

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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ROBERT CROSBIE

FOUNDER OF THE U. L. T.

Fifteen years ago, on the 25th of June 1919, Robert Crosbie cast off his body of flesh. For the Theosophical student of to-day his life-example has numerous valuable lessons; but among them none so noble as his patient and persevering following of the Light as he saw the Light.

Having identified himself with the Cause of the Great Masters in 1886, and having decided that W. Q. Judge was his door to Them, he remained faithful to that first vision till death released him, not from pain, for he never sought happiness, but from the bonds of Duty whom he strictly served. Events which followed the death of Mr. Judge in 1896 tested Mr. Crosbie's patience and devotion; his stay at the Headquarters of the Point Loma T. S. tested his perception and understanding. He emerged in 1904 a triumphant soul untarnished by the pride of claimants, untouched by the persuasion of friends, unaffected by the talk of the blind leaders of the blind. Flawless was his heart's devotion throughout his Theosophical meanderings. He pursued his Path diligently and the moment he found that he was on some side track he quickly abandoned it and stepped on the Path again. This is the mark of all devoted disciples who may bend like reeds but never break. His very humility was exploited by the cock-sure,

but his honesty of mind and sincerity of heart brought him his reward in 1909, when he was able to establish the United Lodge of Theosophists. Its Declaration of principles and policy was drawn up from statements of Mr. Judge and a phrase used by him—"the united lodge of theosophists"—was adopted as the name for the association.

Fidelity to the first vision, loyalty to the physical plane Guru and the Path he showed and the lessons he taught, brought Mr. Crosbie added vision, greater strength and that inner development which made the Great Masters a Living Reality to him. We of the United Lodge of Theosophists owe him a debt which can best be paid by our assimilating his chief quality—the unwavering tenacity to hand on the Message of Theosophy. He neither drew attention to himself, nor did he teach anything else than what was recorded, ever saying—"Thus have I heard." He pointed to the Teachings; he pointed to Mr. Judge whom H. P. B. described as "the Antahkarana [the Link] between the two Manas(es), the American thought and the Indian,—or rather the trans-Himalayan esoteric knowledge"; he pointed to H. P. B. whom the Masters described as "our direct agent"; and he pointed to the Masters Themselves as Living Men.

PSYCHICAL RESEARCH

GREAT ARGUMENT ABOUT IT AND ABOUT

Within the last few months the International Institute for Psychical Research has been formed in London "to investigate psychic phenomena by the objective methods of laboratory research". Its programme is ambitious, its professions are broad, but, as was suggested in *The Aryan Path* for April, 1934, it is problematical whether it will succeed any better than its predecessor, the Society for Psychical Research, whose failure, its prodigious labours notwithstanding, is now widely admitted.

Cycles, great and small, repeat themselves; and the events and circumstances of to-day which have led to the formation of this new organization are very similar to those of 1875-1885. This will be noticed by the careful reader of the following reprints brought together from Theosophical magazines edited by H. P. B.

The study of Occultism, occult forces and phenomena is not altogether discouraged; but such study is not only fraught with danger; it also can lead the enquirer and researcher away from the right methods of investigation. The following article recognizes the potential value of Occult Science in the university curriculum:—

OCCULTISM IN UNIVERSITIES

[*The Theosophist* III, p. 36, November 1881]

We observe that that noble Hindu gentleman and scholar, Dr. Rajendralala Mitra, made an earnest, but unhappily, unsuccessful attempt to induce the Senate of the Calcutta University, at its late meeting, to adopt Occult Science as a compulsory subject of study for students. In merely suggesting such an idea he has deserved the gratitude of his countrymen, little as the majority may be aware of the fact. If the dignity of the study of the hidden laws of nature were but recognised, and encouragement given to our youth to pursue it as their circumstances should permit, the result would be most beneficial. With the advancement of this knowledge the moral darkness of the world would be gradually dispelled, old superstitions would vanish, flimsy new theologies would be swept away, and a true and ennobling ideal of man once more prevail. The effect of occult research would be to destroy that gross form of materialism which teaches the student that he is but a biped digesting and procreating engine.

By breaking down the hard walls that hedge us within the compound of modern biology, it would illimitably widen the area of nature-study, and multiply the chances of getting really "exact" knowledge.

The whole world is shaken with a raging conflict between science and theology. It is just now a demoralized, faithless, corrupt, despairing world. The old moorings of truth, honesty and frankness have been abandoned. Man has lost his faith in his brother man. The courts fester with perjury. It is so throughout India and Ceylon, and no one can deny it. But it is also the same throughout the United Kingdom of Great Britain and Ireland. Said the *London Times* recently:—"No one can be acquainted with the inside of our courts without being aware of the enormous amount of petty perjury which is perpetrated there and which passes unpunished. . . . At Manchester the other day Lord Coleridge took occasion to tell the Grand Jury that the crime of perjury was greatly on the increase." So it is not alone the "poor Heathen" who have lost the old love of truth, but the enlightened, favoured, *civilized* Briton: the whole British people, according to the *Times*, swear falsely and are unpunished. The *Times* does not tell the whole truth or it might have added that Christian Europeans by their bad example and frequently their faithlessness in commercial transactions are responsible for much of the moral delinquency that prevails throughout this portion of Asia.

It thus seems that neither of the religions of the day can be said to really restrain their adherents from wrong-doing. They are all receiving only lip-service. Things are in about the same wretched state as they were in Europe from the seventh to the eleventh century. We are told by an elegant and profound historian (Dr. William Robertson,—*D. D.*)—that at that time the European nations "instead of aspiring to sanctity and virtue . . . imagined that they satisfied every obligation of duty by a scrupulous observance of external ceremonies. Religion, according to their conceptions of it, comprehended nothing else &c." This is now true of our Christians, Hindus, Parsis, Mussulmans, and to a great extent, Buddhists. Men have grown cunning, clever, audacious, hypocritical and unprincipled. It is the rule despite the exceptions. We believe that there is a remedy, and but one. It is to seek back to the spring of honour, virtue, and religion—the WISDOM RELIGION of the archaic period—the source of all the world's subsequent religious

systems. In that, religion and science were but convertible terms, and a religionist could no more be indifferent to science than a scientist could be anything else than religious. For the science of those days was what is now mistermmed Occultism: mistermmed, inasmuch as it left no obscure corner of nature unsearched, nor any hidden depth of human nature unfathomed. It was such science as makes the modern muddle that goes by the name seem by comparison little better than a sort of empiricism. The Calcutta Senate did wrong to reject Dr. Rajendralala's proposal.

Modern scientists suffer from orthodoxy the same as theologians or ritual-ridden Brahmanas. In the following article we come across results of scientists who freed themselves from their peculiar orthodoxy. If we were to bring the article down to our own times a few more names would be added to the list. Some are even to-day steadily fighting to extend the frontiers of science.

THE EVIDENCE OF SCIENCE.

[*The Theosophist* II, p. 220, July 1881.]

From Professor Hare, the great American chemist, of world-wide celebrity, a quarter of a century ago, down to Professor Zöllner, the Leipsig astronomer in 1878, each and all of the men of Science who, undertaking to expose the so-called *Spiritual* phenomena in the name of science, went yet to work honestly at their investigation—found themselves baffled and finally completely beaten by *facts*.

So, in 1853, Professor Hare publicly expressed the following determination:—"I feel called upon as an act of duty to my fellow-creatures, to bring whatever influence I possess to the attempt to stem the tide of *popular madness*, which, in defiance of reason and science is fast setting in favour of the gross delusion called "Spiritualism." (*History of Spiritualism*, p. 115) Two years later, and after that man of science had brought his keenest acumen to bear upon the phenomena, and had invented all kinds of machinery through which he hoped to detect tricky mediums, but to no avail, Professor Hare *became a Spiritualist*. The Harvard professors by whom the learned doctor had been regarded for forty years as an authority upon all scientific subjects, now denounced his "insane adherence to the gigantic humbug." But the phenomena were found *facts* and had the best

of him as they had of many more of learned professors at various times.

In 1869 the Committee of the Dialectical Society in London* composed of twenty-eight persons of education and good public repute, (among whom we find the names of Mr. Grattan Geary, the present editor of the *Bombay Gazette*, of Mr. H. G. Atkinson, and of Mr. Charles Bradlaugh—see *Report of the Committee of the Dialectical Society* of London) after sittings with mediums for months, and having applied to them the most crucial tests, was compelled to acknowledge:—1st That—the phenomena that they had witnessed were *genuine*, and impossible to simulate; 2nd—that the most extraordinary manifestations thoroughly upsetting many preconceived theories as to natural laws, *did* happen, and were *undeniable*." Some had occurred in their own families.

In 1870 Mr. Crookes, F. R. S., had expressed his opinion in print that he believed "the whole affair a superstition, . . . an unexplained trick—a delusion of the senses." In 1875, in his letter upon Katie King, the young lady "Spirit" who visited him for three years during séances held in the presence of a number of men of science, we find Mr. Crookes confessing as follows:—

To imagine that the Katie King of the last three years to be the *result of imposture* does more violence to one's reason and common-sense, than to believe her to be what she herself affirms (a "spirit").

With that man of science, the discoverer of Radiant Matter, that *Force* he had so derided after a long course of honest and scientific investigations had "become not a matter of opinion but of absolute knowledge."†

Mr. Alfred Russell Wallace, the great English naturalist, writes in his *preface* to "Miracles and Modern Spiritualism"

Up to the time I first became acquainted with the facts of Spiritualism I was a confirmed philosophical sceptic. I was so thorough and confirmed a materialist that I would not at that time find a place in my mind for the conception of a spiritual existence. *Facts, however, are stubborn things*. . . . The facts beat me. They compelled me to accept them as *facts* and led me to accept Spiritualism. (p. 7).

Mr. Nicolas Wagner, Professor of Zoölogy at the St. Petersburg University, writes at the beginning of his investigations:—"I accepted Professor Butlerof's invitation to witness the phenomena produced by the medium Horne who lived in his house, with the greatest mistrust and even, aversion." At the end of about twenty séances he closes a narrative full of the most inexplicable phenomena upsetting every scientific hypothesis

* At a Meeting of the Council of the LONDON DIALECTICAL SOCIETY, held on the 26th January 1869, on the motion of Dr. Edmunds, a committee was appointed to investigate the phenomena alleged to be spiritual manifestations and to report thereon. (Copy of the Minute of the Council).

† *Researches in the Phenomena of Spiritualism*, p. 45.

with the following admission:—"I have presented a truthful account of *facts* witnessed by myself. I desire that all those who will not believe me, may prove to me that I am wrong; but in such a case they will have to support their case with *facts* as positive and as undeniable as those that forced me to my present conviction, that the mediumistic phenomena ARE REAL EXISTING FACTS." (*Messenger of Europe*, 1876). Nor has Professor Wagner given up to this day his firm belief in the objective reality of such manifestations; for only a few months ago he closes another article upon phenomena obtained, which are the repetition of Professor Zöllner's experiments with Dr. Slade only with non-professional mediums—(ladies of high society) with these words: "Again these facts convince us of the necessity of widening the domain of recognized science and its methods and means for the exploration of the invisible and unknown world."*

Professor Butlerof of St. Petersburg, a chemist of the greatest eminence and a member of the Academy of Sciences—one of the few men of learning who, seeking in Science truth alone, feared not to pass on to the minority—has been investigating the phenomena for many years. In the April number of the *Rooskoy Vvestnik*, an orthodox journal of the greatest respectability we find him beginning a long and scientific article upon "Empiricism and Dogmatism in the Domain of Mediumship" with an unequivocal confession of faith:—

"Firmly and fully convinced of the objective reality of mediumistic phenomena, I find necessary to point out in print the first attempts made to connect some of these phenomena, with scientific hypotheses," he writes. And then he proceeds to enumerate several great names, of men of science who struck "rock bottom" in Germany, in the shifting sands of phenomena, which had hitherto eluded all scientific grasp. There are Dr. Zöllner, Professor of Physics and Astronomy in the University of Leipzig, who stands in the front ranks of the scientific men of Europe; Dr. Fichte, the son of the celebrated German philosopher, for years Professor of Philosophy at the University of Tübingen,† and who was at first the greatest sceptic and opponent of the theory which upheld the reality of the phenomena; Dr. Wilhelm Weber, Professor of Physics—the founder of the doctrine of the Vibration of Forces. "No scientific reputation stands higher in Germany than that of Weber" (*Transc. Physics* p. 18). Professor Perly of Geneva; Professor Scheibner of Leipzig University "a well-known and highly distinguished mathematician"; Dr. Gustave T. Fechner, an eminent natural philosopher, another Professor of Physics at Leipzig, and von Hoffmann;

Baron von Hellenbach of Vienna, etc. etc. Many of these, namely, Professors Weber, Scheibner, Fechner and others, have been witnesses to M. Zöllner's scientific experiments with Dr. Slade, the medium, and have taken a part in them. Speaking of the physical phenomena which had taken place in that medium's presence, Professor Zöllner says as follows:—"I reserve to later publication the description of further experiments obtained by me in twelve *séances* with Mr. Slade, and as I am expressly authorised to mention in the presence of my friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheibner, Professor of Mathematics who are perfectly convinced of the reality of the observed facts altogether excluding imposture or prestidigitation."‡

These descriptions of the experiments in the most extraordinary phenomena may be found in that most interesting volume translated and published by Mr. C. C. Massey from the third volume of Zöllner's scientific treatises, called "Transcendental Physics." Space in our journal absolutely precludes the possibility of our mentioning them. But in order to answer beforehand the well-known and trite objection that "any clever prestidigitator can do the same," we will append extracts from two letters, here, from the same volume. These are the published confessions of two jugglers of wide-known fame—Messrs. Maskelyne of London and Samuel Bellachini, Court conjurer at Berlin,—who repeat that which the celebrated Robert Houdin, the French conjurer, had already stated before: namely, that "levitations without contact as produced in the presence of mediums were feats utterly beyond the power of the professional juggler;" that it was "the work of no human agency, whatever else that agency might be."

On the 1st July 1873 Mr. Maskelyne writes in answer to a challenge from a spiritualist who offered him £.1000 if he could reproduce certain mediumistic phenomena as follows:—"In accepting this challenge, I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the Dialectical Society are produced by trickery—I have never denied that such manifestations are genuine, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about § . . . I have never stated that you cannot produce some phenomena in a genuine manner". . . . And in a third letter Mr. Maskelyne adds:—"How genuine phenomena can be produced by trickery I am at a loss to know."

There we have juggler No. 1, confessing that there is such a thing as genuine phenomena.

In an official document, Samuel Bellachini, the prestidigitator and Court conjurer to His

* See *Transcendental Physics* p. 148 translation by Charles Carleton Massey, Barrister-at-law (Vice-President of the British Theosophical Society).

† In contradistinction to the Hegelian pantheism Fichte established a system of his own which he called—"Concrete Theism."

‡ *Transcendental Physics*, p. 18.

§ Given in the *Appendices of Transcendental Physics*.

Majesty the Emperor William I of Germany, certifies over his signature and those of two witnesses to the following :—

..... I hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which take place *under the circumstances and conditions then obtaining* by any reference to prestidigitation, to be *absolutely impossible*.

It must rest with..... men of Science..... to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

(Signed) SAMUEL BELLACHINI.

Berlin, 6th December 1877.

And that makes juggler No. 2.

These two documents, added to the testimony of several eminent men of science, ought to settle the "to be, or not to be" of the reality of the phenomena whatever the agency which produces them. If we cannot yet sufficiently prove what it is, there is some consolation to know *what it is not*: it is neither supernatural, divine nor diabolic. And if it is neither and the evidence in favour of its objective reality rests on such a scientific testimony, then the sooner the public and its *âme damnée*—the press—cease to sneer at and hiss it, the better for both in future. Until then, to those who oppose and point the finger of scorn at the Spiritualists and Theosophists we will remark that they are quite welcome to call us names in words and even in print. In the words of a spiritualist—a very dear lady friend of ours—addressed to a sneering sceptic last year, at Simla: There is real comfort in the thought that while you only *believe* us we—we *know* you to be FOOLS.

Repeatedly, as in the following extract, H. P. B. denied the possibility of miracle and asserted the existence of laws other than those known to modern science—laws which can be studied and brought under control.

MIRACLES AND KALI YUGA

[*The Theosophist* II, p. 154, April 1881]

If any of us now-a-days ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to

stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali Yug, the spiritual night-time of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz.*, that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali Yug, but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well-known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been sur-excited, your nerves are hallucinated, a "glamour," has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof then comes the sceptic's last resource—*confederacy*, involving an amount of expenditure, time and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premiss and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all.

Not only the Westerner but the Hindu also was sceptical when not superstitions about spiritual matters as will be seen from the following :—

THE STONE-AGE OF THOUGHT AND INDIA OF 1881.

[*The Theosophist*, II, p. 158, April 1881]

In this period of almost total spiritual eclipse in India, it is well worth the while of every student of Aryan Science to cull corroborative testimony from every source. We are (spiritually speaking) passing once more through the Stone-Age of thought. As our cave-dwelling ancestors were physically perfect, if not even gigantic, while at the same time intellectually undeveloped, so this our generation seems to evince but a very rudimentary spiritual grasp while apparently developed in intellect to the utmost extent possible. It is, indeed, a hard, materialistic age: a fragment of sparkling quartz is its appropriate symbol. And yet of what "age" and "generation" do we speak? Not that of the masses, for they change but little from generation to generation: no, but of the educated class, the leaders of thought, the controllers or stimulators of the opinions of that great middle social group lying between the highly cultured and the brutishly ignorant. *They* are the sceptics of to-day, who are as incapable of rising to the sublimity of Vedantic or Buddhistic philosophy as a tortoise to soar like the eagle. This is the class which has derided the founders of the Theosophical Society as imbeciles, or tried to brand them as falsificators and impostors as they have also done with their greatest men of science. For six years now, we have been publicly asserting that Indian Yoga was and is a true science, endorsed and confirmed by thousands of experimental proofs; and that, though few in number, the true Indian Yogis may still be found when the right person seeks in the right way. That these affirmations should be challenged by Europeans was only to be expected, inasmuch as neither modern Europe nor America had so much as heard of the one thing or the other until the Theosophists began to write and speak. But that Hindus—Hindus, the descendants of the Aryas, the heirs of the ancient philosophers, the posterity of whole generations that had practically and personally learnt spiritual truth—should also deny and scoff, was a bitter draught to swallow. Nevertheless, we uttered our message, and not in a whisper, but boldly. Our voice came back to us almost echoless from the great Indian void. Hardly a brave soul stood up to say we were *right*, that Yoga was true, and that the real Yogis still existed. We were told that India was dead; that all spirit-

ual light had long since flickered out of her torch; that modern Science had proved antiquity fools; and, since we could hardly be considered fools, we were virtually asked if we were not knaves to come here and spread such foolish lies! But when it was seen that we were not to be silenced except by counter-proof, and that no such proof could be given, the first signs appeared of a change of the current of opinion. The old Hindu philosophies acquired fresh attractiveness, their mythological figures were infused with a vital spirit which, like the light within a lantern, shone out through their many coloured fantasies. One of the best known Bengalis in India writes (March 3):—"You are now universally known and respected by our people, and you have performed a miracle! Why, the other day, in a company of friends, the question was raised how it was that the educated Babus generally should now be showing so strong an inclination towards Hinduism. I said it was owing to the Theosophists, and it was so admitted by all present." Let us say that this is but the partiality of a friend—though, indeed, the writer is one of the leading publicists among the Hindus—it matters not. We care nothing for the credit, we only care for the *fact*. If this Aryanistic drift continues it will end in a thorough revival of ennobling Hindu philosophy and science. And that implies the collapse of dogmatic, degraded forms of religions, in India and everywhere else.

The closing passage is a quotation from M. M. Kunte's *Saddarshana-Chintanika* which also we reprint :—

The reader has a right to enquire, as to what preparation we have made for interpreting and explaining the occult transcendentalism of the Indian Yoga system. Our answer to this query is simple and short. We sit first in the presence of one who knows Indian Yoga, has practised its principles, and whose spirit is imbued with its realities, and then we note down his utterances. We have travelled through India and Ceylon in quest of the knowledge of Yoga, have met with Yogis, have gleaned with care truths from them, have sat at the feet of eminent Buddhists in remote Ceylon, have admired their aspirations and have obtained some insight into their stand-point. We have actually served some eminent Suphis for some time, and obtained glimpses of their doctrines on the bank of the Jumna. We have prostrated ourselves before the Yogis and, by a series of entreaties and humiliations, have succeeded in securing the means of interpreting and explaining the Yoga-sutras of Patanjali. At present we cannot directly mention the name of the Yogi to whom we have referred. When due preparation is made, he will reveal himself.

But for what purpose is all this labour? *Quo bono?* The reply is—*pro bono publico*. Whether we sit down on the bank of the tank in Amritsar, listening to the Sikhs, as they talk gravely of Brahma; or mix with the Palavur Roman Catholic Christians near Cape Comorin as they speak of the miraculous powers of their saints; whether we see a

Moslem saint in one of the hundreds of tombs of Delhi, or a mendicant devotee in Madura in the South, we find that the Indian population has supreme faith in the Yoga-philosophy. . . .

In an unsigned review of *Posthumous Humanity* of M. d'Assier translated by Col. Olcott, the following appears in *Lucifer* I, p. 400, for January, 1888.

THE PSYCHICAL RESEARCHER AND INDIAN LORE.

It seems a pity that a learned and ingenious man, like our author, should not have begun investigations of this kind by making himself familiar with at least the bare outline of the metaphysical and psychological system that underlies the schools of philosophy of India. This system is the result of very profound research into such phenomena as our author deals with, and also into other far deeper and more important manifestations that he has not considered at all; and these researches have for thousands of years occupied, to a greater or lesser degree, almost every thinking man among races which are acknowledged to be possessed of a very high degree of intellectual acuteness and spiritual insight. Were our Western adventurers into the borderland between spirit and matter—the astral world—to take this obvious precaution, they would know that the ground over which they now laboriously make their way, has not only been traversed before, but pretty fully surveyed and mapped out, and that their supposed discoveries amount virtually to no more than a verification of results long ago obtained by others.

ON WORDS

In *The Aryan Path* of July 1930, George Godwin wrote "On the Misuse and Abuse of Words," in the course of which article he showed how both the words "Bolshevism" and "Socialism" had been divorced from their original meaning. Mr. Aldous Huxley, writing not long ago on "Names and Things" explains how primitive minds tend to think mainly in terms of the particular, and "highly developed minds have learnt the art of thinking in terms of the general and the abstract." This latter has its advantages for we do not want to emulate the Bedouins of Arabia who have upwards of forty different names for "camel," indicative of its age, sex, speed and so

on. But generalisations have their dangers, the chief being that people are too often apt to consider words which are mere symbols as some real objective thing. He gives instances of phrases such as "public opinion" and "high finance". But far more dangerous is a word like "patriotism". A writer in *The Saturday Review of Literature* (New York, January 20th) shows how "a distinguished elder statesman," speaking on the foreign policy of the United States, used words such as "nationalism," "patriotism," and "commitment" in so masterly a fashion that

before he had finished his eloquent address, he had made Washington, Jefferson, Lincoln, Wilson, Ramsay Macdonald and himself use these vague crystallisations of thought with identical meanings.

And he got away with it. It is well pointed out that in our present age we are simply flooded with words, both spoken and written; we cannot escape from them. The writer says:—

There was time between words in the eighteenth century for the not too few who could think. But if a word like "religion" could slay its thousands in the seventeenth century, a word like "patriotism" undefined can slay its millions in the twentieth. . . . If there is one vast egregious and disastrous failure in modern education, palpable, provable and ominous, it is the failure to teach not only the masses, but economists, scientists, industrialists and even Senators to define their terms.

We cannot help thinking how heartily Mr. W. Q. Judge would have endorsed such a statement. He recommended a constant use of the Dictionary that a correct meaning of words used should be obtained. Like all Occultists, he knew the *value* of words. He wrote once to a friend:—

Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought—and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech.

—The Bhagavad-Gita.

THE GREAT CHANGE

[The following is an extract from a letter written by Robert Crosbie to his Companions and published in *Theosophy* for January 1924.—Eds.]

It is interesting to turn to the "Esoteric Character of the Gospels," by H. P. B.

Theosophists—at any rate some of them—who understand the hidden meaning of the universally expected Avatars, Messiahs, and Sosioshes and Christs—know that it is no end of the world, but the consummation of the age *i. e.*, the close of the cycle—that is fast approaching.

(This was written November and December, 1887, and January, 1888.) She said,

There are several remarkable cycles that come to a close at the end of this century (nineteenth). First, the five thousand years of the Kali-Yuga cycle; again, the Messianic cycle of the Samaritan (also Cabalistic) Jews, of the Man connected with Pisces. It is a cycle historic and not very long, but very occult, lasting about 2155 years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B. C. or when the equinox entered into the sign of the Ram, and again into that of Pisces. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of man will enter on a great change.

This "great change" I think can be stated in three words: *Susceptibility to suggestion*, good, bad or indifferent. Look about you and see if this is not so? Are the "Messiahs" of to-day using suggestion? Was there ever a time when men should use their reason more than at the present time, based upon the widest possible consideration of facts collected for humanity? Jesus said, "Take heed lest no *man* lead you astray, for many shall come in my name, saying, 'I am the Christ,' and shall lead many astray. . . . If any man shall say unto you, 'Behold, he is in the wilderness,' go not forth; 'behold he is in the inner chambers,' believe them not. For as the lightning (light) cometh from the East, and is seen even in the West, so shall be the *presence* of the Son of Man." The esoteric saviour is no *man*, but the *divine principle* in every human being. What is needed is a knowledge of the Path that leads to Him or It. The foolish look for a "Man," the wise look for a "Message." Few know the Messenger when He comes, but it is possible for many to know a true Message by putting it to every conceivable test. The "Messiah" has come and gone; but He has left the "Comforter"—His Message. He will return, but not for several generations of men. It is possible for men to get at the truth of these things if they will take the trouble to make the search in all sincerity.

H. P. B. said:—

Do not follow me or my path; follow the Path I show, the Masters who are behind.

This she knew to be the safe course for all, for each one will judge of the words and deeds of a personality from his own standpoint and understanding, some under-rating, some exaggerating, and some with indifference. At the same time, for those who are able to see behind the veil of physical *maya*, there is recognition of those who are travelling the same path, and in that recognition, there is comfort and help which extends from the smallest to the greatest—a great band of brothers which includes the Masters as the Guides and the Consummation. "Whosoever does it unto the least of these, does it unto me."

A *Siddha-Purusha* (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The Avatara, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety hidden in themselves, but the Avatara saves him too whose heart is devoid of love and dry as a desert.

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 चिह्नसंशयाः ॥

"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.—The teaching is often cited, "Come ye out and be ye separate"; on the other hand, it is said, "Separateness is the origin of all sin". How to reconcile the two?

Ans.—Let us, to begin with, quote correctly the words and their context.

The first is from the Second Epistle of St. Paul to the Corinthians (Chapter vi, 14-17):—

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.

The second is from *The Voice of the Silence* (p. 4); we take it the questioner has in mind these words:—

This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy," *i. e.*, *Atavada*, the heresy of the belief in Soul, or rather in the separateness of Soul or *Self* from the One Universal, Infinite SELF.

St. Paul (H. P. B. calls him an initiate) distinguishes between idol-worshippers (*i. e.*, those who look for God outside of themselves) and God-worshippers (those who seek the Self within). Now idols are not only of mud, metal or stained glass. Customs and habits, social shibboleths as well as religious dogmas and a hundred other varieties of idols exist, and contact with them pollutes the Soul.

The ordinary man is an idolater. He lives according to routine established for him; unconsciously to himself he is a slave to family, communal, religious, national and racial taboos and shibboleths. Without seeking any rational basis for his actions he is guided by what is done and what is not done in his own set or circle. The aspirant who earnestly resolves to emancipate himself from the slavery of the lower self becomes an extraordinary man if he daily attempts to purify himself, to give up non-rational living, and be guided in all circumstances by philosophical principles only. His enemies are two-fold: his own innate weaknesses, and his affinities who, in the shape of relatives and friends etc., persuade and coerce him to "be normal and natural," *i. e.*, to be as they are. The second enemy strengthens the first, and hence the advice of St. Paul.

Now, what are the specific "unclean things" belonging to the order of the second enemy of the aspirant to higher life? They are not souls of people but tendencies inherent in the affinities, with which the aspirant's own weaknesses are intimately related. Hence he is not called upon to separate himself in thought from the Souls whose weaknesses belong to them as his own belong to himself. Just as we must learn to condemn not the evil-doer but the evil act, so also the aspirant must learn to distinguish between his friends and kin and their evil tendencies. This is what is implied in *The Voice of the Silence* quotation. All men are divine; each person has within him the Higher Self; and all divinities are but aspects of the One Divine Self. But these men and women are befogged and their divinity does not shine forth. They have to be helped and served and not to be condemned. But we cannot help and serve them by continuing in the ways of personality, prides and prejudices. By ourselves rising

above these limitations we make it easier for our Karmic affinities themselves to rise.

Now, what are those tendencies which we must overcome in ourselves and which demand that we "come out from among them" who are surcharged with them? From what shall we abstain because it is right to abstain?

Religious tendencies which we must shake off include (a) looking outside ourselves for salvation; (b) belief in the efficacy of any priest or ceremony to purify or elevate us and (c) evading the consequences of our acts; and (d) the false assumption that we are inherently weak and sinful creatures instead of Gods in the making.

Social tendencies to be transcended by the aspirant include (a) habits of life which cannot meet the challenge, "Is it necessary?"; (b) indiscriminating acquiescence in what is expected of him by his family, his club, his college friends, his social set (Did not Jesus exclaim, when his mother wanted him to interfere in a matter that was no part of his duty, "Woman, what have I to do with thee?"); (c) customs which mean nothing and are without a purpose; and (e) atavistic partisanship of his own caste or class.

Prominent among the wrong *national tendencies* to be overcome is unreasoning patriotism, so-called, which champions the interests of one's own country, irrespective of the abstract demands of right and justice.

The Great Masters love the race of men, but in helping it to overcome its weaknesses They do not lower Their own standard of life or method of service. Humanity has to rise to Their level; They do not descend to its. Evil communications corrupt good manners, and vice grows by feeding. The aspirant cannot afford to trifle with his own discipline to suit the idiosyncrasies of others or to placate friends and kin. A Master once wrote:—

If they [people] do not want the whole truth and nothing but the truth they are welcome. But never will they find us—(at any rate)—compromising with and pandering to public prejudices.

Superstition renders a man a fool, and scepticism makes him mad.

—FIELDING

FAMILY: THE STARTING POINT FOR DEMOCRACY

[This is the concluding portion of a lecture delivered at the Bombay U. L. T. on Sunday the 29th of October, 1933. The first part appeared in our last issue.—EDS.]

But now and here, what shall we do? In these times when rulers of the world, ministers and politicians, have receded from the Ideals of Democracy, when false notions are fast overtaking their mentality, when Western civilization is being swept away, when new changes are upon us all, in every quarter of the globe—what shall we do? Let each one seek, understand and practise true democracy. That brings to mind a very useful story narrated by Plutarch. It is about Lycurgus, the great hero of Sparta. It is said that some one advised him to set up a democracy in Sparta. Lycurgus replied, "Pray, do you first set up a democracy in your own house." The trenchant words were words of wisdom. How many politicians are there to-day who preach democracy for the country but rule autocratically in the home! All forms of political thought—socialism, liberalism, etc.,—fail because what is demanded in the state is not conceded in the home. And so we come to a fundamental, good idea: democracy in your own house. To precipitate on earth, in India, a truly democratic state, we must begin to build democratic homes.

Both according to the ancient Chinese tradition, focused by Confucius in his records, and according to the old Aryan tradition of our Motherland, this idea of home as a miniature state, as a microcosmic commonwealth, is emphasised. What we get in the records of Confucius is perhaps the last remnant, revised and codified, of old Atlantean Wisdom; our own Aryan tradition is the outcome of that Wisdom which our ancient forefathers learnt from Maha Rishis, the Mighty Ones, ere they left their original home to come and settle in India. Naturally, in both the Chinese and Indian traditions much corruption has set in, but there is enough in them for us to learn, and to practise, this art of building the home a miniature and a model of the State Democratic which is the heirloom of the races of mankind.

We shall understand this proposition better if, for a moment, we apply the words of Abraham Lincoln to the family—government of the family, *i. e.* of all the members of the family, by themselves, and for the whole family as a unit. The volition of the members of the family, of each member, needs a very definite kind of culture if harmony and growth of the family unit are to result. Note—harmony and growth; both must be there, for harmony without growth is stagnation; and growth without harmony is anarchy. Therefore the basis of the

family, as of the state, is harmony and growth. Harmonious growth means growth of harmony. That is why great Theosophists of the past, like Akbar and Ashoka, who were rulers, carried out into practice this principle of harmonious growth or growth of harmony. The institution which prevailed for so long in this country, the joint-family system, became an excellent playground for the development of the democratic muscles. A narrow kind of tolerance, a selfish aspect of the doctrine of "live and let live," were responsible, among other things, for the breaking up of the joint-family system. Harmony had a better chance, it was thought many a time, if family units were smaller, and distance lent enchantment of harmony to those members of the family whose domicile lay elsewhere. On the other hand, we must not overlook that the very necessary quality of initiative came to be developed in a larger number of people when the joint-family system broke up and more families sprang into existence. Moreover, the breaking up of the joint-family was due to the fact that the Ideal of Democracy was forgotten and the family, like the state at present, was surrounded by an atmosphere of chaos. It is necessary to understand all this because the story of the fall of democracy now taking place in the governments of the world runs parallel to that of the failure of the family. You will remember the first discourse of the *Gita*—when the family gets corrupted the fall of the state results. Western civilization is failing because the institution of the home has become degraded, and the same is true of those in the East who copy the West.

So the family unit is the first primary unit where democracy can be practised—the rule of the people, for the people, by the people. The bond of love, the ties of blood, afford opportunities for the realization of democracy which are absent in the larger unit of the civic organization, or of the political state. The experiences gained with the help of affection, love, reverence for the elders, and so forth, enable people to participate in building larger democracies in which families themselves are like cells of the body. The failure of democracy in western lands is the story of the failure to build right homes. The corruption of family ideals has wrought the political chaos which is now upon us. If instead of a five, or a ten year plan for education, or Home Rule, or what not,—India evolved a ten, or even a twenty year plan for the building of homes which are miniature democracies,

we would hasten the day of her glory and real emancipation. In the home the problems of sanitation and hygiene, of education of the young and the adult, of the employer and the employee, of the removal of untouchability, and all other problems will claim our attention, and solutions will be more easily found because rights and duties, privileges and responsibilities, will go hand in hand. The organization of an efficient home trains the mind as well as the heart, and trains them in a most practical way. Our City Fathers would make a greater success of their job if they combined the work of home-building and city-building!

So Spiritual Democracy should begin in the home. The family unit should be deliberately used for the building of democracy. And here the importance of the individual comes in—parent and child, brother and sister, guest and friend, servant and supplier, all have their parts to play. The individual can train himself in the science and art of democracy by self-control, self-purification, and self-progress. He must grow to produce harmony, he must become harmonious to produce growth.

There is no better description of this task and of this stage of evolution than the one we come across in Confucius. Confucius spoke of the individual, and his relationship to the collectivity. Confucius, like the student of Theosophy, recognized the Moral Order of the Universe. There is a divine Law which each one of us must obey. Here is what he says:—

How active it is everywhere. Invisible to the eyes and impalpable to the senses, it is inherent in all things, and nothing can escape its operation.....A law from which we may escape is not the moral law.

Confucius insists that if the State is to flourish in peace and prosperity this Moral Order of the Universe must be recognized. Here are a few quotations from his writings. Do not look upon them as good advice from a dead teacher; no, they are potent words to be practised and applied in the present. Who is a moral man? Says Confucius:—

The life of the moral man is an exemplification of the universal moral order. The life of the vulgar person is a contradiction of that order.... To find the central clue to our moral being which unites us to the universal order, that indeed is the highest human attainment... There is no one who does not eat and drink. But few there are who really know the taste of what they eat and drink.

It is the work of the individual to harmonize within himself all the constituents of his being. But where can one begin? Confucius explains how this Moral Life must start for each one where he is. All therefore can start.

The moral life of a man may be likened to travelling to a distant place: one must start from the nearest stage. It

may also be likened to ascending a height; one must begin from the lowest step.

And so he instances the youth, the real builder of democracy:—

At home, a young man should show the qualities of a son; abroad those of a younger brother. He should be circumspect but truthful. He should have charity in his heart for all men, but associate only with the virtuous. After thus regulating his conduct, his surplus energy should be devoted to literary culture.

The Theosophical teaching of democracy in the home, the microcosm, and in the State, the macrocosm, is admirably brought out by Confucius, and that will be our last reading to-day. But we must remember that it is necessary to become acquainted with Chinese Wisdom, and thus learn the identity of all the ancient Teachings:—

Filial duty is the constant doctrine of Heaven, the natural righteousness of Earth and the practical duty of man When a ruler wishes to teach his people to love their parents he does not go to their family every day; he teaches them by showing reverence to all old people A true gentleman can maintain order in his family affairs, so he can do the same in the government. He bases the principles of the government of a State upon that of ruling a family.

So each one of us must try to become a true, a wise, a spiritual ruler; the builder of the State, of the Home, the creator of Democracy, of the Family. And none can do that well and worthily unless he controls his own lower nature, purifies his own passions and prejudices, and radiates forth the Light of the Soul. Each one of us, many unconsciously, some consciously, have been doing the work of self-purification and soul-unfoldment for long lives in the past. Unless we take into account the Law of Reincarnation we must despair of any grand achievement... We have seen to-day how on each one of us devolves a responsibility to serve our India, the land of the Gods, our own Motherland, by a life of purity of the self, by deliberate effort to make our home the centre of training and spirituality. Thus we will be ready to serve the world at large, to become members of that noblest of homes, the Ashram of the Rishis, the true Fathers and Mothers, the real Teachers and Rulers of the Race. May Their Power energize us to become indefatigable builders of homes, which are the Lights of the Nation, and thus India once again will enlighten the world. The Great Compassionate Ones are known as the Servants of humanity, and it is by going through the daily routine of the family life with the correct understanding of the principles of Spiritual Democracy that we prepare ourselves to become pupils of Those who serve humanity.

IN THE LIGHT OF THEOSOPHY

All Theosophists will rejoice to see how thoughtful men outside their fold are beginning to recognize the powerful influence of H. P. B. in moulding the thought of our civilization. Geoffrey West and Victor B. Neuburg in *The Aryan Path* and Charles Whitby in *The London Forum* write in the May issues—appropriate because of White Lotus Day.

The Editorial in *The Indian Social Reformer* (May 19th) contains the following:—

The European expert may tell us how best to build ships or forge armaments. But no one with even a casual knowledge of the state of post-war society in Europe, will seek light from that quarter in planning for sane and stable social conditions. Thoughtful men in the West are anxious to know if India can offer solutions to some of their problems.

The series entitled "If Christ Came Back" recently published in *The Daily Express* shows the religious provincialism characteristic of the West. Even the eminent playwright, Mr. John Drinkwater writes:—

Christ was the first prophet to declare that the world could not be saved until men had learned to love their neighbours as themselves.

The entire baselessness of this claim is easily proved:—

Let not any man do unto another any act that he wisheth not done to himself by others, knowing it to be painful to himself. And let him also fashion for another all that he wisheth for himself. (*Mahabharata, Shanti Parva*)

If man attempts to do me wrong I will return to him the protection of my ungrudging love; the more evil comes from him the more good shall go from me.

(*Buddhist Sutras*)

Hatred ceaseth not by hatred at any time; hatred ceaseth by love; this is an old rule.

(*Dhammapada*)

Let a man overcome anger by love, evil by good; let him overcome the greedy by liberality, the liar by truth.

(*Dhammapada*)

Quotations can be multiplied. Not only in India but also in China the rule was taught:—

To those who are good, I am good; and to those who are not good I am also good;—and thus all get to be good. To those who are sincere with me I am sincere; and to those who are not sincere with me I am also sincere;—and thus (all) get to be sincere.

(*Tao Teh King*)

We may also quote the following from a Rock Edict of King Asoka, who reigned in the third century B. C., which H. P. B. published in *The Vahan* of December 1, 1890:—

When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of

thine own creed, and to thy personal enemies as well as to thy friends.

Surely those who put forward exclusive claims for the Christian teaching are ignoring the testimony of the past.

The Hindu of Madras reports that "the dancing of girls at the Roman Catholic Church at Kurusady, near Nagarcoil, still continues". The Correspondent states:—

Visiting the place to-day again I found a repetition of the previous day's happenings. Immediately on my alighting from my car, a grown-up girl of about 16 years was seen making the hell of a noise and roaring and dashing herself to the ground where she lay unconscious for about 10 minutes and the "devil" bid her good-bye for the day. Interviewed, the Rev. Father Vincent Fernandez. . . . declared that he had his own doubts if it could be the working of the "devil" To his mind, it was all a "mystery" which he could not properly explain Just a few days back a similar occurrence was reported from Rajavoor, a place close by, where about a dozen girls are involved Asked if there was any supernatural element in the occurrence, he replied, "There might be, but we are not quite sure and there is no possibility apparently of effecting a cure."

For this humble admission we must congratulate the Reverend Father Fernandez; the ordinary medico will shout the word, "hysteria"; the psychiatrist will use long words to explain the phenomenon and the psycho-analyst will trace the ailment to some sex disorder; the bulk of scientifically inclined materialists will say—"Hallucination," and pass on. But we ask: Do you know the nature of hallucination, and can you describe its psychic process? How can you tell that all such phenomena are due merely to physical hallucination? What makes you feel so sure that mental and nervous diseases (like that of these dancing girls of the Roman Catholic Church) while drawing a veil over the normal senses do not reveal at the same time vistas unknown to the healthy man; that a psychic faculty does not forthwith replace the loss, or the temporary atrophy, of a purely physical sense? It is disease, or the exuberance of nervous fluid, which produces so-called hallucinations.

Also in *The Hindu*, a Trivandrum correspondent reports:—

A young man of about 24, in the full enjoyment of physical and mental health, returned on leave from South Africa, has recently been the subject of a series of strange spiritual experiences in which a ghost girl keeps him company both day and night in the capacity of a guardian angel.

On the subject's own admission, the first manifestations of this wonderful form were experienced by him

some ten days back. It appears that on that particular night at 2 o'clock in the morning, he woke to consciousness in the middle of the cross-roads near his house drenched with perspiration, with an uncanny feeling that unearthly forces were bearing down upon him with evil intents.

Of a sudden, he felt his arm gripped and guided towards his own doorstep, where with affectionate accents soothing his fears he had the first clear vision of his now inseparable female companion.

The girl, it seems, is surpassingly beautiful, and though still in her "teens," possesses a sad and serene countenance. In the course of the conversation which then took place between them, she is said to have given her name as Sarada, escaped from this mortal coil some seven years ago, while a student in the school final class, and waiting to attain salvation which according to her will come in another two years.

Every day whether he is in company or alone, the "girl" manifests herself to his vision who welcomes her with a smile and then forgets himself in holding converse with her. It is passing strange that unseen to all else, this peculiar ghost girl persists in following him to picture houses and public theatres where in his company she finds sufficient entertainment. . . .

There is no reason to suppose, that the subject, who is both modest and methodical in his habits, and who goes about his business as any other rational being, is the victim of strange delusions. To him, the girl is as real as any of his friends, the most critical of whom have been able to notice nothing new in him, other than his contemplative attitude.

It will be interesting under the circumstances if for the edification of the lay mind, some scientific light is brought to bear upon the incident, and a physical elucidation, successfully attempted.

So far we have not seen any explanation offered. What has Theosophy to say? The ghost girl would be called the "spirit bride" among Spiritualists and Spiritualists as well as hysteriacs. Such entities "have been known in the East for thousands of years," says H. P. B. The poetical name of "spirit bride" or "guardian angel" does not prevent such Pisâchas or Kâmâ-Rupins from being, as H. P. B. called them,

Ghools, Vampires and soulless Elementals; formless centres of Life, devoid of sense; in short, *subjective protoplasm*s when left alone, but called into a definite being and form by the creative and diseased imagination of certain mortals. (*Theosophical Glossary*: "Incubus")

The unfortunate young man can break the pernicious psycho-physiological tie in one way only, by the exercise of will power.

An interesting echo of a more spiritual civilization than our own comes to the modern world by way of the North American Indian. A good deal of interest has been felt lately in the United States in the artistic achievements of young members of various tribes, who, on being encouraged to

try their prentice hands at decorating the walls of a building of the Indian School at Santa Fé, New Mexico, proved capable of producing original and really masterly work, without having previously received any instruction. Miss Olive Rush, who has been particularly interested in this new development and who is connected with the above school and knows the Red Man well, remarks in an article in *Theater Arts Monthly* that the Red Indian artist has never worked for applause. He has worked in a communal spirit for centuries and is disturbed to find a man trying to stand out from his fellows. These people regard art as a community affair, observes the *Literary Digest*, not as by right a means of winning celebrity for the individual. The Red Indian leaves his work unsigned, and will begin a picture and then, without protest, allow another to finish it. He is not interested in personal fame. Was not this also the case with the Indian artists of the East who wrought the marvellous frescoes of Ajanta?

Several factors, including a law suit in the English Courts, have combined to produce a discussion in the press on White and Black Magic. The following very Theosophical remarks are from an article of E. F. Benson in *The Spectator* of 20th April:—

The dim tracts of the unknown which hold the key to the ultimate mysteries of human life are so vast that science has yet explored only the narrowest margin. Within lies the secret of the power of the psychical over the physical and there are few folk materialistic enough to deny that such power exists. It can be tapped, it can be applied

Referring to the Indian Yogi, Mr. Benson states, that he investigates "the vital forces that govern the human body" and as a result

He will very likely arouse within himself physical powers that appear to be magical, but are really the previously unknown application of some natural law.

We also wish that he had made it clear, in his analysis of White and Black Magicians, that the Adept of the Good Law will not coerce the free will of any human soul even for that soul's benefit. The difference between the two types of Magicians is not only the use of their peculiar knowledge for another's benefit or harm, but fundamentally the White Adept respects, nay reveres, the freedom of will of any and every human soul, while the Black Magician exploits that will. Even in the name of Theosophy and White Magic this exploitation has been practised, the same as in Christian churches or Brahmanical temples.

THE U. L. T.

Each United Lodge of Theosophists is wholly autonomous, but all of them are bound by the single link of the Declaration. All are endeavouring to form, in the words of H. P. B., "a true Universal Brotherhood of man, not of brother-religionists or sectarians only".

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.

DIRECTORY

1. Amsterdam ...	30, Jasonstraat	(1931)
2. Bombay	51, Esplanade Road	(1929)
3. London	20 Grosvenor Place, S. W. 1.	(1925)
4. Los Angeles ...	245 West 33rd Street	(1909)
5. New York	1 West 67th Street	(1922)
6. Pacific Grove, Calif.	Monterey Ave.	(1931)
7. Papeete, Tahiti	Quai d'Uranie	(1932)
8. Paris... ..	14 Rue de l'Abbé de l'Épée, 5 ^e	(1928)
9. Philadelphia ...	1711 Walnut Street	(1925)
10. Phoenix, Arizona	32 North Central Avenue	(1930)
11. San Diego, Calif.	6th & E Streets	(1931)
12. San Francisco...	4th & Market Streets	(1909)
13. Washington D. C.	709 Hill Building	(1922)

THE BOMBAY U. L. T.

PROGRAMME

The following pamphlets of the U. L. T. Series will be taken up for study by the Lodge on Fridays, during the next three weeks:—

<i>Date</i>	<i>Title</i>	<i>Number</i>
June 22nd	"Hypnotism"	19
June 29th	"	"
July 6th	{ "Are Dreams but Idle Visions?" "Dream-Land and Somnambulism"	11

Every Wednesday there will be a Question-Answer meeting, preceded by a short talk.

The reading room and library will be open every week day from 10 a. m. to 6 p. m., and on Sundays from 5 to 7-30 p. m. "Silence" is the only rule to be observed.

Neither for the Meetings, nor for the use of the library is any fee charged. The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

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JUNE, 1934

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constitute, indeed, a body of the highest
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methods of its antithesis physical science
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*He who would lift up high the banner
of mysticism and proclaim its reign near
at hand, must give the example to others.
He must be the first to change HIS modes
of life ; and, regarding the study of the
occult mysteries as the upper step in the
ladder of Knowledge must loudly proclaim
it such despite exact science and the oppos-
ition of society.*

—MAHATMA K. H.

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