

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

# THE THEOSOPHICAL MOVEMENT

DL. 50, No. 5

17th March 1980

## THE BRIDGE

WILLIAM QUAN JUDGE

[Reprinted from THE THEOSOPHICAL MOVEMENT, March 1954.—EDS.]

I will never forget Judge's loyalty and devotion, his unswerving friendship.

I trust Judge more than anyone in the world.

Thus wrote H.P.B. In these simple statements of fact the aspirant to the path of Chelaship can find thoughts for study and meditation. She also spoke of Judge as the *Antahkarana*, the Bridge, between the world of the lower Manas and that of the Higher. The trans-Himalayan world of the adepts used W. Q. Judge as a link; he was the Agent of the Second Section in the visible Theosophical Movement of 1875-1975 and he worked faithfully and correctly till his bodily death on March 21, 1896.

All true Theosophists will celebrate his anniversary on that date. This issue of our magazine can be used by anyone who wishes to prepare himself for a true participation in that commemoration.

The most vital aspect of W.Q.J.'s many-sided being is his ability to impart knowledge of Esoteric Practices in a simple manner. He is direct, uncompromising, enlightening. But his sayings are deep and the careful student finds their profundity as he thinks over them. Judge's writings are for all men: philosophers and peasants, men of learning and of action, officers and merchants, employers and servants. His advice and instruction energize each one to take his own next step.

The Associate of the U.L.T., desiring to lead the life of a devotee and to transform himself from a nominal into a confirmed student, will find in such statements as we quote below substance to nourish his mind. Mr. Judge's higher mind is enshrined in these sayings and if, with

calmness of heart and attentiveness of mind, the student tries to assimilate them he will find his own higher mind functioning.

As far back as 1888 Mr. Judge wrote:

*The right position to take is the wish to Be. For then we know. The wish to know is almost solely intellectual, and the desire to Be is of the heart.*

Mr. Judge is the helper of those who aspire to *Be*. What does *becoming* mean? Has knowledge no part in the process? Of course it has. But if the motive for study is the acquisition of knowledge, the real and Esoteric significance of the teachings remains sealed. We acquire knowledge with our mind, and in doing so remain blissfully ignorant of what our soul is, how its powers can be developed and its aid secured. But when our objective is to *become*, we at once learn to work for the soul, to enquire about its powers. By a kind of a short cut we arrive at teachings which are alchemical in the real sense; they indicate how the art of transmutation can be practised. So whatever our knowledge, much or meagre, let us try to *Be*.

Next, there is a condition which has to be fulfilled: we have to attempt to *Be* "with calmness ever present." Mr. Judge wrote in 1890 to one who was walking the Path of *Becoming*:

*How much I wish you could keep quiet; I mean quiet inside. You are allowing yourself to chafe and rage inside. Outside quiet does not amount to anything unless all inside is quiet too. This has to be learned, and, good boy as you are, you have not yet learned it. Can't you? I have learned that, or else I should have gone mad, as much from myself as from others.*

In numerous places Mr. Judge stresses the importance of tranquillity of both mind and heart. He recommends resignation, the higher indifference; also detachment — detachment from the lower and the sensuous by inner attachment to the higher and the divine. Inner contentment and tranquillity do not come to abide in us for the mere asking. A regular and sustained effort has to be made to build a centre of consciousness at the core of our being where the mind and the heart repose, and from there to observe the world of the senses and objects dispassionately. Calmness enables us to discern and appreciate, not to judge and condemn. In this connection Mr. Judge offers this teaching:

*Try to progress in harmony; the other kind of progress will then follow in due course. Be a centre of harmony yourself and others will help you in spreading that feeling throughout.*

Harmony within, deliberately built, radiates as light all around. A centre of higher consciousness is a radiant flame — though humble like the flame of a candle, it throws its beams afar. This effort establishes the rhythm of life. When we begin this exercise we fluctuate. We lose our balance and fall from Soul to sense. Persevering, we learn to stand at the higher altitude more often and for longer periods, till that higher becomes our habitat. When we are at home in the higher, the glamour of the lower and the infatuation for the flesh-pots of the world cease to affect us; they have no longer any influence on us. Then we have learned the supreme lesson of *becoming*, and we have *become*. What is the power we have obtained? We are able to see light in darkness; taste the sweets of the higher life which unveil the value and meaning of the bitter and the sour. Mr. Judge wrote a few months before his passing:

*Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work.*

Real promulgation of the Esoteric Philosophy, real service of human souls is possible when we act as the soul, for the souls of other men. To *Be* is to live the spiritual life, to radiate help and light and joy all the time.

The day of Mr. Judge's passing is the day of the Spring Equinox. Let us use it for making a solemn resolve to start walking the Path of *Becoming* and, in less time than we conjecture, we have the realization that Divinity abides at the core of our being. It is Life, It is Light, It is Bliss — Life which is immortal, Light which is ever on the increase, Bliss which expands and deepens with the passage of time.

---

I HAVE three treasures that I guard and cherish: the first is love, the second is contentment, the third is humility. Only the loving are courageous, only the contented are magnanimous, only the humble are capable of command.

—LAO-TSE

## THE SECOND BIRTH

THE SPRING EQUINOX will raise the thoughtful to the plane of hopes and aspirations. They will contemplate the possibilities of a new life for themselves — fresh actions of deft fingers or strong arms, new creations of mind, above all the gracious and joyous outpouring of kindness and friendship.

This is natural. Of yore is the impress on the human soul, which even today works as an innate idea, that Mother Earth is so linked to the human body that their birth, growth and death correspond with each other. Ancient bards and sages taught the masses through astronomical festivals. Revelries of carnivals in the West, those of Holi among the Hindus, and even All Fools' Day, are but distortions of the solemn Rite of Spring dramatized in the Mysteries of Greece, Egypt and India. But poets and others have been more faithful to the facts these conveyed, and so even the masses of today watch the birth of spring with tenderness and joy. The old memory abides with us like an image burnt into ancient clay. And so each asks, as he contemplates Nature in her festival of Spring, what Titan will aid me to renew my creative life and put forth the exuberance of Spirit?

The Spring symbolizes the second birth. A resolve made in the silence and secrecy of the winter solstice marks the conception of soul-life; it quickens in the womb of effort, and then, when his active day of good sacrifice is as long as his night of contemplation, man comes forth as one newly born.

We all desire to be *dvijas*, twice-born. The earnest among us resolve to be born again — to put the past away, to be fearless of the future. But how to shape the wish to actual achievement? We may even possess the will for it, but we do not know the direction our will should take; nay more, we are ignorant as to how to begin. Like Nicodemus we wonder — how can a man be born again?

Numerous facts about soul-birth are to be found scattered in religious and traditional lore in the form of parables. Poetry breathes the news in mystic hints and metaphor. There is, however, the Esoteric Philosophy of the Ancients, and it teaches in full and in detail the truth about the second birth, and about the growth of the soul into manhood. That Esoteric Philosophy is not widely known, and where known it is robbed of its verity by ingrained religious belief and modern intellectual up-bringing.

To be born of the Spirit we must recognize ourselves as of the Spirit. "In Christ is neither male nor female, neither Jew nor Gentile, neither bond nor free." The soul is not of the senses, nor of the blood, nor of the brain, but of the heart.

Some there are who grant that senses should be subdued; others go further and agree that passions should be transformed. But, in this age of mind, our pet views, our self-begotten thoughts, our favourite ideas and considered opinions become our stumbling-blocks. How many will consent to cleanse the mind of its quasi-creative power and yield it to the heart? We are so engrossed in working the brain that the heart is left to take care of itself. The mind has usurped the place of the soul.

To be born of the Spirit man must free his mind from all ideas which he may have derived by heredity, from education, from surroundings, or from sundry teachers. His mind should be made perfectly free from its own activities so that the inner voice of the heart may be heard — "Give up thy life, if thou wouldst live." We live in and by the mind. To be reborn we must renounce that life.

Hearing the truth of the second birth men leap to action. They often go astray, not recognizing that the progress of every soul is through identical stages. The mystical experiences of the Great Ones do not differ. They walk in single file, each in the footsteps of the Predecessors. One striking phenomenon among the insane is that each rides his own hobby-horse to death. Equally striking, though not equally recognized, is the phenomenon among the truly sane — the Christs, the Acharyas, the Buddhas of the race, who all speak the same identical truths in different languages. They all describe the slow procession of the soul from earth to heaven by the same precise stages, however varied the mode of expression of each — in the language of Number, or of Sound, or of Colour. Each human being has to learn discernment by questioning his own inner voice — not ready acceptance but fearless cross-examination of what comes to him from within, in the light of the united Spirit-Voice of the Illumined Great.

As nature abhors a vacuum, the moment we empty the mind of its notions it will be filled again. According to its past tendencies the mind will attract to itself its cohorts. The soul has to step in and act as the warden of the gate of mind. The soul must energize the mind to seek out universal ideas — those which refer to and affect all souls, and which have been always and everywhere held. Such, it will be found, are not held by the society in which men of worldly knowledge move.

They are held alone by the spiritually regenerated, and he whose goal is second birth must seek those waters of life.

The Twice-Born labour even today as Living Men.

The mighty art of soul-regeneration is not altogether lost. Those who have mastered their own minds and fecundated them with compassion have kept the fire of that knowledge burning through the centuries. He who aspires to be as one newly born must seek the companionship of that knowledge.

---

O MIND! worship Lord Ramachandra in the following way. Such a worship can remove the miseries resulting from the pairs of opposites, control the senses, and infuse happiness.

Fill yourself with the thought that God Hari exists always and everywhere, within the movable and immovable objects around you. Burn the fragrant incense of this thought before the Lord.

Feel that the lamp of Self-realization is burning within you and that the darkest temptations, anger, arrogance, and so on have disappeared, and that all traces of rank egotism have vanished. Wave the lamp of such feelings before the Lord. Imagine that you are filled with extremely noble thoughts and feelings. Remember, these thoughts and feelings form the best oblations that could be offered to the Lord with a consecrated heart.

Resolve with a determined will that all your doubts have cleared, and that the lower desires of the vicious circle of *samsara* have ceased to function. This resolve is the best *pan-supari* you can offer to God.

Fancy as if the sum total of good and bad deeds is in the form of ghee in the plate of worship in which ten wicks have been lighted by the fire of renunciation burning with the brilliance of *sattva-guna* or humility, and that there are three rows of such lights, one above the other — *bhakti*, steady effort, and knowledge. This is the best festival of lights that can be symbolized before the Lord.

Understand that in your pure heart has been prepared a bed of tranquillity, and that the Lord is sleeping there very soundly. Lo! Patience and Mercy are serving the Lord in His deep slumber:

Where the Lord exists there can be no distinction of sex, colour, race, or creed, created by the illusory *maya*.

This is the mental worship daily performed by great sages.

—TULASIDAS

## THE LOST CHORD

[One of Mr. Judge's addresses to the Theosophical Congress held at the Parliament of Religions, Chicago World's Fair, September 1893, is reprinted here from the Report of Proceedings issued by the American Section of the Theosophical Society.  
—Eds.]

MR. CHAIRMAN; brothers and sisters; men and women; members of the Parliament of Religions: The Theosophical Society has been presenting to you but one-half of its work, but one-half of that which it has to present to the world. This is the Parliament of Religions. This is a Parliament of the Religions of the day. Theosophy is not only a religion; it is also a science; it is religious science and scientific religion, and at a Parliament of Religions it would not be possible, indeed it would not be proper, to present the science of Theosophy, which relates to so many matters outside of the ordinary domain of the religions of today. The time will come when religion will also be a science. Today it is not. The object of Theosophy is to make of religion also a science, and to make science a religion, so we have been presenting only one-half of the subject which we deal with, and I would like you to remember that. We could not go into the other part; it would be beyond the scope of this meeting.

Now, we have discovered during the last week, as many have discovered before by reading, by experience, and by travel, that the religions of the world are nearly all alike. We have discovered that Christianity is not alone in claiming a Saviour. If you will go over to Japan you will find that the Buddhists of Japan have a doctrine which declares that anyone who relies upon and repeats three times a day the name "Amita Buddha," will be saved. That is one Saviour of the Buddhists, who had the doctrine before Christianity was started. If you will go among the Buddhists elsewhere you will find that they also have a Saviour; that by reliance upon the Lord Buddha, they claim they will be saved. If you will go to the Brahmins and the other religions of India, you will find they also have a Saviour. In some parts of that mysterious land they say: "Repeat the name of Rama" — God — "and he will save you." The Brahmins themselves have in their doctrines a doctrine which is called the "Bridge Doctrine": that which has God for its aim, has God himself as the means of salvation; is itself God. And so wherever you go throughout this wide world, examining the various religions, you find they all

have this common doctrine. Why should we then say that the latest of these religions is the inventor of the doctrine? It is not. It is common property of the whole human race, and we find on further inquiry that these religions all teach, and the Christian religion also, that this Saviour is within the heart of every man, and is not outside of him.

We have discovered further by examining all these religions and comparing them with the Christian religion, that in these other religions and in Christianity are found certain doctrines which constitute the key that will unlock this vast lock made up of the different religions. These doctrines are not absent from Christianity any more than they are absent from Buddhism or from Brahmanism, and now the time has come when the world must know that these doctrines are common property, when it is too late for any people West or East to claim that they have a special property in any doctrine whatever.

The two principles which unlock this great lock which bars men sometimes from getting on, are called Karma and Reincarnation. The latter doctrine bears a more difficult Sanscrit name.

The doctrine of Karma put into our language is simply and solely Justice. What is justice? Is it something that condemns alone? I say, No. Justice is also mercy. For mercy may not be dissociated from justice, and the word justice itself includes mercy within it. Not the justice of man, which is false and erring, but the justice of Nature. That is also mercy. For if she punishes you, it is in order that she may do a merciful act and show you the truth at last by discipline. That is the doctrine of Karma, and it is also called the ethical law of causation. It means that effect follows cause uniformly; not alone in mere objective nature, where if you put your hand in the fire it will surely be burned, but in your moral nature, throughout your whole spiritual and intellectual evolution. It has been too much the custom to withdraw from use this law of cause and effect the moment we look at man as a spiritual being; and the religions and philosophies of the past and the present have the proof within them that this law of cause and effect obtains on the spiritual, the moral, and the intellectual planes just as much as it does on the physical and objective. It is our object to once more bring back this law of justice to the minds of men and show them that justice belongs to God, and that he is not a God who favours people, but who is just because he is merciful.

The doctrine of reincarnation is the next one. Reincarnation, you say, what is that? Do you mean that I was here before? Yes, undoubtedly so.

Do you mean to tell me that this is a Christian, a Buddhist, a Brahmanical, a Japanese doctrine, and a Chinese one? Yes, and I can prove it; and if you will examine your own records with an unprejudiced and fearless mind, afraid of no man, you will prove it also. If you go back in the records of Christianity to the first year of it, you will find that for many centuries this doctrine was taught. Surely the men who lived near Jesus knew what the doctrine was. It was admitted by Jesus himself. He said on one occasion that Elias had already come back in the person of John, but had been destroyed by the ruler. How could Elias come back and be born again as John unless the law of nature permitted it? We find on examining the writers, the early Christian Fathers who made the theology of the Christian churches admitting, by the greatest of them, Origen, that this doctrine was true. He, the greatest of them all, who wrote so much that men could not read all his books, believed in it. It is said in the Christian scripture that Jesus also said so much they could not record it, and if they had, the volumes could not be counted. If these teachings were not recorded, we can imagine from what he spoke and from what his early followers believed, that this doctrine was taught distinctly by him in words. (Applause.)

It is the doctrine of which the Reverend Mr. Beecher, brother of the famous Henry Ward Beecher, in a book called *The Conflict of Religions*, said, "It is an absolute necessity to Christianity; without it Christianity is illogical. With it, it is logical." And a great writer, the Rev. William Alger, whose book, *A Critical History of the Doctrine of a Future Life*, is used in the religious educational institutions of all denominations with perhaps one exception, has written twice in two editions and said that after fifteen years' study of the subject he had come to the conclusion that the doctrine was true and necessary.

Furthermore, we find that in these countries where Christianity arose — for Christianity is not a Western product — reincarnation has always been believed. You ask for human evidence. You believe in this city, not only in this city but everywhere, in a court of law, if many witnesses testify to a fact, it is proven. Well, millions upon millions of men in the East testify that they not only believe in reincarnation, but that they know it is true, that they remember that they were born before and that they were here before, and hundreds and thousands of men in the West have said the same thing. That they not only believe it, but that they know it. Poets have written of it all through English literature. It is a doctrine that almost everybody believes in their hearts. The little child coming

straight from the other shore, coming without any defects straight from the heavenly Father, believes that it has always lived.

If the doctrine of immortality which is taught by every religion is true, how can you split it in halves and say, you began to be immortal when you were born and you were never immortal before? How is it possible you did not live before if there is any justice in this universe? Is it not true that what happens is the result of your conduct? If you live a life of sin and wickedness, will you not suffer? If you steal, and rob, and lie, and put in operation causes for punishment, will you not be punished? Why should not that law be applied to the human being when born, to explain his state and capacity? We find children are born blind, deformed, halt, without capacity; where is the prior conduct which justifies such a thing, if they have just been born for the first time? They must have lived before. The disciples asked Jesus, "Why was this man born blind; was it for some sin he had committed?" When committed? When did he commit it if he had never been born before? Why ask Jesus, their master, this question, unless they believed the doctrine, unless, as we think, it is the true one and one then prevalent?

This doctrine of reincarnation, then, we claim is the lost chord of any religion that does not promulgate it. We say it is found in the Christian religion; it is found in every religion, and it offers to us a means whereby our evolution may be carried on; it offers an explanation to the question, Why are men born with different characters? We find one man born generous, and he will always be generous; we find another born selfish, and selfish he will be to the end of his life. We find one man born with great capacity, a great mind that can cover many subjects at once; or a special mind and capacity like that of Mozart. Why was he born so? Where did he get it if not from the character he had in the past? You may say that heredity explains it all. Then please explain how Blind Tom, born of negro parents who never knew anything about a piano, who never knew anything about music, was able to play upon a mechanically scaled instrument like the piano? It is not a natural thing. Where did he get the capacity? Heredity does not explain that. We explain it by reincarnation. Just so with Mozart, who at four years of age was able to write an orchestral score. Do you know what that means? It means the writing down the parts for the many instruments, and not only that, but writing it in a forced scale, which is a mechanical thing. How will that be explained by heredity? If you say that among his ancestors there must have been musicians, then why not before or after him? See

Bach! If Bach could look back from the grave he would have seen his musical genius fading and fading out of his family until at last it disappeared.

Heredity will not explain these great differences in character and genius, but reincarnation will. It is the means of evolution of the human soul; it is the means of evolution for every animate and inanimate thing in this world. It applies to everything. All nature is constantly being re-embodied, which is reincarnation. Go back with science. It shows you that this world was first a mass of fiery vapour; come down the years and you see this mass re-embodied in a more solid form; later still it is re-embodied as the mineral kingdom, a great ball in the sky, without life; later still animal life begins evolving until now it has all that we know of life, which is a re-embodiment over and over again, or reincarnation. It means, then, that just as you move periodically from house to house in the city, you are limited by every house you move into, so the human being, who never dies, is not subject to death, moves periodically from house to house, and takes up a mortal body life after life, and is simply limited a little more or a little less, just as the case may be, by the particular body he may inhabit.

I could not go through all this subject to answer all the objections, but Theosophy will answer them all. The differences in people are explained by the fact that the character of the individual attracts him to the family that is just like himself, and not to any other family, and through heredity he receives his discipline, punishment, and reward.

The objections to reincarnation are generally based upon the question, why we do not remember. In the West that objection arises from the fact that we have been materialists so long, we have been deceived so long, that we have forgotten; we are not able to remember anything but what makes a violent impression on our senses. In the East and in some places in the West the people remember, and the time will come when the people in the West will remember also. And I warrant you that the children of the West know this, but it is rubbed out of their minds by their fathers and mothers. They say to the child, "Don't bother me with such questions; you are only imagining things." As if a child could imagine that it had been here before if it had not been. They never could imagine a thing which has not some existence in fact or that is not built up from impressions received. As you watch the new-born child you will see it throw its arms out to support itself. Why should the child throw out its arms to support itself? You say, instinct. What is

instinct? Instinct is recollection imprinted upon the soul, imprinted upon the character within a child just born, and it knows enough to remember that it must throw out its arms to save itself from being hurt. Any physician will tell you this fact is true. Whether they explain it in the same way as I do or not, I don't know. We cannot remember our past lives simply because the brain which we now have was not concerned with these past lives. You say you cannot remember a past life, and therefore you don't believe it is true. Well, if we grant that kind of argument, apply it to the fact that you cannot remember the facts of your present existence here; you cannot remember what dinner you ate three weeks ago; you cannot remember one-quarter of what has happened to you. Do you mean to say that all these things did not happen because you cannot remember? You cannot remember what happens to you now, so how do you expect to remember what happened to you in another life? But the time will come when man not so immersed in materiality will form his soul to such an extent that its qualities will be impressed upon the new-born child body and he will be able to remember and to know all his past, and then he will see himself an evolving being who has come up through all the ages as one of the creators of the world, as one of those who have aided in building this world. Man, we say, is the top, the crown of evolution; not merely as one who has been out there through favour, but as one who worked himself up through nature, unconsciously sometimes to himself, but under law, the very top and key of the whole system, and the time will come when he will remember it.

Now, this being the system of evolution which we gather from all religions, we say it is necessary to show that cause and effect act on man's whole being. We say that this law of cause and effect, or Karma, explains every circumstance in life and will show the poor men in Chicago who are born without means to live, who sometimes are hunted by the upper class and live in misery, why they are born so. It will explain why a man is born rich, with opportunity which he neglects; and another man born rich, with opportunity which he does not neglect. It will explain how Carnegie, the great iron founder in America, was a poor telegraph boy before he was raised to be a great millionaire. It will explain how one is born with small brain power, and another born with great brain power. It is because we have never died; we have always been living, in this world or in some other, and we are always making causes and character for the next life as well as for this.

Do you not know that your real life is in your mind, in your thoughts?

Do you not know a great deal is due to your own mind, and under every act is a thought, and the thoughts make the man, and those thoughts act upon the forces of nature? Inasmuch as all these beings come back and live together over and over again, they bring back the thoughts, the impressions of those they have met and which others have made upon them there. When you persecute and hurt a man now, you are not punished afterwards because of the act you did to him, but because of the thought under your act and the thought under his feelings when he received your act. Having made these thoughts, they remain forever with you and him, and when you come again you will receive back to yourselves that which you gave to another. And is not that Christianity as well as Brahmanism and Buddhism? You say, No. I say, Yes; read it in the words of Jesus, and I would have you to show you are right if you say, No. St. Paul, I suppose, is authority for you, and St. Paul says, "Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." I ask you where and when shall he reap that which he has sown? He must reap it where he sowed it, or there is no justice. He must come back here and help to cure that evil which he caused; he must come back here if he did cause any evil and continue to do all the good he can, so he may help to evolve the whole human race, which is waiting for him also. Jesus said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." When? If you go to heaven after this life and escape all you have done, certainly not then, and you make Jesus to have said that which is not true, and make St. Paul say that which is not true.

But I believe that St. Paul and Jesus knew what they were talking about and meant what they said. (Applause.) So, then, we must come again here in order that God shall not be mocked and each man shall reap that which he has sowed.

It is just the absence of this explanation that has made men deny religion; for they have said: "Why, these men did not get what they sowed. Here are rich, wicked men who die in their beds, happy, with a shrive at the end of it. They have not reaped." But we know, just as Jesus and St. Paul have said, that they will reap it surely, and we say according to philosophy, according to logic, according to justice, they will reap it right here where they sowed it, and not somewhere else. It would be unjust to send them anywhere else to reap it but where they did it. That has been taught in every religion ever since the world began,

and it is the mission of the Theosophical Society to bring back the key to all the creeds, to show them that they are really at the bottom in these essential doctrines alike, and that men have a soul in a body, a soul that is ever living, immortal and can never die, cannot be withered up, cannot be cut in two, cannot be destroyed, is never annihilated but lives forever and forever, climbing forever and forever up the ladder of evolution, nearer and nearer, yet never reaching the full stature of the Godhead. That is what Theosophy wishes men to believe; not to believe that any particular creed is true. Jesus had no creed and formulated none. He declared the law to be, "Do unto others what you would have them do unto you." That was the law and the prophets. That is enough for anyone. Love your neighbour as yourself. No more. Why, then, any creeds whatever? His words are enough, and his words and our ethical basis are the same. That is why we have no form of religion. We are not advocating religion; we are simply pointing out to men that the truth is there to pick up and prize it. Religion relates to the conduct of men; nature will take care of the results; nature will see what they will come to; but if we follow these teachings which we find everywhere, and the spirit of the philosophy which we find in all these old books, then men will know why they must do right, not because of the law, not because of fear, not because of favour, but because they must do right for right's own sake. (Applause.)

---

IN LOOKING at objects of Nature while I am thinking, as at yonder moon dim-glimmering through the dewy window-pane, I seem rather to be seeking, as it were *asking* for, a symbolical language for something within me that already and for ever exists, than observing anything new. Even when that latter is the case, yet still I have always an obscure feeling as if that new phenomenon were the dim awaking of a forgotten or hidden truth of my inner nature.

—S. T. COLERIDGE

## GOOD RESOLUTIONS

IN the early years of the Theosophical Movement of 1875, one of the Masters of Wisdom wrote to an aspiring soul:

As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere. Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.

Noble words these, since they speak most indubitably to the mind and heart of man. But these words would be of hardly any value unless their true import and meaning were translated into deeds. It is here that the student finds his greatest difficulty and requires the help of that faith and insight from on high which alone can make the advice meaningful.

At the dawn of each New Year, fresh New-Year resolutions are made and often genuine efforts to live up to them are undertaken. But soon the enthusiasm wanes and ultimately fades away so that by the year's end some even do not remember what resolutions they had made. This is experience, and like all experiences it has a lesson to impart. That lesson consists in the knowledge of the human mind — its scope and its limitations. To the ordinary average man, his mind remains the only seat of consciousness and for him there is none other. Therefore, he has put in every effort to develop that mind and rely on it for all his wants — material as well as spiritual. Labouring under this erroneous concept, he has concentrated all along on matter and material things which come directly under the cognizance of his mental faculties. So, when he hears of spirit and spiritual powers he tries to reach out to them and understand them through the only instrument with which he is familiar, namely, the mind. As well point your microscope at the stars to search the spatial depths. He has to learn the hard way that the mind, though it be important for contacting and understanding earthly things, is not fitted to cognize things of the spirit. For this, a different instrument is required. The second important lesson to be learnt is that the ordinary man's will, motivated as it normally is by desire, cannot lift him into the realms of

soul and spirit. To take a crude analogy, you cannot sit in a railway engine, charge it with steam power and expect it to take you to the moon. A more appropriate vehicle and a motive power suited to that vehicle have to be used.

In the quotation with which this article opens, we are advised to heed the whisperings that Buddhi makes to Manas. The influence that will help us choose the correct resolve, the power to sustain that resolve, as also the creative faculty which will make that resolve translate itself into action must all originate not from the mind but from the ubiquitous, overbrooding Buddhi. For this, the aspirant is required to centre his consciousness in that starry part of himself where his power and divinity await his long-delayed arrival. The aspirant has to convince himself that no deed, however rewarding, can bear the stamp and hallmark of the "good" unless it has had its base and origin in the Buddhi.

What, then, are the acts which are pleasing to Buddhi? What, in fact, are the characteristic marks that Buddhi leaves on human effort? Buddhi is all-pervasive and is as vast as manifested space. It therefore follows that its essential characteristics are harmony (which for humanity means Universal Brotherhood), altruism, and purity in motive and conduct. Any and all deeds which emanate from Buddhi spring from the essence of these three. However, during the early stages of his efforts the student has to be discriminative enough to distinguish between the real and the simulative, between the substance and its shadow. A deed may to all outward appearances be clothed with all the three qualities of harmony, altruism and purity and yet may fall short of the ideal if, notwithstanding all appearances, it is generated in that portion of the man's mind which is held in servility by desires that are affected by the gravitational pull of earthly longings.

That a river cannot rise above its source is readily conceded by the man of average intellect. This rule is also valid for any motive-force. If the power behind a resolve has its origin in the physical mind and brain, it can never command that force and strength which spirit alone has the power to give. The resolution which will have any chance of survival has to be conceived in realms into which the physical senses cannot force an entry. He who desires to enter upon the new orientation has to deliberately put aside the brain and its intellections. By a strong and continued effort of the will, the individual has to establish a channel of communication (it may be hair-thin at first) between his aspiring nature and the immortal, ever-brooding part of himself. Until this is undertaken

and in part accomplished, he but toys with beliefs and dogmas of orthodoxy, whether of religion or of science, and his resolutions will always lack the sustaining force that does not diminish either at the year's end or at death. To achieve lasting results, the force and power of the original pure impulse has to be replenished by a daily sojourn in the realms of the eternal. Batteries that are not regularly charged have the tendency to run down, and if not properly looked after, to become useless for service.

The living vibrant nerves that link the matter-imprisoned soul to its spiritual counterpart are indeed channels of communication between the two. The slightest breath of unbrotherliness, impurity or selfishness generated in man's lower nature will produce constricting effects on this living medium and so clog it as to completely seal off the lines of communication. The reason why truth, purity, chastity and harmlessness are essential to man has to be sought in the fact that their presence assures him an uninterrupted flow of communication along the slender lines that connect the mortal to its immortal aspect.

There are thousands upon thousands of men who are genuinely puzzled when told that god is within themselves, and they ask: "If god is within me, why is it that he does not shine forth?" The answer to this question should be evident — you do not really care to see its light, and through habit your mouth repeats parrot-like the same old complaint. You shut all doors and windows and leave not even a chink for a stray ray of light to enter. You make your home light-proof as do photographers their processing rooms. Why, then, complain of the absence of light? So long as you shut yourself in, you will not only see no light but you will have rendered yourself incapable of seeing the daily accumulation of dust and filth that goes on unseen and unheeded because of the absence of light.

It thus follows that the very first resolution which should take precedence over all others must be to put forth all effort to clean and clear the clogged lines of communication and to keep them healthy and open at all times. Even here the aspirant's only chance of success is the invoking of the whispered advice of *Buddhi*. Unless the power which resides in *Buddhi* is stirred, the effort will dissipate itself in emotion and no light will come. In sober truth it may be said that the initial resolution can be for no other purpose than inner guidance. Day in and day out the imploring self has to knock at the door of *Buddhi* and wait in patience for the door to open. There is no other way. It is only after access to *Buddhi* is made possible that the aspirant can enter upon the next step in earnest. It is only after this stage is safely passed that the

man can with comparative safety try to create the mind-painted images of good deeds that are enjoined in Master's advice. For, the image-making faculty, unless it functions in strict conformity with the advice of the over-brooding divinity, may find itself creating pictures in which only the lower mind can rejoice. The arousing of the "imagination" — the image-making faculty — leads the aspirant, under the benign guidance of Buddhi, towards the power of *Kriyashakti* — the power and possession of the gods.

Said H.P.B. in *Lucifer* for January 1888: "If all our readers... endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then the coming year will have been fitly ushered in by the gleaming star."

---

IT IS very difficult, almost impossible, to conquer evil passions negatively, through negative asceticism and prohibitions. They can only be conquered positively, through awakening the positive and creative spiritual force opposed to them. Creative fire, divine Eros, overcomes lust and evil passions. It burns up evil, boredom and the false strivings engendered by it. The will to evil is at bottom objectless and can only be overcome by a will directed towards an object, towards the valuable and divine contents of life. Purely negative asceticism, preoccupied with evil and sinful desires and strivings, so far from enlightening the soul, intensifies its darkness. We must preach, therefore, not the morality based upon the annihilation of will but upon its enlightenment, not upon the humiliation of man and his external submission to God but upon the creative realization by man of the divine in life — of the values of truth, goodness and beauty. The ethics of creativeness can alone save the human soul from being warped by arid abstract virtue and abstract ideals transformed into rules and norms. The ideas of truth, goodness and beauty must cease to be norms and rules and become vital forces, an inner creative fire.

—BERDYAEV

## THE EYE OF SELF

The Soul is the Perceiver; is assuredly vision itself, pure and simple; unmodified; and looks directly upon Ideas.

—*Yoga Aphorism of Patanjali*

HERE we have the mysterious response which the Seers of all time have set themselves to repeat and record, as the only possible answer that can be made to the impossible prayer of ignorant mankind, blinded by its suffering and its sins: "Lord, that we may see without eyes, hear without ears, feel without pain, act without responsibility, and learn without understanding." H. P. Blavatsky expressed the same spiritual Reality, the same metaphysical Truth, the same physical Fact, in her *Key to Theosophy*:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

The whole physical universe, visible and invisible, is but food for sensation, in the lowest as in the highest being; the whole world of sensation is but food for the Metaphysical universe, whose forms are what we call Ideas, as we name the forms of the physical world, bodies; the whole ideative world is but a spectacle for the Soul, the Perceiver — for the Seer is Self-existent: when he ceases to look, for *him* "the manifested Universe has ceased to be," even though it has not ceased for those Souls still in the bonds of flesh, or imprisoned in intangible forms of thought. Does the Seer cease when he turns aside from the world of external and of internal forms? "At the time of concentration the Soul abides in the state of a spectator without a spectacle."

What is that state? It is as if one engulfed in the world Babel of sensation, overwhelmed by *his own* Babel of mind, cried out without surcease, "What is silence?" The more anyone — even a Sage — speaks of Silence, the more it recedes; the more one considers the discordant ideas of Soul pictured in creeds, philosophies and other systems of thought, the further he from the Divine Image as reflecting all forms; the more one "meditates" on his own Soul as separate from all other Souls, the more is he an exile from the World of Souls, the "Divine Form as including all Forms." "Meditation," today as ever, "is but a

name to the bewildered." Pushed to its "perfection," insanity, it becomes "meditation with a seed" — and that seed is self, the Self of Egoism or Matter, the *Ahankara* of the *Bhagavad-Gita*. Every great Founder of a religious sect, every self-deluded Saviour of others, every self-appointed *Guru* or Priest, from him whom millions worship for long centuries, to the wandering "Ascetic" with his handful of reverent adorers who sincerely imagine the "Master" is "out of his body," when in sober fact he is merely out of his head — every such Idolater is lost to the possibility of Spiritual evolution. He has mistaken the Self that is seen for the Self that sees — and this is Egotism, both in Patanjali's definition and in the common-sense of mankind. He has fallen into that "current of efflux" — the Law of Retardation — which in the end, if unchecked, will bear him back to the Source in complete unconsciousness of Soul; as, if seen for what it is, the reverse of the current of progression, he will as surely land "on the other shore" in full consciousness — the "spectator without a spectacle," save such as he *wills*. The one is the apotheosis of self, as the other is identification *with* SELF. As says *The Voice of the Silence*: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both," and so "Choose ye this day whom ye will serve."

The genuinely religious Soul and the sincerely materialistic Soul are on one and the same current, though faced in opposite directions. Each "goes by what he sees" — by what is *seen*, experienced — externally and internally. Each is convinced beyond recall that what he sees is the reality and finality. Yet he *is* Soul, though he knows it not, though in fact he is concentrated in Matter, not in Spirit; though he is convinced that "the non-eternal, the impure, the evil, and that which is not Soul, are, severally, eternal, pure, good, and Soul." He is veritably *himself* the "producer of this production" which he takes to be Reality because it is *seen*. What else can he do than regard himself as the creature of this creation, if he does not know himself as its Creator?

SELF is not personal; Law is not personal; action is not personal; nature is not personal; only human nature is personal. This is so because only in mankind is the threefold evolution, Spiritual, Intellectual, Physical, conjoined, albeit not yet identified as one and the same SELF in all. SELF is impersonal in every man, as in all Nature. Every "god" of every religion is a personal god; every priest of every sect is a personal saviour to his followers; every idea and ideal of the materialist is a personal power over the only Nature he knows or cares to know. The

“Knowers of the SELF” are “Beneficent, Intelligent FORCES,” whether in bodies, or out of bodies, whether working in the world physical or the world mental. They “know” what Concentration is, for They *are* THAT, self-sought, self-found, self-perceived, self-realized.

“*What is concentration?*” It is Impersonality — “the *attitude of the Perceiver continuously maintained*” in no matter what form or world or relation. The *Mahatmas* are neither leaders nor followers, neither saviours nor saved, neither gods nor men. They are, on earth, the Incarnation of Universal Brotherhood; they are Teachers to those who would learn the meaning of their *mantram* to all disciples of their Wisdom, the *mantram* which it was the supreme object of H. P. Blavatsky’s life to set resounding in the lives of all Theosophists as their First Object: To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour. “There is nothing but the SELF; the Self acts only through the creatures: act for and as the Self.” Brotherhood *in actu* leads to brotherhood in thought; brotherhood of thought leads to brotherhood of Souls; brotherhood of Souls leads to Universal Brotherhood; Universal Brotherhood leads to the realization of the SELF. In Mr. Judge’s “sacramental phrase”:

Through the spreading of the idea of Universal Brotherhood, the Truth in all things may be ascertained.

---

CONSTANTLY picture the universe as a living organism, controlling a single substance and a single soul, and note how all things react upon a single world sense, all act by a single impulse, and all cooperate towards all that comes to pass; and mark the contexture and concatenation of the web.

—MARCUS AURELIUS

## TO THOSE WHO SUFFER

[Reprinted from *The Path*, January 1890.—EDS.]

LAST NIGHT I saw in dream, a man. He was weak, poor, an exile; his feet were torn, his wounds bled, his heart bled also. He cried out to heavens that were brass; they sent forth a dull reverberation, a sullen thunder, in reply. Around him was blackness; in his soul was a grim despair. This wretched, hunted, abandoned creature gazed wildly about him, finding nothing upon which Hope might rest, not even Death, for he knew he could not die before his time. All Life passed before him as he stood at bay, and mocked him in every tongue.

I heard a sigh as if someone beside myself grieved at this piteous spectacle and, turning, I saw One who seemed to be a guide of the country, and to whom the sufferer appeared to be known. Of him I made inquiry.

“Can no one help that man?”

“Oh yes. There is one who can help him.”

“Who is that?”

“Himself!”

“Why does he not help himself, then?”

“Because he suffers so much. His suffering engages all his attention.”

“What, then, is the cause of this great suffering?”

“Himself,” said the guide, and smiled. This smile revealed a divine pity, more tender than tears. It opened my heart, so that I said:

“Teach me more of this strange Self which is at once his persecutor and his Saviour.”

“Nay,” replied that guide; “thou shalt ask thyself that question, for that Self is thee also, and every other man as well.”

Then I awoke, understanding very well that we suffer from ourselves. And I could see, too, how each man was the sharer of the experience of others, for is there not that rare, tenuous aether in which every human sphere is suspended, feeling every current, every thought, every struggle of all its neighbours, of the whole vibrating mass, and translating every vibration into thoughts of its own quality in the wonderful mechanism of the human brain? Could I not see well how these thoughts, in their dynamic and formative energy, moulded that aether into pictures which lived, moving along currents that were baleful or beneficent in their action upon other spheres, according as they caught the tone of the mass,

or failed to reach it? This tone was given by the Great Law Itself as the appointed chord to and by which all spheres should be regulated, in order to vibrate in unison, and, where any sphere failed to do so, vibrating at its own choice and out of time and tune, the whole aether was violently agitated, its current of light rendered turbid, its melody disturbed, destroyed. Well I saw that what was mainly required for the restoration of harmony was that each human sphere should accept, without resistance the great currents of the Law as these impinged upon it. Of course, at first, many of them would suffer internal confusion from this sudden change of motion; they would experience pain, and even disintegration in some parts. Those who had the courage so to suffer for that restoration of general harmony would soon find a new and higher form of organization crystallizing within themselves, just as the music of the master's bow causes the sand particles to thrill and to range themselves in ordered patterns of beauty, or as at the magnet's mysterious message iron filings range themselves in the same polarized lines as those of the human brain. Yes: what was imperatively needed was that every human creature should stand still long enough to feel the currents of Law sweeping through his life, and then think with and obey them. In other words, the first step is Resignation.

In the year whose last sands slip by as I write, many cries have fallen upon my heart. That heart suffers like every other. This truth gives to each heart the divine right to understand all the rest. We hear the cry of the exile, and out of our own experience we respond to him. There are so many cases. There are the comrades who wish much to do and to be. They desire greatly to work in the Altruistic Cause. Karmic circumstance fetters them. So they devise plans whereby they may be made richer, or stronger in body, or more free from care and duty, or to gain more ample time in which to work. But that Karma which they themselves have made, and which is their only judge, refuses them these things. Then a deep sadness falls upon them with the failure of their plans; their energies are sapped and wasted by the thousand allies of doubt and despair. They forget that their plan is not needed. What is greatly needed is Harmony. This is only attained by submission. When we accept Karmic Environment and go calmly to work to take an inventory of ourselves as we now are, both externally and internally, in all our mental states and ever-changing motives, and then ask earnestly what such a man, in such a given condition of life, can do, just where he stands and as he is, to help Humanity, we do find an answer somewhere. We do find

some work to our hand. It may be only in Right Thought that we can help, but in that dynamic power we work silently along with silent nature and the Great Vibration, whose melodies are real, are profound, and heard by the inner ear alone. In thus spreading the fluidic far-reaching energies of harmonious thought upon the ambient aether, we create currents in accord with those of that Universal Mind whose grand totality is "Angels and Archangels and all the Powers of Heaven."

Is this a small power? Not so. By its means we change our whole mental environment; and that in turn will order future Karmic circumstance so that in the next life, or perhaps even in this, we shall be placed where we can help our fellows more. That help is their due and our privilege. But I think we place undue stress upon material help. The heart of man is at the bottom of every circumstance. It moulds every event, builds up all societies, determines the character of every age. Reforms that do not reach that strange and hidden heart are built upon the sand. Nothing can reach it but Right Thought, and it is in the gift of every person to turn that reconstructive power loose upon the wild turmoil of our time. This is the Light that stills the waves. Instead of chafing at our limitations and our failures, let us then accept them with harmonious serenity and use them as our instruments. Thus I know a sick person who uses the sympathy evoked by that sickness as a means of gaining the attention of others to higher thoughts. I know a comrade in great poverty who realizes that this very poverty gains the ear of those likewise suffering, and of those too who think much of the material gifts they can bring, and so this brave soul drops a true brave word here and there on the thorny way. By acceptance of Karma we learn great and wonderful things, and a master has said: "Karma is the great teacher. It is the wisest of guides and the best."

This does not mean that we should sit down supinely and think only. It means that we should accept the inevitable in material life, and gather what spiritual riches we can find, in order to give them all away.

Then, again, come the sufferers through Love, the hearts that cling to the personal sweetness, the strong human ties, the thousand endearing tendencies often cemented by a long, though unknown, Past. Death, separation or Life, sweeps between. Or the Beloved suffer, and we cry out. We cry in ignorance. Our Love is never lost. Every Universe makes for Love: that Love is Harmony, is Justice. Not one vibration of it is ever lost. Out of our deep spiritual nature this yearning Love comes pouring, an eternal fountain. Our personal mind translates its meaning

in many perverse ways. We take it to mean all kinds of personal desire or hope. That we belie our nature is evident because, when these desires are gratified, the heart is never content with that, but goes on to new desire. It is the sacred truth that, in the very ground of our natures, a spark burns ever in the vibration of the highest Love. All our small personal affections are simply the straying tendrils of this one great root, and ought to draw us inward to it. Our Love rests in the highest bond. We do really desire the highest fulfilment of the loved one's Being. We can, if we will and if we seek, find ourselves consciously reaching up in hope to the perfection of those beloved natures. It is really the Higher Self, the great Ideal One, that we love. The man or woman, Its faint reflection, is there to lead us to this blessed Truth. Alas! We find self far too much in so-called love, but I believe — in all conscience I can attest it — that once we get a glimpse of this truth, that our inner natures yearn to help our Beloved to greater heights, we will make a mighty effort to continue in that higher, holier hope. From thus loving one, to loving all, we proceed gradually through the pure overflow, or the natural gravitation of Love, until we know nothing of Separation. For all starved natures there is then this hope. We are not to love less, but to love more. To expand to fuller conceptions; to realize deeper meanings; to find within the self of flesh and sense, and all the selfish corruption of our natures, these germs of living truths; these meanings we have indeed perverted, but which we are powerless to destroy, because they are germs of that Truth which is One and indestructible, the "Law which makes for Righteousness," the Harmony which is Love.

Those who suffer will find at the very root of their suffering, no matter of what kind, some revolt against this Eternal Law of Love. We have only to turn round and obey it. We have only to cease desiring to put it to personal use, or to grind personal comforts out of it, and all its blessings and powers are ours. It lives in every heart; it gilds and glorifies every atom; it "stands at the door and knocks"; it is Life, it is Light, it is Peace, for it is Eros, the one Ray; it is universal, divine Love. Oh! my suffering comrades, accept it, embrace it! Live by it, at any cost; die by it if needs be, for so only shall we find Life eternal, only by receiving and acknowledging the Law; only by living in the thought of all beings, in harmony with all and with Love.

—JASPER NIEMAND

---

## A DWELLER ON THE HEIGHTS

AN ARTICLE which opened a window on far distances, as seen through the eyes of Mr. Judge, was published in *The Word* for June 1912 and reprinted in the issue of THE THEOSOPHICAL MOVEMENT for February 1970, its title being "The Dwellers on High Mountains."

Mr. Judge himself was no such dweller. We know what a full and devoted life he led on the common level. But in view of what he writes of those who were, it is interesting, and surely allowable, to speculate a little. Would a hermit life on the holy Himalayas have suited him? Would it have brought him even greater spiritual powers than he did possess? Is it reasonable to wonder if he ever yearned for it? For the answers to these questions we can only apply to himself, seeking them in his Letters, all written, as we know, in the course of an extremely busy life, a life full of incessant correspondence, editorial desk-work, lecturing, travelling, organizing of meetings and conferences, not to mention the fact that he earned his living professionally as a specialist in Commercial Law.

In the article mentioned above, he gives several reasons why holy men resort to the mountains. One is to be "safe from contamination and near the infinite," and decidedly this does not apply to Mr. Judge. The latter he was always, and he did not fear the former, least of all from contact with those in need of the light of Theosophy, whose claim would inevitably occupy his mind till that need was met.

"I do not know what to write, for I've been so occupied with people," runs the opening sentence of one of his Letters (p. 93), and far from avoiding such demands, he says in another, "I only wish I could see you all to hearten you up a little more: that is, to talk with you" (p. 94). Yet again, he reminds a student: "*Brother* was the noble name given in 1875 to the Masters. Hence you and I and all of us must cultivate that. . . . Come along, then, and with me get up as fast as possible the feeling of brotherhood" (p. 102). There is certainly no hint in these words of any wish or any need to hold aloof from others for the sake of his own spiritual advancement. Rather does he openly invite contact: "Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and particular progress can come." (p. 108)

Mr. Judge assuredly was no isolationist, even for the sake of his own advancement on the Path. Witness this sentence, with which he concludes a Letter already quoted from: "The more you divest yourself of

the illusionary sense of personal isolation, and the more you are devoted to the service of others, the more Maya disappears and the nearer you approach to divinity." (p. 103)

That temperaments differ is a truism, and we must all respect the fact, acknowledging the prime essential of spiritual freedom, be it that of the youthful H.P.B. in her toils and travels, or of the "very holy man" envisaged by Mr. Judge, "who lives alone upon some mountain, where he devotes his time to contemplating the universe as a whole, and in trying to reach, if he may, final emancipation."

Mr. Judge's own "contemplation" took a different form, comprising study of works such as the *Gita*, the Upanishads, Patanjali's Yoga Aphorisms, and *The Secret Doctrine* of H.P.B., so that through his comments and elucidation the Universe might be made more understandable for others, and "wayfaring men," as says the Prophet Isaiah, be less likely to "err therein."

We know, too, that Mr. Judge was not seeking "extraordinary power over the forces of Nature," such as Abbé Huc, that great traveller, testified to having been gained by the mountain-dwelling devotees in Tibet. He had all the power necessary for his mission in life, which was selfless service of "that Universal Lodge of Free and Independent Theosophists," in the "spreading of the light of truth through all the earth." So it is impossible to see him as dwelling in mountain solitude. Physically, he was tied to earth level both by the claims made upon him and because his sphere of service was there among his fellow men and women. From such a level he felt no necessity to recoil. He did not find "the magnetism or exhalations from ordinary people" — we quote again from the same valuable article — "and from places where persons congregate to be inimical to further progress." Alike in office, study, or committee room, in transit or on some public platform from which he delivered one of his inspiring addresses, he was ever, to repeat his words anent the mountain dwellers, "safe from contamination and near the infinite."

Yet he passes no judgement on the life of the recluse and presumably wrote his article simply from interest in the subject. What we deduce from it arises from our own instinctive comparison of two differing forms of devotion, one entailing aloofness from human contacts, the other expressing brotherly care at its best, care which means submersion of all self-interest. As to their respective merits, no matter. It does not lie to us students to decide. Rather let us remember the words of Porphyry, namely, that evil influences, wheresoever they may abound, "attack not

the pure soul which has no affinity with them." Such a soul (need it be said?) was Mr. Judge's, and far from troubling our heads with futile comparisons, let us remember that he himself was at one and the same time a mountain dweller and a selfless, ever-helpful, caring Brother to every wayfarer who might turn to him on the beaten track of daily life.

With a fellow American, much his senior, Mr. Judge would have found himself in harmony had they met. Amos Bronson Alcott (educationalist and philosopher, father of Lousia May Alcott) shared his love and reverence for the *Bhagavad-Gita*. Wrote the older man, having, as he said, "read more" of it, "I felt how surprisingly fine were the sentiments. These, or selections from the book should be included in a Bible for Mankind. I think them superior to any of the other Oriental scriptures, the best of all reading for wise men. . . . I saw Emerson and had full discourse, mostly on the *Geeta* and the genius of the Oriental faith. I know of no literature more purely intellectual. Its philosophy and poesy seem to me superior to, if not transcending greatly, all others."

Would not that have been enough to make Mr. Judge detect a kindred spirit? But another sentence offers an even more notable link. "It would be healthful and invigorating" — thus Alcott expresses his view — "to breathe some of this mountain air into the lungs of Christendom."

A dweller on high mountains! In the mere reading of these words they seem to draw us upward. Almost we feel the pure untainted air and nod assent to Mr. Judge's comment that "there is indeed much to be said in favour of the sanitary virtue of such a residence."

But how inadequate would that mere physical advantage have been to a man who, in great noise-ridden cities, maintained total commitment to, and performed unflagging service for, the promulgation of Theosophy! Even in India, when at last he trod its sacred soil, there was no retreat for him to the tranquillity of an ashram. Lecture followed lecture in one busy city after another. There were urgent matters to deal with at Adyar. Mr. Judge had not come to this ancient land to be a dweller on her high mountains.

Yet he lacked nothing that even the holy Himalayas could have given him had he passed his days in their vast solitudes, breathing their pure, untainted air. As secure as were the anchorites from baleful influences and distractions, he wrote, organized, lectured and travelled amid the hurly-burly of western civilization. A brief extract from *The Path*, the magazine he founded, edited, and wrote for, implies a security not to be

bettered by any sojourn among high mountains. "Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work."

The man who could write so could indeed tread the city streets with impunity, freely mingling with his faulty fellow humans. He was well aware of the lurking evils, the impurities of mind and character, but, instead of being fled from, these must be countered and transmuted into their opposites. To this task he was dedicated. For this he toiled to his life's end. "To stop working for Humanity and brotherhood would be awful," he wrote to his disciple, Jasper Niemand.

Read the last paragraph of his article "Spiritual Gifts and Their Attainment," to be found on page 30 of *Vernal Blooms*, and it will be plain why Mr. Judge could never have been a dweller on high mountains, for it is himself and his own attitude to others that he unconsciously describes.

It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life — slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

No, Mr. Judge was not a dweller on high mountains. Rather was he a dweller on the spiritual heights.

---

HE who will live for others shall have great troubles, but they will seem to him small. He who will live for himself shall have great troubles, but they will seem to him great.

—DEAN INGE

## COUNT DE SAINT-GERMAIN

[Reprinted from *The Theosophist*, May 1881.—EDS.]

AT LONG INTERVALS have appeared in Europe certain men, whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind. The article now copied from *All the Year Round* relates to one of these men — the Count de Saint-Germain. In Hargrave Jennings' curious work, *The Rosicrucians*, is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how basely personal character is traduced without the slightest provocation, unless the fact of one's being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer's pen and the gossip's tongue in motion. Let the reader attentively note what follows:

“This famous adventurer,” says the writer in *All the Year Round*, meaning the Count de Saint-Germain, “is supposed to have been a Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, a century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man — apparently of middle age — a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His tone was, perhaps, over-trenchant — the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilized language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence, or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events 200 years old. His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of scenes at the court of Francis I, as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language — affecting throughout the character of an eyewitness. In like style

he edified his audience with pleasant stories of Louis XIV, and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be 300 years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of *arresting decay in the human frame*. Diet, he protested, was, with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him — oatmeal, groats, and the white meat of chickens. To ladies he gave mysterious cosmetics to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.

“From time to time this strange being appeared in various European capitals, under various names — as Marquis of Montferrat; Count Belamare, at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, at Milan; Count Saltikoff, at Genoa; Count Tzarogy, at Schwabach; and, finally, as Count de Saint-Germain, at Paris; but, after his disaster at the Hague, no longer seems so wealthy as before and has at times the appearance of seeking his fortune. At Tournay he is ‘interviewed’ by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand — the complete make-up of a necromancer. Saint-Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon chemical principles. Seingalt being indisposed, the Count offers to physic him gratis, and offers to dose him with an elixir which appears to have been ether; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as a physician, Saint-Germain determines to show his power as an alchemist; takes a twelve-sous piece from the other augur, puts it on red-hot charcoal, and works with the blow-pipe. The piece of money is fused and allowed to cool. ‘Now,’ says Saint-Germain, ‘take your money again.’ ‘But it is gold.’ ‘Of the purest.’ Augur No. 2 does not be-

lieve in the transmutation, and looks on the whole operation as a trick; but he pockets the piece, nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchâtel.

“Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catherine II on the throne. In support of this view, Baron Gleichen cites the extraordinary attention bestowed on Saint-Germain at Leghorn in 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the Margrave of Anspach during his stay at Nuremberg.

“After all, who was he? — the son of a Portuguese king, or of a Portuguese Jew? Or did he, in his old age, tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse-Cassel? According to the story told by his last friend, he was the son of a Prince Rakoczy of Transylvania, and his first wife a Tékély. He was placed, when an infant, under the protection of the last of the Medici. When he grew up and heard that his two brothers, sons of the Princess Hesse-Rheinfels, of Rothenburg, had received the names of Saint-Charles and Saint-Elizabeth, he determined to take the name of their holy brother, Sanctus Germanus. What was the truth? One thing alone is certain, that he was a *protégé* of the last Medici. Prince Charles, who appears to have regretted his death, which happened in 1783, very sincerely tells us that he fell sick, while pursuing his experiments in colours, at Eckernförde, and *died* shortly after, despite the innumerable medicaments prepared by his own private apothecary. Frederick the Great, who, despite his scepticism, took a queer interest in astrologers, said of him, ‘This is a man who does not die.’ Mirabeau adds, epigrammatically, ‘He was always a careless fellow, and at last, unlike his predecessors, forgot not to die.’”

And now we ask what shadow of proof is herein afforded either that Saint-Germain was an “adventurer,” that he meant to “play the part of a prodigy,” or that he sought to make money out of dupes? Not one single sign is there of his being other than what he seemed, *viz.*, a gentleman of magnificent talents and education, and the possessor of ample means to honestly support his standing in society. He claimed to know how to fuse small diamonds into large ones, and to transmute metals, and backed his assertions “by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.” Are “adventurers” like this? Do charlatans enjoy the confidence and admiration of the cleverest statesmen and nobles of Europe for long

years, and not even at their deaths show in one thing that they were undeserving? Some encyclopaedists (see *New Amer. Cyclop.*, Vol. XIV, p. 266) say: "He is supposed to have been employed during the greater part of his life as a spy at the courts at which he resided!" But upon what evidence is this *supposition* based? Has anyone found it in any of the state papers in the secret archives of either of these courts? Not one word, not one fraction or shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment that the memory of this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like Saint-Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it and making it wiser and happier.

One other point should be noticed. The above account gives no particulars of the last hours of the mysterious Count or of his funeral. Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full blaze of publicity could not have vanished, if *he really died then and there*, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in 1785 or 1786, and to have appeared to the Princess de Lamballe when she stood before the tribunal, a few moments before she was struck down with a bullet, and a butcher-boy cut off her head; and to Jeanne du Barry, the mistress of Louis XV, as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror, of 1793. A respected member of our Society, residing in Russia, possesses some highly important documents about the Count de Saint-Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history may speedily be given to the world through these columns.

---

## RELIGION AND ETHICS

WHEN the student of *The Secret Doctrine* first becomes aware that the *Stanzas of Dzyan* which form the basis of that work belong to the same series as the fragments published under the title *The Voice of the Silence*, he receives a practical hint with a profound occult significance. He becomes aware that the acquirement of metaphysical knowledge and the practice of ethics must go hand in hand, that they are not two distinct qualities, but two phases of one quality, and that their mutual interaction is as necessary to his progressing soul-life as is that of the head and heart in his physical life. He realizes that, in order to practise brotherhood, he must have a metaphysical vision of the unity of all nature; in order to deal with the problems of good and evil, he must understand the Law of Cycles which works throughout the whole of nature. Once having grasped this fundamental fact, he no longer attempts to separate ethics from metaphysics, wisdom from compassion, the head from the heart.

There have been unsuccessful attempts to make this separation — one for which religion and the modern mystical and ethical movements are equally to blame. Religion has failed because it has attempted to define God as Reality without any definition of Its ethical character, and with unsatisfactory and ultimately intolerable constructions. If God is identified with social goodness from a relative point of view, without that element of love which is beyond good and evil, yet gives both good and evil their redemptive meeting, the religious-minded person is left with only the choice between complete relativism and complete dogmatism. If it would maintain its vital and valid element, religion must bethink itself not only of the goodness of God but also of those elements of divinity which constitute its “plus” — its beyond-good-and-evil — a concept which is fully set forth in the first fundamental proposition of *The Secret Doctrine*.

There is a revolt of ethical movements against religion because religion — Christianity in particular — has often become untrue to many of its own original moral principles and has adopted an ethics inconsistent with its faith. So there appears the phenomenon of a Christian religion which has adopted a non-Christian ethics.

Religion and ethics are inseparable and indivisible, but are not to be confused or identified with each other. If they are ever to be reconciled, it must be through the winning of ethical awareness of the cosmic basis of moral obligation. This cosmic basis can self-evidently be gained only

through a study of metaphysics, through the development of that power which first seeks to understand the universals of which the particulars are but expressions. This form of study was the one constantly advocated by H.P.B., and *The Secret Doctrine* was written with the idea of helping that power to develop in every student.

---

You stress the word progress again and again: but whatever do you really mean by the term? Can anybody really tell us whither we are being led? Let us suppose, hypothetically, that we have satisfactorily solved all the problems that confront us today. What next? Do you mean to say that our day's work will then have been done for good and all? Is life like the story of a fairy king and queen who after the initial vicissitudes just go on living happily ever afterwards? Is that conceivable? No, my friend, creation could never have a well-defined end, any more than it had a precise beginning. We have therefore no choice but to try to know more, still more, fighting injustice and oppression sleeplessly. "Progress"? If by that word you mean our complete deliverance from the global evils, then I confess I believe that to be a Utopia, especially when we see that the human life has been built on the sepulchres of millions of creatures big and small. So I am for each of us doing his bit, that is, the utmost bit of good that he can achieve, and let the consequences take care of themselves. I know at least that this is good and this is bad. My native sense of right and wrong tells me this in unmistakable accents. You may contend that this sense of right and wrong isn't a sure guide for all, since human conscience is so variable. I admit it *is* difficult for the majority of men to distinguish the eternal values in life from the temporal, so that conscience as a guide to objective morality is no less bound up with our evolution than is our intelligence or artistic gift. All the same, you have only this light within you wherewith to pick your way and shift for yourself as best you can. I would therefore say: "Let us act up to our highest lights available and let our aims be the highest we can focus our gaze on. Never mind if they are temporal glimmers or shining orbs for all time. The essential thing is that these convictions should be sincere and that there should be no falsehood nor compromise with ourselves." Why worry about the finality of it all? There is an old French proverb which says: "*Fais ce que dois! Advienne que pourra!*"

—ROMAIN ROLLAND

## IN THE LIGHT OF THEOSOPHY

In *Newsweek* for September 10, 1979, columnist Milton Gwirtzman, chairman of the National Commission on Social Security in the United States, writes that Westerners would do well to consider some of the real advantages of the Oriental approach to old age. He refers specifically to the Chinese, but what he says is equally applicable to India: the bulk of the population may be desperately poor by Western standards, but they are protected from the loneliness, insecurity and loss of self-respect that plague old age. As a Chinese saying puts it: "If you have an old person at home, it is as if you have restored a piece of treasure." Americans, Mr. Gwirtzman suggests, would do well to emulate, in their family lives and public policies, the spirit of generational sharing that in the Orient is an accepted way of life:

The casual acceptance of what to many Americans would seem an impossible burden — explains why, despite their spartan standard of living, old people in China seem secure, almost serene, compared with their contemporaries in the United States. The Chinese have traditionally looked to the family for the things that matter most in life. . . . Filial devotion is the most admired of virtues, old age the most respected stage of life. . . .

In America we have chosen a different path. We glorify the "nuclear family": father, mother and a sufficiently small number of children so as not to interfere with the life-styles, careers or vacations of the parents. . . . Children leave home as soon as they can, often before marriage, in search of privacy and independence from their parents. To large numbers of small children, a grandparent is a remote voice on the other end of a telephone line — fun to visit occasionally but scarcely an important part of their lives. . . .

I do not mean to belittle the genuine love people have for their parents, or the fruitful companionship that exists between generations in many families, especially when the young and the old live in the same community. Most Americans are willing to dig down deep into their financial resources so that aged parents can stay at home rather than be sent to institutions. But money cannot replace physical presence. I do not believe that older people remain alone out of preference. They do so out of neglect, or pride, or a desire not to be a "burden" on the children they made and reared, and to whom they gave so much of their lives. The direction of our society continues to be toward greater isolation of old people. . . .

Older people need to be needed. Like the rest of us, they need a sense of purpose in life, and this is best attained through strong family ties. . . . Older people have more than just experience to offer. They have ideas, commitment and skills. Even more could qualify for work if colleges opened their doors to the old, as they have in recent years to minority youth. The thought of their partial re-entry into the labour force should be viewed not as competition with the young but as a source of economic strength. And we can surely help our own parents find something to do, if they wish to.

The stuff of human life is human relationships, and in such all parties have something to give. If it is the *dharma* of the young to support the old willingly, both physically and economically, it is the *dharma* of the old to support the young in the particular way which is open to them. If there is much that they, more than the young, must forgo because of failing faculties, then they can set the valuable example of acceptance of the inevitable, of not kicking against the pricks. If desires fade, they can find inner contentment and tranquillity in radiating their quiet beneficence for the benefit of the young. If the young seek the companionship of those who can share their pursuits, the old can find their way to a new companionship through a contemplative and philanthropic interest in the young. Let the old fulfil their *dharma* and they need feel themselves no burden on the young. But unless the young fulfil their *dharma* in youth they will probably find it more difficult to do so when old.

---

There is a trend among some modern Christologists to re-examine the doctrinal interpretation of Jesus Christ, and among their forefront is Holland's leading theologian, Edward Schillebeeckx, who was called in recently by the Vatican to face questions about his interpretation of the life and meaning of Christ. The items on the agenda included Schillebeeckx's views on whether or not Christ personally gave orders to found the church, whether he actually rose from the dead, and the divinity of Jesus as it has been decreed by the church for 15 centuries. The news-magazine *Time* for December 24, 1979, reports on the confrontation:

Like other modern Catholic theologians, as well as Protestants, Schillebeeckx emphasizes the humanity of Jesus far more than his divinity in order to make the Saviour easier for believers to identify with, more relevant to daily life. He told *Time* that

he does not deny the ancient Trinitarian dogmas, but seeks to explain "the deeper sense of what was meant in the old days, in a modern way."

But to the Vatican, the belief in Jesus as fully God and fully man has helped hold the church together since it nearly split over the issue in a series of early and acrimonious councils. The two-day Schillebeeckx hearing marked the first time any theologian, much less one of international stature, had gone to the Vatican for questioning since Pope Paul VI modernized the once dreaded Holy Office into a "Congregation for the Doctrine of the Faith" in 1965. . . .

The book most at issue is Schillebeeckx's 767-page tome *Jesus: An Experiment in Christology*, published in Dutch in 1974. . . . In this modern approach, the Gospels are not the unquestioned Word of God but collections of competing evidence about Jesus Christ, various layers of tradition subject to interpretation that may or may not bear resemblance to what the historical Jesus did or said. English-language reviewers of the book have been less confounded and perplexed about Schillebeeckx's notion of Jesus' divinity than about his murky meditations on whether Jesus rose bodily from the grave or merely lived on through some miraculous renewal of faith on the part of his disciples.

The report on the hearing will go for consideration to the Cardinals who govern the doctrinal congregation, then to Pope John Paul. A judgment will be months in coming. . . . However the case turns out, it is the latest sign that John Paul's Vatican is determined to crack down on divisive interpretations of doctrine. Evidence of division is plentiful.

Confrontation between reformist theologians and the Roman Church is one of the trends of the times which students of Theosophy cannot but take note of. H.P.B. recorded one of her most definite prophecies in the article "The Esoteric Character of the Gospels." She wrote:

I have no intention of repeating here stale arguments and logical *exposés* of the whole theological scheme; for all this has been done, over and over again, and in a most excellent way, by the ablest "Infidels" of England and America. But I may briefly repeat a prophecy which is a self-evident result of the present state of men's minds in Christendom. Belief in the Bible *literally*, and in a *carnalized* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all

Christendom, and with it, belief even in a Christos as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists.

---

At the beginning of this century, no country in the world allowed abortion. Today, nearly two-thirds of the world's population live in countries which allow abortion on request or for other than purely medical reasons. The 20th century has seen a progressive loosening of the 19th century's restrictive abortion laws. Japan set the pace immediately after the war, and eastern Europe and Sweden followed in the 1950s and 1960s. In the last 12 years, the pace has quickened. Between 1967 and 1977, at least 40 countries changed their abortion laws. (*New Society*, London, February 7, 1980)

In Britain, as MPs gather to vote on a new law for abortion, excitement over the issue has risen to fever pitch. In 12 years, more than a million-and-a half foetuses have been aborted in British hospitals. In the last full statistical year, the rate increased by eight per cent. Put more starkly, it means one abortion every four minutes; one pregnancy in five is cut short. "For the cynics," says James Bellini (*The Listener*, February 7), "the figure represents the price of the new morality that burgeoned over the past decade. For the committed opponents of abortion, it stands for the massacre of an entire generation."

The Abortion Act [James Bellini continues] came in 1967. Along with changed attitudes on homosexuality and divorce, the Act reflected a new mood in morals. . . .

But the new law did not settle the matter. On the contrary, the real debate on abortion had only just begun. It was to prove an emotive, sometimes violent, affair. An eminent professor of gynaecology, Hugh McClaren, at Birmingham University, stood fast as a rallying point against the new Act: "There'll be nobody murdering little babies in Birmingham."

And, indeed, the debate has simmered for a dozen years. Now, with the Corrie Amendment set down on the House of Commons agenda for the report stage, it reaches a new pitch. . . . For more than 12 years, the anti-abortion lobby has sought to repeal the 1967 Act. They see the Corrie Bill as a first step in that direction. . . .

Hugh McClaren, now retired, looks upon the figures as confirmation of his own dire forebodings: "I look back over these years since 1968 as years of national disgrace, that we, a rich little island in the north of Europe, should destroy a whole generation for social reasons, mixing up anxiety and weeping with disease. And saying the mother is better if the child is killed at any number of months. We're right back into Roman barbarism." . . .

[Anti-abortionists] argue that the foetus is, itself, human life, and the mother only a temporary physical home. They point out that the unborn foetus has legal rights of inheritance; it is a "citizen of the future" in need of protection. And, every year, some new medical advance is brought into their attack. The work with ultrasound scanning, carried out by Professor Donald at Glasgow University, for example, has produced vivid pictures of foetal activity in early weeks; evidence, say *Life* [an anti-abortion group], of a human being growing in the womb. . . .

Behind the legalistic wording of the amendment, and the carefully phrased arguments of the pressure groups on either side, there lies a more fundamental issue. The issue is one of moral dimensions. . . .

The opponents will hold fast to their belief that abortion is murder. In this seventh attempt to change the 1967 Act there has been much heat, but very little compromise. It has shown, once again, that moral legislation is an immensely difficult task. Whatever the outcome of this new assault on the Abortion Act, the demonstrations will continue, the propaganda will issue forth. The only certain thing is that one voice, that of the unborn foetus, will never be heard.

The trivialization of human life is perhaps reflected nowhere better than in the worldwide trend towards loosening of the abortion laws. Nothing short of a change in the present liberal lifestyle can solve the moral dilemma of our times.

---