Thought is a motion of molecules." Their only quarrel with believers in a soul was and is, that while the latter maintain that soul is the *cause* of thought, they (the Scientists) assert that thought is the *concomitant* of certain physical processes in the brain. Nor have they ever said (the *real* scientists and philosophers, however materialistic) that thought and nervous motion *are the same*, but that they are "the subjective and objective sides of the same thing."

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method

of attempting to resolve sensation into nervous motion (taking as his example the case of *the nerve-vibrations* to the brain which are the physical side of the *light* perception), "at the end of all these motions, there is something which is *not motion*—there is a *feeling or sensation of colour*"...he says. Hence, it is quite true to say, that "the *subjective feeling* here spoken of by Mill will outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion." For the latter is based on a *physical speculation* and the former is built on everlasting *philosophy*—however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their *soulless* Forces, as for their denying the existence of any "Force-bearer," the Noumenon of Light, Electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous *Negationists* are to-day the first to admit that SELF-CONSCIOUSNESS and MOTION "are at the opposite poles of existence." That which remains to be settled between us and the *materialistic* IDEALISTS—a living paradox by the way, now personified by the most eminent writers on *Idealistic* philosophy in England—is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even *they* do not call the seat of the mind "a molecular fabric," but only that it is "the *mind-principle*"—the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr. Tyndall's confessions in his *Fragments of Science*, for since the days of his discussions with Dr. Martineau, the attitude of the Materialists has

not changed. This attitude remains unaltered, unless, indeed, we place the *Hylo-Idealists* on the same level as Mr. Tyndall—which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Mr. Martineau: "A man can say 'I feel, I think, I love'; but how does consciousness infuse itself into the problem?" And he thus answers: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; *were we capable* of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable."

Thus, there appears to be far less disagreement between the Occultists and modern Science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of all phenomena, and the Scientists do not, notwithstanding that they limit the *subjective* to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so intuitively perceived by Leibnitz. Our system can thus be called, as his was—"Spiritualistic and Atomistic."

Substantialists speak with great scorn of the vibratory theory of science. But, until able to *prove* that their views would explain the phenomena as well, filling, moreover, the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional, we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter *alone*—*i. e.*, in that matter which is known to it—the *alpha* and the *omega* of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting *physical* and *objective* spiritualistic phenomena by attributing them all to fraud. Science has ascertained and *proved* the exact rapidity with which the sound-waves travel, and it has artificially imitated—on the data of transmission of sound by those waves—the human voice and other acoustic phenomena. The *sensation* of sound—the response of the sensory tract to an *objective* stimulus (atmospheric vibrations) is an affair of consciousness: and to call sound an "Entity" on *this* plane, is to *objectivate* most ridiculously a *subjective* phenomenon which is but an effect after all—the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of the Forces—so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing—limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and nature in his usual ultra-poetical language. Hear him (as quoted by Sterling "Concerning Protoplasm") speak of

"the wonderful noonday silence of a tropical forest," which "is after all due only to the dullness of our hearing, and could our ears only catch the murmurs of these tiny maelstroms as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city."

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one—however *materialistically* expressed. Hence, the attempt of the Substantialists "to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics," cannot be successful. If they shew that sound is not *a mode of motion in its origin* and that the forces are not merely the qualities and property of matter induced or generated *in, by and through* matter, under certain conditions—they will have achieved a great triumph. But whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations*—as the whole subjective or occult nature is one everlasting perpetual motion of VORTICAL vibrations.

H. P. B.

AUTHORITY

[Reprinted from *The Path*, Vol. II, p. 252 for November 1887.—EDS.]

We have received the following from California: In the July PATH is an article entitled—"Shall We Know Our Friends in Heaven?" I would like to ask if the Swedish Seer Swedenborg, has not answered that question to the satisfaction of theosophists. If he is accepted as an authority I should think his answer complete and satisfactory.

Yours, E. W. F.

Inasmuch as theosophists are of all shades of belief, and as Swedenborg was of one sort in

regard to the matter referred to, his answer cannot be satisfactory to all theosophists, nor can it be authoritative. The Society, as such, has no authorities. It was founded with the object of breaking down that reliance upon "authority" which has been the bane of man for ages, and it would be strange now if we could admit *authority* for theosophists. It is true that sometimes the impression has been conveyed by individuals, that the final arbiters in matters of belief are the Mahatmas, but at no time has any Mahatma given out such an idea. We are engaged in trying to develop a truer appreciation of the Light of Life which is hidden in every man, and so the "final authority" is the man himself.

It makes very little difference whether Swedenborg or Mr. Chas. Johnston is right as to the question of meeting our friends in heaven; their beliefs will not alter the fact whatever it may turn out to be; but even if it is not a matter of the highest importance, we cannot even in that permit any "theosophical authority."

Each of us is the master of his own destiny; each one can read Swedenborg or Luther as to these matters; but from all such thinkers it can be gathered that the ancient Bhagavad-Gita is true where it says, that "whatever nature a man thinks on when he abandons the body at last, to that only does he go, having been always conformed to that nature," and such is the doctrine of Swedenborg.

The work of the Theosophical Movement has been in progress for thousands, for millions of years, and the interludes of dark periods that have occurred in human thought, in human ideation, in human culture, have arisen out of the spirit of non-inquiry. When the inquirer stops his quest he becomes a believer. When he becomes a believer he enters the path of the dead. The Soul is saved by knowledge, and knowledge proceeds from dispassionate calm inquiry into affairs and things.

IN THE LIGHT OF THEOSOPHY

Half-a-dozen cities in India, and among them Bombay, have been tarnished by the black deeds of rioters. These outbreaks are dubbed communal riots, between Muslims and Hindus, but their root causes are not definitely known. They do not seem to be the frenzied acts of religious fanatics goaded by stupid political bias. They appear to be impetuous acts of hooligans, incited by very poor living conditions—by an environment worse than bad. High prices and other war conditions have exasperated the rowdy element among the proverbial patient and long-suffering down-trodden poor of India. There is also truth in the idea of Shri K. Natarajan who writes “from an experience of over forty years in Bombay” in *The Indian Social Reformer* for 7th June saying that “crime waves have a relation to heat waves.” It is not our purpose here to examine the handling of events and apportion blame between the Government, its police department, and the political and social leaders of the two communities. That after centuries of British Rule such riotous manifestations should take place in an Anglicized city like Bombay naturally provokes reflection about the share of the Government in the precipitation of this ugliness, however indirect its contribution. Similarly, that the Indian police needs proper education to enable it to discharge its duties as the preserver of order and the protector of all citizens, is universally recognised. But our Theosophical philosophy tends more to the plane of causes than to that of effects. It teaches that a people gets the government it deserves under Karma; but a nation can undo its own past wrong by right exertion in the present. And proceeding further we can accept as a Theosophical observation the idea of Shri Natarajan that “there is a hooligan in all of us, repressed by education and by fear of punishment or simply by want of temptation.” Whatever the attitude of others, the sincere student of Theosophy cannot divest himself of his inner responsibility towards such ugly manifestations in his own city. What should he do? Continue with greater zest the work of promulgating the true ideas—metaphysical and ethical—which would show that Universal Brother-

hood is not a utopian concept but is possible of practical realization. But the preaching and the promulgating to be truly effective must have the soul of right living, not daily but hourly.

A noble concept is enshrined in Dr. Benedetto Croce's recent book, *History as the Story of Liberty*. Summarizing its message the Editor of *The Times Literary Supplement* for March 15th writes:—

There is only one theme of real history. It is the history of liberty, for only liberty creates, only liberty forms the future and prepares the way for action. History is not a chronicle of dynasties and wars, any more than it is an analysis of the development of trade routes and markets. Its task is to follow the central thread which alone makes the past of importance to the present. Sometimes it will turn its beams upon the Athenian hoplites marching home triumphant from Marathon; sometimes upon a nameless martyr to truth dying in his dungeon. But wherever the spirit of liberty is, there, and there only, is history—the handing on of life, that other men, comprehending the tradition and joining themselves to it, may live, act, and create in their generation.

Theosophy fully recognizes the importance of liberty to human evolution but it is working for a higher liberty than freedom from material restraint. Dr. Rabindranath Tagore has written that “liberty has a true foundation only in the moral worth of the individuals who compose the state.” Freedom of action alone is a negative good; for a blind man on the edge of a precipice it may be of dubious worth. The liberty of morons and of maniacs may be a curse to themselves as well as to the world. As Charles Kingsley put it:—

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.

History is made wherever man makes a stand for the freedom of the former type; the leaven of the Theosophical Movement is working wherever a blow is struck at the real shackles of man: his rigid moulds of thought, his prejudices and his predilections, his faults and his weaknesses.

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned.

From the real chains no man can free another ; each has forged his own bonds; the promulgation of spiritual ideas gives the impetus, but each has to put forth his own effort to break them. And for every individual, no less than for each nation, "Eternal vigilance is the price of liberty."

There is food for thought in an article on "Real, Pseudo, and Sham Qualities of Personality" which Gustav Ichheiser contributes to *Character and Personality* for March. He defines as "real" qualities of the personality those which are "inherent in the individual himself" and whose existence as psychological dispositions is *independent of the situation* in which the individual is placed (though they do depend on the situation for their actualization and transformation). He does not suggest the source of these inherent qualities. Theosophy, of course, would recognize in them the expression of achievements or failures in prior lives. The good—the reflection of assimilated experience, the fruit of lessons learned ; the evil—bad attributes carried over in the *skandhas*, life-atoms given a wrong impress in previous incarnations.

"Pseudo" qualities Mr. Ichheiser regards as only correlates of a certain social situation; they disappear when it does. These "borrowed" qualities usually seem even to the man himself as well as to others as real as his inherent qualities, until with loss of the position or the possessions which produced them, they fade away. They work like the real qualities and may give a vastly greater range of effectiveness to a man's actions than would be his if he lacked them.

The third class, the "sham" qualities, call for especially careful consideration. They are those which others ascribe to an individual but which he does not in fact possess. The person may not convey a false impression of his character deliberately, or he may do so, by lies, by hypocrisy or only by pretentious behaviour. Sham qualities exist only as long as they are not seen through ; "in the light of penetrating knowledge sham melts like butter in the sun." So it does under the "psychic solvent" of Chelaship, as H. P. B. brings out so plainly in her warning

article "Chelas and Lay Chelas" (reprinted in *Raja-Yoga*).

But of interest to every student is the valuable constructive hint which Mr. Ichheiser gives in discussing the "sham" qualities. He holds that in general the qualities which a man is believed to have are at least as important as the real qualities for "the inner development and destiny of the individual—to say nothing of the external development." They have the most profound effect when the personality

adopts for itself this image, so making it the dominating pattern which moulds both the consciousness of oneself and one's actual behaviour.

The hint for the thoughtful student lies not in the alleged significance of what others may think of him—the Theosophical attitude would attach small weight to that—but in the vital and determinative importance of the ideal which he holds for himself. Does not H. P. B. tell us (*The Secret Doctrine*, II, 59) that "this *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena"? The higher qualities are not "shams"; they are our real attributes, however little we have yet succeeded in showing them forth. Let us dwell upon the idea of ourselves as the Gods we are in potentiality and cease to identify ourselves with these distorted reflections that we call our personalities. For "as a man thinketh, so he will become."

An important Theosophical truth is recognised in an editorial, "Back to the Ape," in *The Times Literary Supplement* for the 29th of March. It speaks of the tendency amongst writers today to emphasise the ape aspect of man, "his inherent monkeydom," rather than the "essential nobility of man," which it should be the duty of literature and of art to reflect.

To ignore or not to attempt to depict, the more aspiring side of men and women, and to concentrate on their everyday commonplace behaviour as it can be observed through the bars of the zoological garden which encircles them, is deliberately to play up to the *pithecus* in them, and to set a false value on actions, words or thoughts which because they happen to be human are not for that mere reason worthy of observation or record.

The tendency today not only amongst our writers but amongst healers of the body, as well as healers of the mind, is to place undue emphasis on this lower aspect of man to the detriment of the whole man. "Let sleeping dogs lie." If once our literary men recognised that harm is done by stirring up the muddy waters of the lower animal nature, and that one of their important duties is to encourage men and women to dwell on their godlike qualities, they would bring into operation a great force for moral upliftment. Gutters and lavatories have their uses but they are not places where human minds go to seek inspiration. What good does it do to make readers more conscious of the sordid realities of life? Literary creators ought to enable them to touch the hem of the garment of the goddess of Idealism.

A fire-walking performance in South India which quite eclipses the Kuda Bux tests in England (*The Theosophical Movement*, March 1936, pp. 69-70) is described by Shri G. S. Kalyanpur in *The Bombay Chronicle* for May 11th. It is the spectacular culmination of the propitiatory "Othe Kolu" festival of Kanara, held every five years or when a village is stricken with an epidemic. The sacrifice of a fowl, and chanting, form part of the ritual of invocation of the "Vishnu Bhoota" supposed to preside over the village destinies, but interest centres in the pyre of five hundred maunds of fire-wood lighted eight hours earlier, which by dawn has been reduced to a huge mound of red-hot cinders. On the occasion described, after fifteen minutes of chanting, twenty villagers clad in loin-cloths walked across the mound "with an ease which suggested that they were treading on mere grass." Then the leader, supposed to be possessed by the spirit of Vishnu Bhoota, clad in a thin *dhoti* of coconut-palm leaves, rushed to the pyre.

With a thud he fell on the mound of red-hot cinders and lay prostrate. Two villagers pulled him off the pyre after a few seconds. At an interval of five minutes, this extraordinary villager whose mortal skin seemed to defy the elements, rushed back to the mound of cinders and used it as one would use a comfortable bed!

The fire-walking and "fire-sleeping" ceremony continued for over an hour till day-break amidst

blood-curdling sounds emanating from drums, pipes and human throats... Vishnu Bhoota, it was believed, spoke through his medium who was seated on the pyre for over fifteen seconds....

The participants had come out of the ordeal unscathed. Their feet and soles bore no sign of singeing.

They attributed their immunity from injury to absolute faith and to their preliminary purification. For two weeks before the ceremony, they had trod the path of purity, with prayer and strict abstinence. They had fasted for forty-eight hours before the fire-walk. Instances were recounted of condign punishment of impurity in thought, word or deed. At the first attempt at crossing the pyre the "sinner" had become a cripple, with burnt soles.

Occultism offers more than one possible explanation of the invulnerability of participants in a fire-walk. H. P. B. tells us in *Isis Unveiled*, I, 379, that nature-spirits can confer such immunity, and we find that the power of invoking lesser spirits was ascribed to all these fire-walkers and they seem, moreover, to have been in a trance-like state before starting for they all,

as though by an electric current, were switched into a strange movement. With swords in hand they rushed out of the hut with a yell, their bodies quivering as though possessed by a spirit.

It is, however, mentioned also that participation is confined to specific sub-castes of Sudras and that only a member of a certain family is believed to be able to invoke the Vishnu Bhoota and so to play the chief rôle, which suggests the applicability to this case of the Editor's Note in *The Theosophist*, Vol. IV, p. 280, for August 1883:—

The fire-proof individual is a medium for these fire-elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

After a full year's deliberations a unanimous *Report* is made to the Mysore Government by the Committee it appointed under the Chairmanship of Rajadharmapravina K. S. Chandrasekhara

Aiyar, Retired Chief Judge of Mysore, "to enquire into the system of prison administration in the Mysore State and to make suggestions for its improvement." The *Report* has just been published. It contains many excellent things of interest and value to the Theosophical student; among them, the recommendation to abolish capital punishment. On pp. 254-5 of the *Report*, we find these statements:—

Opinion in recent years is steadily growing in favour of restricting its use, if not of its final abandonment... There are certainly fewer murders than there would be if murder were allowed to go unpunished; but this, as has been pointed out, is not an argument in support of the death penalty, but simply a recognition of the necessity of punishment. The long and successful experience of many countries without the death penalty supports the conclusion that a community can be as well protected from murderous crimes without capital punishment as with it.

After referring to the recommendations made by its Select Committee to the British House of Commons that capital punishment "should be entirely abolished for an experimental period of five years," the *Report* says:—

We are ourselves inclined to support the Select Committee's recommendation. But if eventually it is decided that the death sentence should be retained as an ultimate weapon for the protection of society and the prevention of violent crime, we would urge that at any rate it should be employed most sparingly and reserved for extreme cases of cruelty or organized murder. Imprisonment (for life or for a term of years) should be the normal punishment for murder, and special reasons should be assigned by the Court in every case in which it considers that the extreme penalty is called for.

Theosophy offers additional reasons to those usually given for abolishing capital punishment. Mr. Judge remarks in *The Ocean of Theosophy*:—

Executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in *kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know.

Mr. Judge also wrote on the subject answering a question in *The Theosophical Forum* for February 1891, and again in his *Path* for September 1895 under the caption "Theosophy and Capital Pun-

ishment," reprinted in *The Aryan Path* (I, 722). H. B. B.'s *Lucifer* for June 1890 has also some interesting remarks on the subject, reprinted in this magazine (VII. 70).

H. P. B. linked physiology with chemistry as "the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths." But in a universe of law it is idle to look for such good results to the vivisection laboratory. She was unsparing in her condemnation of the cruel practices of the vivisectionists of her day, whom she called unconscious sorcerers.

The experimenters have since gone from bad to worse. The laconic reports of infamies perpetrated in the vivisection laboratories of today are enough to make the sensitive sick with horror. It is a terrible commentary on our age that animal tortures such as those in the U. S. S. R. which are described by F. Kandiba in *Science and Culture* for June under the title "Substitution of Organs by Transplantation" can be reported in public print without apology for the experimenters and apparently without the slightest apprehension of arousing a storm of public indignation.

Embryo teeth have been successfully transplanted to the hip-bone of a dog; a young rat has had another rat's left hind paw substituted successfully for his own right hind paw, with attendant sufferings better imagined than described. Valuable achievements, surely! So is the keeping alive of the severed head of a dog; the fact that it could still move its eyes, twitch its nose and prick up its ears, with glass jars and tubes taking the place of trunk and arteries, is hailed by the writer as marking a new stage in science, "a step forward to the marvellous land of the future." "What," he asks, "could be more interesting than the prospect of substituting a healthy organ for one which has become diseased or deformed?"

Already they are transplanting glands of corpses to living human bodies, with what results upon the inner man the scientists neither know nor care. Has not the world sufficient suffering today without such further wanton piling up of mankind's Karmic debt?

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The United Lodge of Theosophists

DECLARATION

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.

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