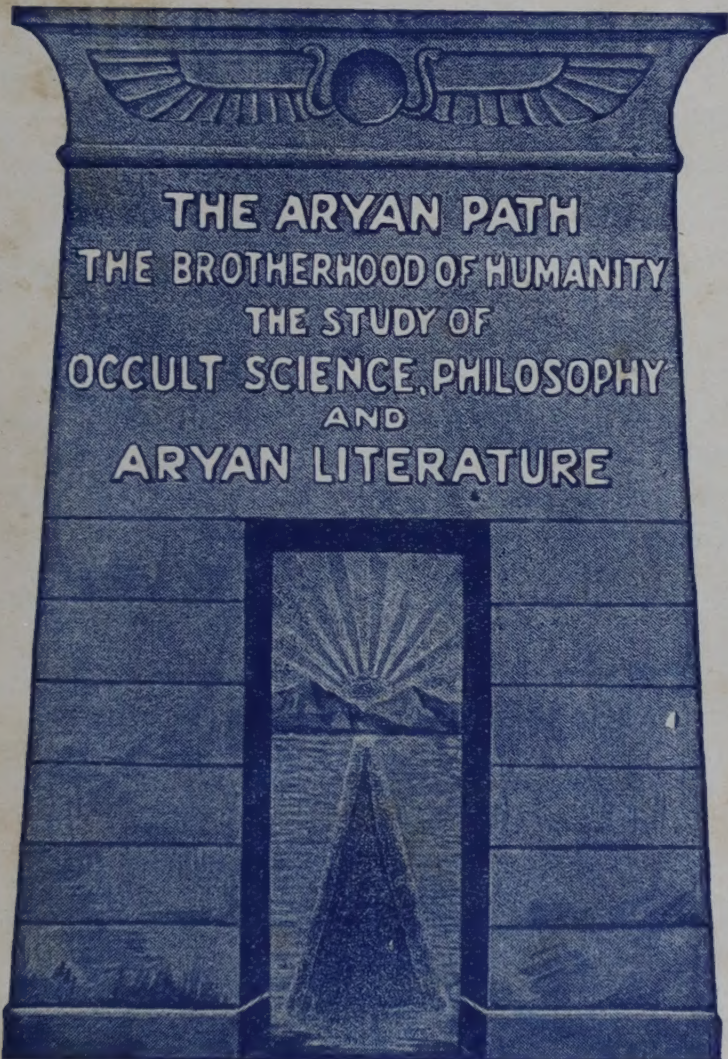




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. XVI No. 9

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July 17, 1946

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Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth.

—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 July 1946.

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# AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1946.

VOL. XVI. No. 9

## THEOSOPHY AND THE PRESENT HOUR

Buffeting adverse eras is for the gaining of depth.—W. Q. JUDGE

The ghastliness of war is steadily manifesting itself all over the world. Victors and vanquished alike are suffering from want and disease. But further we see mental famine and moral disease in all the talks and debates which are intended as an aid for the creation of a new world. The lust for power animates the victors, the lust for possession animates large masses of citizens called "Labour," against which the greed of "Capital" is matched. War is supposed to be over; peace plans are supposed to be in the making. Meantime a new problem—food scarcity—is felt, more and more, everywhere, and no atomic bomb, no war-weapon, can grow two blades of grass where one grew before.

"What use, what good," some ask, "for the U. L. T. to go on with the task of preaching and studying Theosophy?"

"What hope is there in your doctrine of hope, Reincarnation, for the famishing mother who sees her children dying through lack of food? What responsibility can one feel because of your doctrine of Karma, face to face with disease which one is unable to cure, try as much as one will? How can one believe that the Supreme Spirit is at work, that the Great Presence is everywhere, creating Justice and Mercy, when human intelligence destroys Nagasaki and Hiroshima, bringing victory to the users of the atomic bomb?"

Such questions may be multiplied.

One way in which students of Theosophy can answer them is by asking counter questions.

"How is it that the civilization which has to its credit the inventions of wireless telegraphy, radio, and a score of other sense-delighting gadgets, of machine-guns and atomic bombs and

other body-killing toys with the use of which thoughtless and mischievous boys feel proud and powerful, how is it that the same civilization is incapable and powerless to influence the morals of men and nations? Do your scientific discoveries bring hope for the morrow? What sense of responsibility is displayed by your discoverers of the atomic bomb and other lethal weapons who slavishly sold them to the politicians? Where is the sense of Justice and Mercy in the destruction and vandalism which preceded the two wars, which prevailed during the years of carnage and which flourish even now? If Reincarnation, Karma and Divine Causation are unsatisfying, where are the substitutes? If knowledge and progress mean death and destruction, increasing hatred and more organized violence, then why speak of order, peace, prosperity? Are periods of peace to be used in preparing for war?"

"As you think, so you become" is an ancient truth well recognized by the modern man—including the rank materialist. Then, what type of ideation and imagination was it which created men of science with a perverted moral sense: knowledge, which has the characteristic of the universal, is pressed by science into the service of the sectional. Were the scientists of Hitler who sold their minds to him very different from British and American scientists whose patriotism was as parochial as that of the politician and the nationalist? For decades modern science has boasted of its supremacy over ancient science and, calling the latter superstition, has refused even to call it science. What was written in 1881 not only remains true today but the implication of what was said has been proven to be accurate:—

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction.

What have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man* as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him?

Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results; and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact?

Men of science have been for long promoters of knowledge with tremendous influence over the minds of leaders and led alike. But they have evinced lack of philanthropy, lack of altruism, lack of moral principles in the use and achievements of intellect. Theologians, philosophers and even men of letters have been greatly influenced by the views of science and so Western humanity, followed by its Eastern copyists, has encountered two wars and now all of us are experiencing their evil effects, themselves the effects of materialism. Those ills which were predictable and were written about are upon us. Wrote H. P. Blavatsky in 1891:—

Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things.

Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it has infected with the spirit of imitation the higher classes of the "pagans."

And yet, and yet, the ideas of Theosophy have not altogether failed to impress the race-mind. As H. P. B. herself remarked at the end of her life:—

When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad.

Today in Europe, and especially in the Americas, the indirect influence of Theosophy is wide-spread. Religious bigotry is less and Christian pulpits are more liberal and many preach not only "sweetness and light" but mystical truths. Psychism, though putting forth undesirable fruitage, is more rationally studied and Spiritism is losing some of its crudities. Long novels and short stories are full of Theosophical ideas and terms such as Reincarnation and Karma and Astral, etc., are freely used. The latest edition of the standard Webster's Dictionary includes Theosophical interpretations of Prana, Astral Light, Kama, Kama-rupa, etc. etc. etc.

These and like results of Theosophical efforts are an answer to the questions for which this article is written.

Let not the students and friends of Theosophy be glamoured by feverish activities of politicians and reformers who do not, as a rule, take into account the causal aspect, but handle only the surface effects. Let us all remember the words of H. P. B.:—"We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach." Once a Master wrote to a European lady interested in Red Cross work that the healing of the wounds of the mind was more valuable and more necessary than attending to those of the body.

One especial good the U. L. T. does: it provides wholesome and nourishing food to minds suffering the anguish of the hour. Theosophy

does lighten the load of pain by enabling its students to comprehend the meaning and purpose of life. And more—its votaries are able to render help to starving and agonized minds.

Blind are they who look at famine of wheat and rice and sugar but refuse to see the more terrifying famine of Wisdom, Morality and Equity. We might repeat with Count Oxenstierna—"Dost thou not know, my son, with how little wisdom the world is governed?"

So, let us press forward with the work—expound Theosophy, answer inquirers, study the Teachings which bring peace to the human mind and light to the human heart.

## 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 वटरोर्मूले बृद्धाः शिष्या गुर्युवा ।

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."

Q.—In the recently published *Vernal Blooms*, on p. 59, appear these words of Mr. Judge:—

Western theosophists need patience, determination, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate.

Do not Indian students need these four qualifications?

Ans.—Of course, they do. First, Mr. Judge was writing especially for Westerners and in reference to the study and dissemination of Theosophy. What he had in mind was the hasty-rushy manner of life of the average American which bespeaks a jumpy mind and prevents the "long, earnest, careful thought" required for right study.

The Indian temperament which appears patient is mostly lethargic. The resolute mode of study for its own sake and the concentration necessary for assimilation and practice are as rare here as there. Unlike there, here carelessness passes for

dispassion. Indian Theosophists are enveloped by this.

In addition Oriental acumen has deteriorated—its inherent psycho-spiritual force has become gross. Indian youths have copied the Western ones; many of them have become go-getters and the lure of lucre is upon them. The minds of Indian youths suffer from the same limitations; the new East is like the modern West and the two have met in the superficial and inattentive method of thought engendered by modern education.

But the Indian student of Theosophy has this advantage: this Anglicized mentality is not of long standing and the power of Theosophy is mighty to enable him to redeem himself. Getting back to the modes of life which Theosophy recommends, he can do better than his Western brother. The yoga which calls for accuracy in all activity, punctual observances in the routine of life, ensouled by purity of motive, will aid him to understand, to apply and to promulgate our doctrines. For Indian Theosophists also this is the era of what Mr. Judge called Western Occultism, which requires due application of ancient and time-honoured rules of soul-discipline to the wayward psychic nature of Westernized Orientals. To theosophize our lives we have to deal with the modes of living which most of us have borrowed from the West.

We cannot go back to the old-world régime, but old-world ideas and ideals have to be made applicable to our life—at home and office and club and not only at the Lodge gatherings.

So the Patience we need is that which "nought can ruffle"; the Determination we need is that one-pointedness to seek and apply Theosophic truths to all undertakings; the Discrimination we need is to distinguish between sense-life and soul-life and cleave to the latter; and the Memory we need is to recall, at every turn, the instruction of the Holy Writ of our Philosophy. While we are developing these, we must keep on labouring for the greatest of Causes. Such labour itself will strengthen the four qualities we all require—be we of the Orient or of the Occident.

# ANCIENT MAGIC IN MODERN SCIENCE

[ Reprinted from *The Theosophist*, Vol. VIII, pp. 1-8, for October 1886.—Eds. ]

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world<sup>1</sup>—yet, he is right in his statement. It is Aryan metaphysics<sup>2</sup> that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, *historical* Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Nineveh, or an ancient tile-

cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the “superstition” of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulæ; magic bottled up in hermetically closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, SORCERY—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere...

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis*, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus *hysterical hypnosis*, but that does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their “*Divine Dynasties*” the *kings-instructors*, became *innate* knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of “abnormal” genuine manifestations *mediumship*. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy.

<sup>1</sup> ESSAY. PREFACE by Colebrooke.

<sup>2</sup> It is only through Mr. Barthelemy St. Hilaire that the world has learnt that “with regard to metaphysics, the Hindu genius has ever remained in a kind of *infantile underdevelopment*”!!

The "witches" of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to *sorcery*, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, "the Sons of Light," to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *nolens volens*, science has to take it in hand. Archæology in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archæology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F. R. S.'s" of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian *rhombs*, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful "superstition" stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem* passport furnished to the

osirified soul<sup>3</sup> of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the "soul" to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: "In the XIIIth year and the second month of *Schomoo*, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)<sup>4</sup> for the High-priest Pion-ki-moan, and the scribe of the temple of Sosser-soo-khons and of the Necropolis Boote-gamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the "lady singer," Nefrelit Nimutha, gone into eternity the year so and so—*" some hundred years before!" The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of

<sup>3</sup> The reader need not be told that every soul newly born into its cycle of 8,000 years after the death of the body it animated, became, in Egypt, an "Osiris," was *osirified*, viz., the personality became reduced to its higher principles, a *spirit*.

<sup>4</sup> "Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "Sons" for purposes of transmission of power and succession.

Kings'-manes, viz., of *phantoms and ghosts*. The same is found in the histories of other nations.

All claim for their first and earliest dynasties<sup>5</sup> of rulers and kings, what the Greeks called *Manes* and the Egyptians *Ourvagan*, "gods," etc. Rossellius has tried to interpret the puzzling statement, but in vain. "The word manes meaning *urvagan*," he says, "and that term in its literal sense signifying *exterior image*, we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred to some form of theocratic government, represented by the images of the gods and priests"!!<sup>6</sup>

A dynasty of, to all appearance, *living*, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes*, the text of the "Secret Doctrine" will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archæology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is

<sup>5</sup> The Secret Doctrine teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures," in reality, "gods," in their luminous astral bodies; the *Sishta* of preceding manvantaras.

<sup>6</sup> Rossellius (Vol. i, "Storia degli Monumenti dell'Egitto," p. 8) He adds that Manetho and the old Chronicles agree in translating the word *manes* by *nehies*. In the Chronicles of Eusebius Pamphilus, discovered at Milan and annotated by Cardinal Mai, the word *nehies* is also translated *urvagan*, "the exterior shadow" or "ethereal image of men"; in short, the *astral body*.

written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archæological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately *its most important fragments are missing*. The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the XVIth century B. C.,<sup>7</sup> dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVIth (?) century before our era." It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoary antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience*. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was "refreshed." But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves

<sup>7</sup> *Supposititiously*—during the XVIIIth Dynasty of kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Cæsarea.

brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold"; but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince *Gardadathu* remarked that the highest among such magicians *never die*, and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the god Thoth (the *wisdom deity*), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty King Cheops expressed a desire to see the old sage at his Court! Thereupon the Prince *Gardadathu* started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter."

"I can do so, great King,"—answered Deddy.

"Let a criminal be brought here, without delay," quoth the Pharaoh.

"Great King, my power does not extend to men. I can resurrect only animals,"—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which

the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplets from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprizes us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of childbirth, the great sun-god called the goddesses Isis, Nephthys, Mesehntoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and *with very long arms*,<sup>8</sup> were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother goddesses returned of itself into the corn-bin in an outhouse of the High-priest, and the servants reported

<sup>8</sup> Long arms in Egypt meant as now in India, a sign of mahatmaship or adeptship.

that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

A female slave having been punished once by the High-priestess, the former ran away from the house, and spoke thus to the assembled crowds: "How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.<sup>9</sup>

Another magical feat is given by Mariette Bey (*Mon. Dir.* pp. 1, 9, Persian epoch), from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the *stele* II4 which is an official statement about

<sup>9</sup> This is the more to be regretted—says the translator of the papyrus—that "legendary details notwithstanding, the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence." The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that "land of mystery and riddle," as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers—and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their *originality* (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called "*Contes de l'ancienne Egypte*."

the election of Aspalout, shows how such events took place." (Gebel-Barkal) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come," reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying—"Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be."... Forthwith the whole army cried out,—“But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ.... He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves.” “This is what the entire army saith: ‘It is an excellent speech, in truth a million of times.’”

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. “The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors.”

All the members of the Royal family pass in procession before the statue of Ammon-Râ—still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims: “This is your king! This is your Master who will make you live!”; and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer.” (Gebel-Barkal)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for

thousands of years High-priests, magicians and Pharaohs *believed*—as well as the masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues *had* to be *fabricated*; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the *divine* (or *infernal*, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce *its* magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on MAGIC.

H. P. BLAVATSKY

OSTENDE, July, 1886.

[The "next article" referred to in the closing sentence of the above is "Animated Statues," reprinted in our pages for January 1940, Vol. X, pp. 35-39.—EDS.]

## BORROWED HANDS

Would the hands of a dead man, grafted on the arms of a living man (who had lost his by accident), retain memories of their own? Could they affect their new owner with feelings he had never before experienced? Could they give him a kind of memory of events he had not passed through? Would they bring him under the influence of the former owner and try to make him do something "they" wanted to do? These are some of the questions raised by a play *Duet for Two Hands* recently performed in London. The

present owner of the hands says they can; the doctor who performed the operation—a great surgical triumph—says they cannot; the author obviously believes they can.

Theosophy not only answers these hypothetical questions in the affirmative but gives the rationale and explanation of the phenomena. The hands do have a memory of their own for "every organ in our body *has its own memory*... every cell must of necessity have also a memory of its own kind." ("Psychic and Noetic Action," *Raja-Yoga*, p. 68) Moreover, as the former owner met his death on the scaffold he is not really "dead," and can affect the present owner.

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... 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. (*The Ocean of Theosophy*, p. 114)

It is interesting to note, by the way, that in most, if not in all, the plays and stories dealing with the effect of the "dead" on the living, the dead are the victims of accident or murder, thus making possible the contact.

The "memory" of the organs is well brought out in the play, for the present owner "composes," he thinks, a piece of music while convalescent in the hospital after the operation. It took him some time to do, he says. Actually the piece was one played often by the former owner of the hands. A possible explanation of this is found in "Psychic and Noetic Action":—

It is they [the organs of the body] which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego, and it is these sparks which in their turn awaken to function the reminiscences in it. (*Raja-Yoga*, p. 70)

As the present owner had never heard the piece before he could have no reminiscence or recollection of it, so to him it appeared new. Why should not the touch of the piano have awakened the memory of the fingers just as the sight of a stick will recall to a dog a former beating? Similarly, when shaking hands with strangers to himself he feels he knows them; a place he visits seems familiar; a portrait awakens some misty memory,

but not in the brain. He finds later that the strangers were friends of the former owner, and that the strange place was his home.

He cannot feel that the hands belong to him for he is haunted with the feeling of their former owner, and he also finds it difficult to write poetry as he used to do.

Further light is thrown on the influence of the former owner through H. P. B.'s story of "The Ensouled Violin." Here we are shown the strength of the contact between the suicide and parts of his body now forming the strings of a violin. We see, too, the effect on the violinist. In "Chinese Spirits" (*Raja-Yoga*, p. 93) we learn that St. Athanasius "was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations." In the play the present owner nearly murders the doctor, driven on by his hands and the unknown force urging him. Fortunately the doctor dies of heart failure in the nick of time to prevent another murder, but he has already confessed that he, and not his friend, the former owner of the hands, was the murderer. Having had a "career" before him he had sacrificed his friend on the scaffold, and now the "dead" friend sought his revenge. With the death of the doctor a change takes place in the present owner, for he realises that whatever had been urging him on had now accomplished his mission, and with will and force, but sympathetically, he tells the disturbing influence that his work is accomplished, and he can rest.

The moral question as to whether we are justified in grafting the limbs or organs of one person on to the body of another, is only partly taken up in the play. The present owner of the hands is not happy with them for they are not *his*, and he constantly asks what the original owner was like. The young girl thinks it is horrible. The aunt thinks it is marvellous, for now, instead of being handless, the man has a perfect pair of hands. But one point is made—the hands should be those of a "good" man, willingly given.

Since the above was written two newspapers have mentioned cases of the triumph of mind and will over the difficulties of being handless. In one

case, a boy of three years had lost his hands in a fire. *The People*, April 21st, reports that

at 57 he can, with his feet: drink a pint of beer, play a trumpet, fire a rifle (he is a crack shot), play cards, paint and write.

The other case is that of a youth of seventeen years who had lost his hands through an explosion (also the use of his right eye) in 1944. *The Sunday Express*, April 14th, reports:—

His father, an engineer, devised a mechanical hand to take special tools to enable his boy to carry on the pursuits at which he was skilled. Today, at 17, Morris is not only working in his father's office as a filing clerk, typing and answering the telephone, but he is well advanced in his correspondence course to become a draughtsman.... His left arm was amputated just below the elbow, but with what is left of it, and his mechanical right hand, he dresses, washes, feeds himself, does the garden, and plays the piano.

The Judge, in summing up the case for damages said:—

This drawing of the attic where the explosion occurred is an achievement of which you must feel proud. I cannot award him damages, but I can and do award him my sincere and unstinted admiration for his really first-class performance.

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He who would be an occultist must not separate himself or anything else from the rest of creation or *non-creation*.... As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

—H. P. BLAVATSKY

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# IN THE LIGHT OF THEOSOPHY

## THE DAWN IN INDIA.

The months of May and June of 1946 will be chronicled in Indian history as opening a new era in the country's ever-lengthening annals.

A change of Dynasty is occurring. The British Raj is fading away, the rule of the people through their elected representatives is emerging. It will be Native Raj—we should learn to be proud of the title, as was Sir Phirozshah Mehta, whom all of us must salute today for his princely share in the Cause of Freedom. Whatever we be, Hindus or Muslims, Parsis or Christians, Sikhs or Jews, we are all sons and daughters of the One Mother. Her assimilated experience, gained in joy or sorrow age after age, is ours. India is our home, our Swadesh, and today all classes and communities without exception are privileged to carry the responsibility of establishing Self-Rule, Swaraj, a term first popularized in modern times in 1906 by the ever to be revered Dadabhai Naoroji. We will soon be rulers in our own land, worshipping our common Mother by devoted service. We have served her in the past through failures and frustrations; now we must serve her by creative and constructive work in success which begets contentment and prosperity for all.

This change, however delayed, comes to us through an act of good-will by the British. The unerring Law of Karma forced the British Cabinet Mission, headed by Pethick-Lawrence, whose attraction to Indian Idealism is of long standing, to create a plan which, righteously used, would keep the vast country united. The British rule, unconsciously as also through self-interest, has inflicted many wounds on our body politic during the last 200 years; but there are influences and incidents for which all of us should feel thankful to it. Among these is the forging of the bonds between provinces and states that has made India a Nation, one and indivisible, as geographically she has been one from Gaurishankar to Kanya Kumari—the rivers and mountain ranges forming the natural landmarks which reveal her constituent parts. This unity we must preserve, as our common inheritance. It will

sustain us in our effort to become united through a blending and a fusion of our distinctive communal and creedal characteristics.

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History itself takes a new value in meaning and purpose for us because it is not a new civilization which is arising on our ancient soil. The India of today carries within herself the vital pranic currents which she has been assimilating through the ages, some of which are vibrant at this hour while others are slumbering ready to be stirred to action. The ancient land of Adidravidas, the first of the Dravidas, and Bharata-varsha, the land of good works, and Aryavarta, the country of the nobles, all live in modern India. Indra-prastha of the Pandavas lived in Delhi of the great Moghuls, as these live in New Delhi built by the British. Mohenjo-Daro and Harappa excavated-reveal that the river which flooded their culture continues to enliven us. Ashoka and Akbar, Harsha and Shah Jehan have been our enlighteners and their reigns have bequeathed to us ideas and institutions whose influence is still upon us. And so from the far-off past India continues her story as a living entity.

The Theosophical view of history is very different from that of modern knowledge. Theosophy does not view human progress in terms of war and trade and the outward signs of economic prosperity. These and the like are but reflections of the Forces of Progress which are spiritual, moral and cultural. Effects of historical events are valued falsely when their causal aspects are not considered, and often they are not considered, and often they are not because they are hidden from ordinary mental sight. And so in thinking of the future we should look at the causal factors. When the ills of the British Raj have been forgotten because through Swa-Raj we have transformed them into good, we will remember through accruing benefit the good done by it. Of the latter, two contributions are outstanding—first, the establishing of governmental unity coincident with the geographical structure

provided by Nature, above referred to; second, the awakening of Indians to a sense of internationalism and cosmopolitanism through English education. However faulty the system of that education, familiarity with the "tongue that Shakespeare spake," with the writings of Milton and Shelley and their peers, has made many of us acquire the world-vision necessary for our own further growth as for the sacrificial service of all humankind, of which we feel ourselves to be a living and an intimate portion.

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The very first requirement of the hour is the sweeping away of the feeling of hatred and contempt which has been gathering force in millions of Indian brains, especially of our youth. Very recently Gandhiji has more than once written of this evil tide which has been rising. To allow it to flow unchecked is a grave danger. Our hatchets must now be buried, for the British have seen through their mistake of holding in leash an unwilling people. Generosity is the positive aspect of non-violence and our first task should be not to look behind at the iniquities and injustices, but to kill in ourselves the memory of ugly experiences. Let us follow Rama. It is said of him that it was his custom to forget every night the ills done to him by kinsmen or citizens and to remember only the good.

This forgiving through non-remembrance of ills heaped on us during decades is necessary, otherwise we will not be able fully to assimilate that which is beneficent in British history, literature and culture; through our dislike and hatred we will attract to ourselves their weaknesses, insularities and vices. Have we not already done so? Victors, through their force of hatred, are apt to absorb the ills of the vanquished—we saw this in 1918-19 when the victorious Allies became Kaiserian, and again we are witnessing at the present hour how much of Hitlerism America and Britain and Russia have absorbed.

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Now that Nemesis has made the British the channels to our freedom, we should quickly learn to look upon them as friends, forgetting the ills inflicted upon us by their Raj. The first step

thereto lies in accepting the plan sponsored by them and implementing it to our fullest advantage.

The two factions, Hindu and Muslim, in the Indian family ( and there are very large numbers of both communities who will not countenance the *mayavic* faction ), aided by brothers who do not belong to either community, should come together to labour for the good of the country which all love. Who does not see that this family feud is factitious and will very soon prove to be a nightmare to be laughed at? The Rt. Hon. Sir Tej Bahadur Sapru struck the correct note when he said :—

It is my conviction that once we begin to work for a common end, we shall be able to appreciate each other's point of view much more than we do at present. It would be rash to assume that all our troubles are over. We must face and conquer such difficulties as are bound to arise in the actual work of constitution-making and which will make a large draft on our patience, good will and spirit of tolerance. We can no longer afford to be bitter either against the British or against those of our countrymen who have differed from us. Our work in future must be of positive and constructive character rather than destructive.

The plan has been rightly called a blue print. It has to be used for erecting the Palace of Freedom. Let those who call themselves *Indians* and whose patriotism rises above provincialism and communalism enter upon the task of Master Masons to build that Palace in terms of Duties and Responsibilities, eschewing the questionable terms—our Rights, our Privileges.

The Interim Government will be faced with the problems of the hour, like fighting the famine and the curse of black markets. There is the purging of the corruption and bribery which flourish in the present administration. Our best men, men of character and not only of capacity, firmly and quickly and steadfastly should lead the elected members of the Central Legislature to remove the obstacles created by war conditions. Not as party men but as brothers labouring together they will contribute substantially and facilitate the task of the Constituent Assembly in no small measure. To achieve this, moral pluck and mental integrity are needed and not only the ability to frame, debate and pass resolutions and bills.

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When the time comes, the future of India has to be shaped—Indianization of the Government, Industrialization and Socialization of the country, raising the *true* standard of living through right education, etc. On what principles are we to build? Are we to copy the failures of Europe? Have we something fundamentally original and autochthonous in the world of ideas with which to create a New India?

The consideration of those questions may be left over for another occasion.

What is of immediate and vital necessity is the popularization of the truth that our people must learn to look upon themselves as Indians. At railway stations, cricket matches, swimming baths and in a hundred other ways, our publicists and our newspapers keep on speaking in communal and sectarian terms. Vegetarian and non-vegetarian refreshment rooms are understandable, but why Hindu and Muslim restaurants? Football clubs as distinct from cricket clubs are understandable but Parsi and British Gymkhanas? Why swimming-baths for Hindus only? Even educational institutions, run along communal lines, are a serious hindrance to our progress.

Students of Theosophy owe it to themselves and to their Philosophy to discourage aid to communal institutions and to encourage every plan and device which brings boys and girls, men and women, of all communities to work and play together. Active propaganda along this line is most desirable and those who are convinced of the truth of Universal Brotherhood should bestir themselves to popularize it.

7th June.

## THE TRIAL OF MRS. DUNCAN

On the 23rd of March 1944, in the Central Criminal Court at The Old Bailey, London, Mrs. Helen Duncan, a spiritualist medium, together with three other people, was tried "for offences against the Witchcraft Act of 1735." They were accused of conspiring

together and with other persons unknown to pretend to exercise or use a kind of conjuration, to wit,

that through the agency of the said Helen Duncan spirits of deceased persons should appear to be present in fact in such place as the said Helen Duncan was then in, and that the said spirits were communicating with living persons then and there present, contrary to Section 4 of the Witchcraft Act, 1735.

There were other counts but this was the major one.

The Witchcraft Act of 1735 says:—

From and after the 24th day of June no prosecution, suit or proceedings shall be commenced or carried on against any person or persons for witchcraft, sorcery, enchantment or conjuration in any court whatsoever in Great Britain.

The Act goes on to provide that "for the more effectual preventing and punishing any pretence to such arts as are before mentioned" persons "being lawfully convicted on indictment, shall, for every such offence suffer imprisonment."

The trial of Mrs. Duncan lasted over seven full days and resulted in her conviction and sentence to nine months' imprisonment. Another was sentenced to four months' imprisonment and the other two defendants were bound over for two years. Though there was an appeal, it failed.

A full account appears in *The Trial of Mrs. Duncan*, a book in "The Old Bailey Trial Series," whose general editor, C. E. Bechhofer Roberts, writes the Foreword.

Students of Theosophy have a certain interest in this trial and also in the Foreword to the book. Interesting as a writer Mr. Bechhofer Roberts undoubtedly is, but his accuracy as to facts is not impressive to lovers of truth! We had met with his misstatements in regard to Madame Blavatsky before and are not surprised to find here a statement about her so full of inaccuracies that it is not worth combating:—

The public career of Mme. Blavatsky, the Russian founder of Theosophy, who began her psychic career as a medium and continued as a Theosophist to produce physical phenomena of various remarkable kinds, was shattered in the eighties by the detailed exposure of her methods by Hodgson, an Australian investigator.

With this sentence in mind one looks at the rest of his statements with a critical eye. It is obvious what view he takes of spiritualism, however impartial he may try to appear. His descriptions of some of the witnesses for the defence are in

his usual biassed style, and he makes the following statement:—

There can be no doubt whatever that the jury had ample evidence on which to find that Mrs. Duncan's materialisations were bogus.

Unfortunately, few people will take the trouble to read the Report, with its endless repetitions, in detail, and so will be content to agree with Mr. Bechhofer Roberts, but a careful reader will fail to see on what evidence the jury decided that the materializations *were* bogus!

Again he writes on the supposed butter muslin or cheese-cloth which was said to have been used in the so-called materializations, *but of which no trace whatever was found by the policemen on the spot* who made a search of the room though they refused to accede to the request of the women present to be searched:—

How did Mrs. Duncan produce her materialisations? Or, to be more precise, how did she obtain the butter muslin or cheese-cloth with which, aided by the curtains and a certain skill in changing her voice, she portrayed spirits of different sizes, ages and sex? ... My own theory, for what it is worth, is that the cloth was handed to her by a confederate in the audience when Mrs. Duncan entered the cabinet and professed to go into trance, and was recovered from her by the same person at the end of the sitting.

What a pity the persons present were not searched as they repeatedly asked to be! Then there would have been no trouble at all about the trial. As it is, all there is on which to base the theory of butter muslin or cheese-cloth is the appearance of what seemed like net to some observers, and the fact that the policeman "felt the cloth, which appeared to be a very flimsy substance." It was said to have been pulled away from the policeman's hand towards the audience.

With regard to the jury, here is a case in which they are asked to decide whether a woman did or did not conjure up the dead. Did deceased people appear or did she impersonate them? If the latter, she must have had something similar to butter muslin, and also been a remarkable woman, since witnesses stated that she (or the deceased) spoke in many different dialects, in many different languages, and discussed things known to none save the living friends of the deceased. The star-

witness for the prosecution admitted lying; and no butter muslin was found!

The jury were told they were not dealing with whether materializations were possible or not, or with spiritualism itself, but were merely judging whether, on the stated occasions, Mrs. Duncan was perpetrating fraud. It took them twenty-four minutes to arrive at a decision.

The Chief Constable of Portsmouth, examined by Mr. Maude (for the Prosecution) told of Mrs. Duncan's history. Asked "Have there been any complaints since" 1933? he answered: "Not as far as I am aware. I cannot find any redeeming feature in her character."

Here he was interrupted by Mr. Maude: "Except that she has not been in any trouble?"

The Chief Constable went on:—

On one occasion 1941 she was reported as having transgressed the security laws, again in a naval connection, when she foretold the loss of one of His Majesty's ships long before the fact was made public. I can only describe this woman as an unmitigated humbug who can only be regarded as a pest to a certain section of society.

Asked why he judged her as a humbug, he answered, "Entirely on the evidence produced in regard to the Portsmouth case." He admitted knowing nothing whatever about the subject of materializations.

We cannot help wondering how she "foretold" the loss of a ship, and what all this has to do with whether she used butter muslin or did materialize forms of the dead.

Some ridiculous questions were asked by the prosecution. For instance, what happened to the body in the grave, insinuating that there could not be a materialization if the body was still in the grave. Does any spiritualist advance the theory that the dead *body* rises from the grave and travels through space to the séance room?

The materializations at the Duncan séances were apparently material enough to be embraced to have their hands held, their faces and beards

\* "Mrs. Duncan was convicted of fraud at the Edinburgh Sheriff's Court in 1933 and fined £10 " for obtaining £4 from various persons by pretending that she was a medium through whom the spirits of deceased persons were openly materialised so as to become visible and to converse with those present in the room."

touched. The colour of the hair was seen, also the colour of the eyes. Cheeks were rosy. The forms were fat or thin, short or tall, and of men, women, or children. Children's voices, as well as those of adults, were heard, and messages given. Unless all the witnesses for the defence are taken to be wrong and the witnesses for the prosecution right, what explanation is there for these phenomena?

We hold no brief for Mrs. Duncan, yet, as Mr. Judge declared in "Spiritualism" (*The Path*, VIII. 13-21, April 1893, reprinted in THE THEOSOPHICAL MOVEMENT XI. 72-75, March 1941):—

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards.

The present controversy is reminiscent of the discussions about the phenomena in America in the 1870's, when H. P. B. wrote:—

*The writer has publicly certified to having seen such materialized forms.* We have most assuredly done so, and are ready to repeat the testimony. We have recognized such figures as the visible representations of acquaintances, friends, and even relatives. We have, in company with many other spectators, heard them pronounce words in languages unfamiliar not only to the medium and to every one else in the room, except ourselves, but, in some cases, to almost if not quite every medium in America and Europe, for they were the tongues of Eastern tribes and peoples. At the time, these instances were justly regarded as conclusive proofs of the genuine mediumship of the uneducated Vermont farmer who sat in the "cabinet." But, nevertheless, these figures were *not* the forms of the persons they appeared to be. They were simply their portrait statues, constructed, animated and operated by the elementaries. (*Isis Unveiled* I. 69-70)

She tells us the difference between the "voice" of the pure spirit and that of the suffering spirit:—

We will now only again assert that no spirit claimed by the spiritualists to be human was ever proved to be such on sufficient testimony. The influence of the disembodied ones can be felt, and communicated *subjectively* by them to sensitives. They can produce *objective* manifestations, but they cannot produce *themselves* otherwise than...[by projecting] their æthereal reflection on the atmospheric waves, and if the touch of their hands and clothing can become upon rare occasions objective to the senses of a living mortal, it will

be felt as a passing breeze gently sweeping over the touched spot, not as a human hand or material body. (*Ibid.*, I. 68, 67)

[The voice] of a pure spirit is like the tremulous murmur of an Æolian harp echoed from a distance; the voice of a suffering, hence impure, if not utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel. (*Ibid.*, I. 68.)

Taking these statements as the teachings of the ancient philosophy, that "of the numberless generations of theurgists and magicians, and based upon their practical experience" (*Ibid.*), we have to seek further to understand the phenomena under discussion.

...it seems but logical to think that if the London "Katie King," the only materialized *something* which the public is obliged more or less to credit out of respect to science,—is not the spirit of an ex-mortal, then it must be the astral solidified shadow of either one of the Rosicrucian spooks...or of some as yet unexplained force in nature....If it be once proved that its organism is not solid matter, then it must be and is a "spirit," an apparition, a *breath*. It is an intelligence which acts outside our organisms and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes's Katie King, other similar creatures have done all these. (*Ibid.*, I. 54)

Mr. Judge goes further into detail in the article mentioned above:—

Take now the case of a "materialized form." Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two

you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

Further on, Mr. Judge brings in a very important point:—

...if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet.

The article "About 'Spirit' Materializations" by Mr. Judge (*The Path*, VI. 109-113, July 1891, reprinted in *THE THEOSOPHICAL MOVEMENT*, XI. 49-51, February 1941) should be studied by all interested. Referring to the *Religio-Philosophical Journal*, October 1887, and its series of interviews with a medium in Chicago, he gives the answers of the "control" Jim Nolan, to questions on the process of spirit materialization and the identity of "spirits":—

The electrical particles in a dark room are in a quiet condition; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the 'spirit,' who steps into it and uses it as a form.

Another way is this: We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person....

It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for every one who wishes to go into it for some special purpose?

Mr. Judge adds:—

I say that in the case of Jim Nolan it was no 'spirit' of dead man and no elemental that spoke and acted, but the spirit, soul, and intelligence of a living man who chose to take the name of Nolan as

being as good as any other, in order that the evidence might be recorded for the benefit of the spiritualists in their own camp.

There was much discussion at the trial as to how much light there was during the séance. H. P. B. wrote in *Isis*, I. 320:—

...spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed."

And further, on page 493:—

As for materializations, they are many and various in the sacred records.... Darkness, it appears, was not required in those days of patriarchs and magic powers.

She refers to the "three angels who appeared to Abraham," the spirits of Elias and Moses who appeared to Christ, Jesus' own appearance after death, and the "materialized" angel that appeared to Balaam's ass.

The question of spirit photographs also came up at the trial. The article, "Spirit Photographs," printed in *The Theosophist*, III. 179-80, April 1882, as a review and in *THE THEOSOPHICAL MOVEMENT*, VII. 115-117, June 1937, under that title, is worth study. Genuine "spirit" photographs are said to be "objective copies from *subjective* photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words and deeds."

We need to keep in mind that "The imagination of both sitters and medium is also very potent." And that thoughts are things.

One other point: H. P. B. writes:—

If this philosophy is wrong, if all the "materialized" forms emerging in *darkened* rooms from still *darker* cabinets, are spirits of men who once lived upon this earth, why such a difference between them and the *ghosts* that appear unexpectedly—*ex abrupto*—without either cabinet or medium? Who ever heard of the apparitions, unrestful "souls," hovering about the spots where they were murdered, or coming back for some other mysterious reasons of their own, with "warm hands" feeling *like living flesh*, and but that they are known to be dead and buried, not distinguishable from living mortals?... The mysteries of after-death are many, and modern "materializations" only make them cheap and ridiculous in the eyes of the indifferent. (*Isis*, I. 69)

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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.

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

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

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

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

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