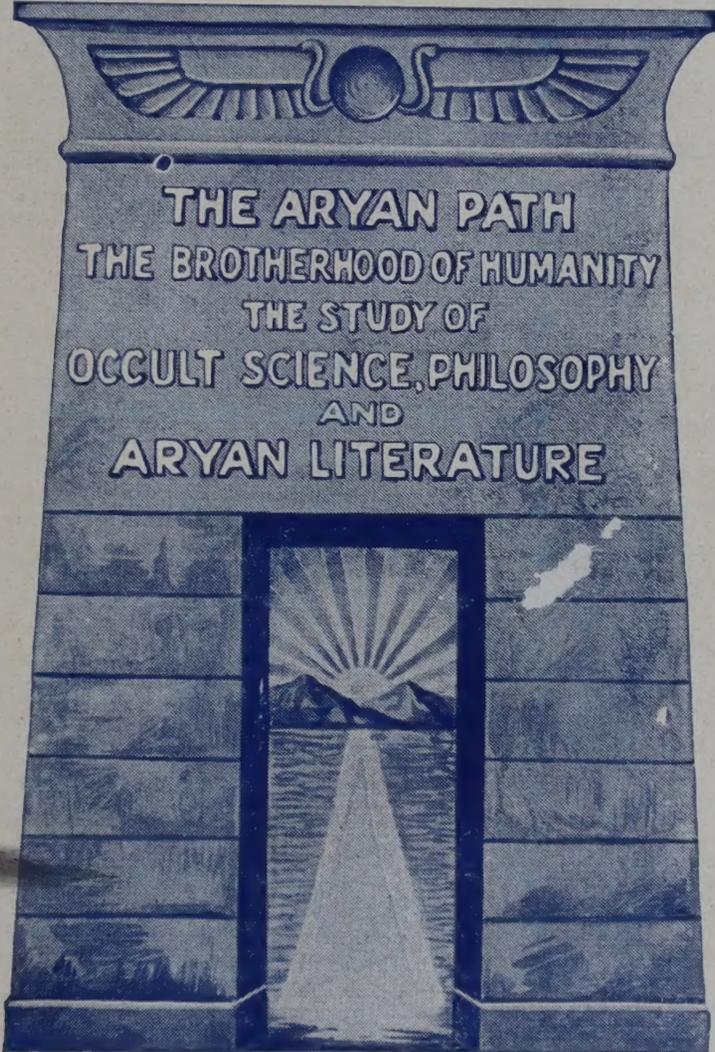


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THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. XIII No. 1

November 17, 1942

“All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities.”—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th November 1942.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1942.

VOL. XIII. No. I

THE REAL FRIENDS OF HUMANITY

With this issue THE THEOSOPHICAL MOVEMENT is beginning its new volume—its thirteenth. During the past twelve months it has maintained itself against odds which have proven to be opportunities. It looks with confidence to the future year, which is bound to be full of difficulties and obstacles, because of world conditions. But we feel confident that it will be able to serve the Great Cause if its promoters and readers sustain themselves on Theosophical ideals, hopes and convictions.

Students of Theosophy should not allow themselves to be illusioned by the notion that nothing can be done because of the war. For them war-conditions are, or should be, but an extension of the Perpetual War against ignorance and against the tyranny of passions and prides. That ever-progressing invisible war has but taken a striking visible shape in what is called world-war, to bring to the mind and the heart of vast humanity the truth that unless selfishness is curbed and controlled and senses are trained and disciplined, the power of the Soul will diminish in its influence and man will remain more an animal than a man.

It is well to remind ourselves in these days that there is but one single front on which the real war is progressing—the individual front. Defeat or victory of armies will mean little unless the truth behind the maya of world-war (war waged by one group of human beings against another) is grasped. Unless a man, a community, a nation fights against his or its own moral weaknesses and overcomes them, there can be no real victory, no lasting peace, no true progress. What waste of wealth and throwing away of human lives would be avoided through an adequate realization of the real as against the illusory nature of war!

There is an invisible side to this war, both psychical and spiritual. The future of the race, however greatly dependent on human agents—present-day national leaders—is not wholly in their hands, for the Wheel of Karma moves not only because of them, but also in spite of them. Each individual, whatever his nationality and country, who uses the baptism of suffering brought about by the war to purify himself from lust and anger and greed is a creator of Peace, and through his sorrow is building order for the morrow. It is not difficult to imagine that there must be many in so-called enemy countries who are contributing substantially to the future peace, as there are in the ranks of the United Nations. The contrary is also true; the force of evil, called Hitlerism, circulates in the blood and the brain of many a German, but also in that of many a Britisher, many an American. We are apt to overlook the important place the individual occupies and the truth that the war is ever going on. Why? Because of the phenomenon which Nemesis has precipitated—this war in which vast masses are engaged, the war without, which is but a gigantic shadow of the Real War within.

How many individuals in any nation can rightly disclaim responsibility for bringing on this outer war? And how many individuals are there who have not been, or are not, experiencing directly the effects of the combat of greeds, wraths and lusts now manifesting in a manner which strikes human perception to a fresh awakening? Physical diseases, psychical moods, mental confusions are ever the effects of animalism, and racial Karma has but precipitated the numerous battle fields—an honest endeavour of Nature to restore equilibrium disturbed by militarism, industrialism,

financial power, etc.—all used by groups of selfish men in crass selfish ways, bringing on this conflict in the international world.

Just as in Kali Yuga the thoughtful and the diligent take advantage of its speed and hardness, so also perceiving Souls can take advantage of the situation made by the war to rise above the *maya* and the *moha*, the illusion and the delusion, that sense-life is the whole of life, that struggling with the aid of selfishness man makes progress, and that by exploiting men or by robbing Nature, economically or æsthetically, a high standard of living can be attained.

During the coming year it will be our especial duty to reiterate the truth that defeat and victory have one true and numerous false aspects, and that only he who conquers himself really wins the war. That is the only real victory; all other victories are ephemeral.

Such victory implies the death of the lower man, and—a new rebirth. Unless a man is thus born of and in the Spirit he must remain a dead unit.

We must remember and reiterate this truth during the coming months. The enemy is within us. The hands that strike us down are our own. On a single front—that of our own lower nature—the real war must be waged. The few who realise this truth are fortune's favoured soldiers, and those few are the real friends of humanity.

COLOUR BAR

Writing editorially on "Fetters Without Traces" in *The Social Welfare* of 1st October, Shri K. M. Munshi examines the peculiar glamour which "White-pigment arrogance" manages to impose upon the Coloured Races, until, before the atmosphere so created, the Coloured Man feels shrunk into nothingness, however great his courage in the face of physical danger. There is little to choose as far as racial arrogance is concerned between different White nations.

They all believe that they are the Chosen of God... This White-pigment arrogance bursts out at

odd places; for instance, in the treatment of evacuees, in railway compartments, in preferential treatments, in literary and historical creations. The worst feature of this arrogance is the thoroughness with which it destroys the soul of the Coloured races upon whom it operates.

That it cannot do without their submission to the spell. All that the victims of this arrogance need to remember, to rise superior to it, is their own worth as human souls, no more, but also no less, than that of souls who in this life are wearing white skins. Then they can pity, and avoid in their turn, the folly that makes a man identify himself with his outer garment, which he may change tomorrow, to reap in a skin of another colour the Karma he has sown. The chief sufferers from the race-superiority complex are those who feel it. Right attitude will save the Coloured Races not only from the worst present effects of this arrogance but also from the danger of catching the complex in their turn.

It is also necessary for the Indians to remember that the white civilization of Europe is not founded upon spiritual truths and eternal verities. Those guides, philosophers and friends who pointed to the Path of Reality, from Pythagoras to Paracelsus and from Jesus to H. P. Blavatsky, were laughed at and crucified by Europe. In the U. S. A. a new civilization is arising, and the ignorance and superstition of Europe have not much chance to perpetuate themselves there. The duty of the Indian is to shed the Eurasian mentality, to distinguish between the true, the good and the beautiful in European culture (which mostly is not accepted by Europe) and the sham and the false (which mostly is manifested in London, Paris, Berlin and Vienna) and to go forward building the new India on the Asiatic pattern of old, as old as Truth itself is old. There is a message for all humanity in this fact: White Christendom killed its Prophet when he had been preaching the Path of Righteousness for but three short years; the Buddha taught about that Noble Path for forty-five years without anyone touching a hair of his head.

THE ORIENT AND THE OCCIDENT

One of the sources of strength of the U. L. T. consists in the real unity established between the few promoters of the Cause, some wearing Occidental bodies, others Oriental ones. These few have risen above the distinctions made by country and climate, race and belief, and have so theosophized themselves that they think and feel, speak and act, as Theosophists, neither as Americans nor as Indians. It is not only their hope but also their conviction that such a unity will manifest itself, in the progress of time, in the whole of humanity; but it is essential that the number of such men and women should substantially increase: a larger number of students of Theosophy should rise above the prides and prejudices which separate, and learn to look at their own caste and community, their own race and religion, their own country and nation in the proper light. Each of us has to learn to say "I am a Theosophist before I am an Englishman, or an Indian or a citizen of the great republic of the U. S. A." But mere lip-profession is vain; only by persevering effort at self-application will students succeed in deciphering the actual place which the nations of the world occupy in the economy of Nature. Without some perception of this fact the reader will not be fully able to appreciate the thoughts underlying the two following reprints, both from the pen of that clear-visioned teacher—W. Q. Judge.

More than once we have pointed out in these pages the important places occupied by the U. S. A. and India, and their unique relationship as affecting world-progress in the almost immediate future. The two reprints point to this relationship and indicate the right lines along which unfoldment can and will take place; and they will prove very useful guides to those practitioners of the Esoteric Science who aspire to kill in themselves the serpent which poisons and kills unity and harmony. As more and more students of Theosophy rise above the separative tendencies and become harmonized by the power of the Esoteric Philosophy will the progress of world-peace and world-unity become possible and fully assured. But prides and prejudices, petty conceits and shallow patriotisms die hard, and even the student of Theosophy

has to continue to educate himself in the perception that Wisdom is neither Eastern nor Western but Universal, that Sages and Seers and Occultists have not arisen only in the East but also in the West and that the redemption of our humanity depends on its realization of the universal nature of the One Spirit which lights the West when the Sun is rising and the East when it is setting in the Western firmament.

ONE OF THE SIGNS OF THE CYCLE

[The following article is reprinted from *The Path*, Vol. V, p. 58, for May 1890.—EDS.]

The people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land and really affecting all men, whether they know it or not, that is the reason.

Men who are not counted seers often see centuries into the future; and Tom Paine, the last who could be called a seer, had one such sight about America, although he called it a thought or "that which he saw with his mind's eye." When he was yet in England he wrote that he seemed to see a *great vista opening for the world in the affairs in America*. This was before he wrote *Common Sense*, which, as George Washington said, did more for our independence than any other thing. Paine was destined to be a great factor in American affairs, and naturally—in the occultists' eyes at least—he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next

great movement has already begun and will reach a high development.

Its greatest importance for us is theosophically. We think, quite naturally, that the theosophic ideas and culture are supreme, but if we needed confirmation from the outer barbarians we have it in the lately-written words of the great Frenchman, Emil Bournouf, who said that one of the three great factors in religious development of to-day is the Theosophical Society. If we assume this to be true, a glance at statistics will point to one of the signs of the cycle.

In England there are almost 30 million people, yet for fifteen years the Theosophical Society has not made much progress there. For some years but one branch existed—the London Lodge, and now there are not ten. India has a population of 350,000,000, but if a count were taken we should find that the possible material available for the creation of T. S. Branches would not reach 1,000,000 souls. The reason for this is that out of the whole 350,000,000 there are an immense number who cannot sympathise with the movement, indeed can hardly know of it, because they are uneducated and unable to speak or read English; the English-speaking Hindu is the one who joins us there. And we find in India, say 175 active Branches.

Turning now to America—to the United States where Theosophy has been promulgated—we can only reckon on a population of say 50,000,000. Yet those 50,000,000 have furnished us with 36 Branches, and more rapidly coming into existence. Those who work for and in the T. S. in the United States know of the great interest there is in the subject in every part of the country, and can feel quite sure that not only may there very soon be one hundred Branches here, but also that nearly every man, woman, and child will ere long know of the word Theosophy and of the Society bearing its name. Several causes make this possible in the United States as nowhere else. There is a wider spread of general English education, a more constant reading of newspapers and magazines by all classes from the lowest to the highest, and a keener spirit of inquiry working in a freer mental atmosphere, than in any other country.

The statistics given lead to but one conclusion :

they place the possibilities of theosophical growth in the United States ahead of India. Any one can calculate the proportions in the proposition : given the U. S. with 50,000,000 people and 36 Branches, more than two-thirds of which have been formed within the last three years, and India numbering one million available people and 175 Branches, of which the greater number have been in existence many years, which is the greater proportional growth and which gives greater promise for the future ?

But the analysis must not end here, for the conditions and the people are different. Most of India's people will probably for many centuries remain as they are, some technical idolators, some Jains, some Mohammedans, some Fire worshippers, and some Buddhists. But here the lines of demarcation between the different sects are being shaded into disappearance, there are no great differences of religion and of caste, and people of all avowed religions are daily finding theosophy creeping into their thoughts and their literature. It is a sign of the Cycle ; it points to India as the conserver of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent. The careful student of Theosophy will not fail to see that America alone, of all lands, meets all the requirements respecting the problem, "Where is the new race to be born?" H. P. Blavatsky in the *Secret Doctrine* calls it the Fifth continent, although for the time including Europe under that head. Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

WILLIAM BREHON

INDIA A STOREHOUSE FOR US

[The following article is reprinted from *The Path*, Vol. V, p. 343, for February 1891.—Eds.]

Hindustan has been called the land of mystery by many writers. For years it has been to the English a land for plunder by officials and younger sons seeking favours from fortune ; for us it has been a far distant country surrounded with a halo of romance, enveloped in a cloud of memories that

include the Royal Sages, the Adepts, the wonder-workers, and countless monuments of human skill or limitless power. Among buildings its beautiful Taj Mahal stands unrivalled since the days of its builder Shah-Jehan; of marvellous structures its rock-cut temples challenge admiration, while its innumerable miles of underground temples and passages invite exploration and pique curiosity.

The singular vicissitudes of its fortune under conquest by the Moguls and the English point to its future and the great part it has to play in the destiny of the wide-branching Anglo-Saxon race. It has always been a storehouse, a perfect mine for plunder wherein looters have always revelled. And this fact has ingrained in its people reserve and secretiveness that are not equalled anywhere. The Mogul invaders took all the treasures in money or valuable objects that they could, and remained in the country to enjoy them. The quantity of precious things they confiscated cannot be calculated. At one place they entered the town and were beseeched by the priests to take all but not to molest the statue of the God. But the commander raised his mighty sword and clave the image to the breast. From its interior fell out fortunes in gems and diamonds. So also the English. They overran the land, and of the great booty taken by common soldiers and officers back to Europe it has been declared by competent English writers no accurate estimate could be made, so great was the amount. In these two conquests occurred the events in the beginning which unerringly point to the destiny of India. For as at first she was a receptacle from which was taken an enormous treasure in material wealth and goods, so at the last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world. This will never be done by the Hindu of to-day, to whom we need not look, but will come about, just as in the conquest, by the appropriation of the philosophy from the storehouse and receptacle in India by the vigorous, eager mind of the West.

Max Müller in his Cambridge Lectures upon

India said, "But what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in the right spirit, is full of human interest, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant. * * * There are other things, and, in one sense, very important things, which we too may learn from India. * * * If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, *and has found the solution* of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective *which is most wanted* in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. * * * I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand, years ago. That India is full of problems the solutions of which concerns all of us, even us in this Europe of the nineteenth century."

This quotation from such an eminent scholar supports the view I have held from youth that India is our great storehouse and as such ought to be used with all the means at our command and at every opportunity. Just as Prof. Müller says, I am not thinking of the Indian people of to-day, but of the minds of her past who have left to us an enormous mass of records of their studies and solutions of the greatest problems that can engage the attention of the human mind. It has become somewhat the fashion for members of the Theosophical Society to suppose that the intention of the leaders of the Society was and is to make us follow the example of the swarming millions of Hindustan in ascetic or caste practices. To this some have mistakenly adhered and attempted the task, while others have railed against the man of straw of their own creation.

Others again, not taking the pains to under-

stand the matter, have permitted outsiders to exclaim against the absurdity of following the lead of the Hindus, who are, they say, much below us in all respects. These weak members have by silence allowed the assertions to pass as proven and our Society to remain misrepresented. But while I cannot wholly agree that even the Hindu of to-day cannot be an example for us in anything, I leave it out of the question, inasmuch as he as well as ourselves is engaged in studying the records of the past for the same purpose that we should have in the same pursuit, as pointed out by Max Müller:

The student of Occultism, on hearing only the facts about the conquests of India, would see therein the finger of fate pointing to the future as fully indicated by the present circumstances.

For the great material and temporal events happening at the conquest of a nation always show to him who can see what is to be its future, in some respects at least. But long years have passed since that conquest, and we now have history to aid the purblind eye of the nineteenth century mind that is hardly able to see anything save dollars and cents or the mere daily benefits growing out of their possession and use. As orientalist and archæologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Müller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a widespread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana,¹ which, although utterly wrong in conception of that doctrine, yet show the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years ago that constitutes this invasion and will bring about our conquest. And this silent leavening of the lump goes on while Mr. Gladstone is attempting with

much show to prove that the Christian Bible is the only bible, as his friends in various Jerusalem Societies spend time and money in the attempt to establish the notion that a single Semitic nation is the one that the West has received all her benefits from, and that it is necessary to prove the Semitic narrative true in order to stem the tide of materialism.

If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountain head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object—the investigation of Aryan literature, religion, and science.

We must prepare. There are men in India to-day who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularize true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. But if every member of the Society gave all he could to its funds, the treasury of the American Section could afford the employment in India of pandits who would delve into their old stores for us, and we then could print and distribute results to every member. Ought not the year, 1891 to mark a step in advance? Ought not the many members to now come to the aid of the few who hitherto have borne the greater part of the burden of the work and expense? Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human

¹. See *Current Literature*, Jan., 1890, p. 48, "Nirvana," by Carrie Stevens Walter.

race, a treasure that is lost by monopoly and expanded by dissemination.

PLANETS AND GODS

Shri R. Shamasastri is quite right in seeing (*The New Indian Antiquary*, September 1942) that beneath the Vedas as beneath the great epics, the *Ramayana* and the *Mahabharata*, is far more than is apparent from their dead-letter sense. He asks "Are the epic stories human after all?" and answers that Rama and the Pandavas

are all the planets, and their exploits are the phenomena connected with conjunction, occultation, and opposition of planets in the course of their movements along their orbits.

Likewise, he claims to prove

that the gods, Rishis and priests of the Vedas are the planets and their acts in the sacrificial hall are imitations of the phenomena connected with planetary motions, occultations and eclipses.

Shri Shamasastri goes as far as to claim "that there is no passage in the Vedas which is not connected with the seven planets one way or other." Furthermore, he implies that the astronomical meaning which he reads into certain Vedic hymns exhausts their allegorical significance. This is too sweeping. The astronomical key is certainly one of the keys to the ancient Indian scriptures, but it is equally certainly only one of seven keys to their interpretation. The numerical, the geometrical, the metrological, the psycho-physiological, the historical and the metaphysical

interpretations have also to be taken into account.

H. P. B. tells us that every line of the *Ramayana* has to be read esoterically; but it enshrines far more than sidereal history; it gives the history of human races; it "discloses in magnificent symbolism the tribulations of both man and soul." The *Mahabharata* may be considered from a number of view-points. Its crown-jewel, the *Bhagavad-Gita*, for example, applies to the individual no less than to cosmogenesis, to the moral nature as well as to the Hierarchies in nature, etc. Her *Secret Doctrine* is rich in interpretations of Vedas, Epics and Puranas with the key of universal symbolism. But the importance of the astronomical key is stressed by H. P. B. also who writes:

However distorted and misunderstood the Hindu Symbology, no Occultist can fail to do it justice once that he knows something of the Secret Sciences; nor will he turn away from their metaphysical and mystical interpretation of the Zodiac, even though the whole Pleiades of Royal Astronomical Societies rise in arms against their mathematical rendering of it.—*The Secret Doctrine*, I. 667

And the explanation of this is implicit in the following:—

The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical—is pre-cogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries.—II. 500

No people in the world have ever attained to such a grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanskrit metaphysicians and theologians. It is to India that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization. The evidence of her past glories lies in her literature. What people in all the world can boast of such a literature, which, were the Sanskrit less difficult, would be more studied than now?

—H. P. BLAVATSKY in 1877.

THE WAR CONTINUES

In November 1879, in her *Theosophist*, Vol. I, p. 40, H. P. Blavatsky wrote the following article. It describes two schools of thought among the scientists—one favouring, the other opposing Spiritualism. The struggle continues, though more than half a century has passed by.

The article quotes learned scientists conjecturing what would happen if the claims of the Spiritualists proved true. But even now in 1942 the main contention of the Spiritualists remains unproven; for though a very substantial case in favour of superphysical phenomena has been made out, that "spirits of the dead" are instrumental in producing them remains unproven—and ever will.

When this article was written the Society for Psychical Research was not yet formed. All its work since 1882 is an expression of negativism. If Spiritualists suffer from credulity and lack of scientific sense, the Psychical Researcher suffers from suspiciousness and lack of the knowledge necessary to test and to evaluate abnormal phenomena.

In the writings of H. P. Blavatsky, especially *Isis Unveiled*, sufficient knowledge is imparted for both Spiritualists and Psychical Researchers. It is necessary for them to learn so that they may teach. Here is the article:—

WAR IN OLYMPUS

Dark clouds are gathering over the hitherto cold and serene horizon of exact science, which forebode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is—Spiritualism. Fresh and illustrious victims are yearly decoyed away from the impregnable strongholds of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena. And we all know that when a true scientist examines them without prejudice well, he generally ends like Professor Hare, Mr. William Crookes, F. R. S., the great Alfred Russell Wallace, another F. R. S., and so many

other eminent men of science—he passes over to the enemy.

We are really curious to know what will be the new theory advanced in the present crisis by the sceptics, and how they will account for such an apostasy of several of their luminaries, as has just occurred. The venerable accusations of *non compos mentis*, and "dotage" will not bear another refurbishing: the eminent perverts are increasing numerically so fast, that if mental incapacity is charged upon all of them who experimentally satisfy themselves that tables can talk sense, and mediums float through the air, it might augur ill for science; there might soon be none but weakened brains in the learned societies. They may, possibly, for a time find some consolation in accounting for the lodgment of the extraordinary "delusion" in very scholarly heads, upon the theory of *atavism*—the mysterious law of latent transmission, so much favoured by the modern schools of Darwinian *evolutionism*—especially in Germany, as represented by that thoroughgoing apostle of "modern struggle for culture," Ernst Haeckel, professor at Jena. They may attribute the belief of their colleagues in the phenomena, to certain molecular movements of the cells in the ganglia of their once powerful brains, hereditarily transmitted to them by their ignorant mediæval ancestors. Or, again, they may split their ranks, and establishing an *imperium in imperio* "divide and conquer" still. All this is possible; but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going on between German and Russian professors—all eminent and illustrious *savants*. The Teutons and Slavs, in the case under observation, are not fighting according to their nationality but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the spiritualists, and the other the sceptics. And now war to the knife is declared. Leading one party, are Professors Zöllner, Ulrizzi, and Fichte, Butlerof and Wagner, of the Leipzig,

Halle and St. Petersburg Universities; the other follows Professors Wundt, Mendelejev, and a host of other German and Russian celebrities. Hardly has Zöllner—a most renowned astronomer and physicist—printed his confession of faith in Dr. Slade's mediumistic phenomena and set his learned colleagues aghast, when Professor Ulrizzi of the Halle University arouses the wrath of the Olympus of science by publishing a pamphlet entitled "The so-called Spiritualism a Scientific Question," intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author "spiritualism—the so-called scientific question." And now steps in another active combatant, Mr. Butlerof, Professor of Chemistry and Natural Sciences, of St. Petersburg, who narrates his experiments in London, with the medium Williams, and thus rouses up a most ferocious polemic. The humoristical illustrated paper *Kladderadatch* executes a war-dance, and shouts with joy, while the more serious conservative papers are indignant. Pressed behind their last entrenchments by the cool and uncontrovertible assertions of a most distinguished naturalist, the critics led forward by the St. Petersburg star, Mr. Bourenine, seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rout the enemy with the most remarkable paradoxes. The *pro* and *con* of the dispute are too interesting, and our posterity might complain were the incidents suffered to be left beyond the reach of English and American readers interested in Spiritualism by remaining confined to the German and Russian newspapers. So, Homer like, we will follow the combatants and condense this modern Iliad for the benefit of our friends.

After several years of diligent research, and investigation of the phenomena, Messrs. Wagner and Butlerof, both distinguished savants and professors in St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals in defence of the "mischievous epidemic"—as in his moments of "unconscious cerebration" and "prepossession" in favour of his own hobby,

Dr. Carpenter calls spiritualism. Both of the above eminent gentlemen are endowed with those precious qualities which are the more to be respected as they are so seldom met with among our men of science. These qualities, admitted by their critic himself, Mr. Bourenine, are: (1) a serious and profound conviction that what they defend is true; (2) an unwavering courage in stating at every hazard, before a prejudiced and inimical public that such is their conviction; (3) clearness and consecutiveness in their statements; (4) the serene calmness and impartiality with which they treat the opinions of their opponents; (5) a full and profound acquaintance with the subject under discussion. The combination of the qualities enumerated, adds their critic, "leads us to regard the recent article by Professor Butlerof, *Empiricism and Dogmatism in the Domain of Mediumship*, as one of those essays whose commanding significance cannot be denied, and which are sure to strongly impress the readers. Such articles are positively rare in our periodicals; rare because of the originality of the author's conclusions, and because of the clear, precise, and serious presentation of facts".....

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena witnessed by Professor Zöllner with Dr. Slade and defended by Prof. Butlerof, since they are no more marvellous than the latter gentleman's personal experience in this direction with Mr. Williams, a medium of London, in 1876. The seances took place in a London hotel, in the room occupied by the Honorable Alexandre Aksakof, Russian Imperial Councillor, in which, with the exception of this gentleman, there were but two other persons,—Prof. Butlerof and the medium. Confederacy was thus utterly impossible. And now, what took place under these conditions, which so impressed one of the first scientists of Russia? Simply this: Mr. Williams, the medium, was made to sit with his hands, feet, and even his person tightly bound with cords to his chair, which was placed in a dead-wall corner of the room, behind Mr. Butlerof's plaid, hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known, among spiritualists as the *trance condition*, "and

spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences, pronounced by the "invisibles," from every part of the room; things—toilet appurtenances and so forth, began flying in every direction through the air; and, finally, "John King"—a sort of king of the spooks, who has been famous for years—made his appearance bodily. But we must allow Prof. Butlerof to tell his phenomenal story himself. "We first saw moving"—he writes—"several bright lights in the air, and immediately after that appeared the full figure of 'John King.' His apparition is generally preceded by a greenish phosphoric light, which, gradually becoming brighter, illuminates, more and more, the whole bust of John King. Then it is that those present perceive that the light emanates from some kind of a luminous object held by the 'spirit.' The face of a man with a thick black beard becomes clearly distinguishable; the head is enveloped in a white turban. The figure appears outside the cabinet (that is to say, the screened corner where the medium sat), and finally approaches us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness, 'John's' voice is heard proceeding from the spot on which he had appeared mostly, though not always, when he had already disappeared. 'John' asked us 'what can I do for you?' and Mr. Aksakof requested him to rise up to the ceiling and from there speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling which became all illuminated with the luminous object held in the spirit's hand, when 'John' was quite under the ceiling he shouted down to us: 'Will that do?'

During another séance M. Butlerof asked 'John' to approach him quite near, which the "spirit" did, and so gave him the opportunity of seeing clearly "the sparkling, clear eyes of John." Another spirit, "Peter," though he never put in a visible appearance during the séances, yet conversed with Messrs. Butlerof and Aksakof, wrote for them on paper furnished by them, and

so forth.

Though the learned professor minutely enumerates all the precautions he had taken against possible fraud, the critic is not yet satisfied, and asks, pertinently enough: "Why did not the respectable *savant* catch 'John' in his arms, when the spirit was but at a foot's distance from him? Again, why did not both Messrs. Aksakof and Butlerof try to get hold of 'John's' legs, when he was mounting to the ceiling? Indeed they ought to have done all this, if they are really so anxious to learn the truth for their own sake, as for that of science, which they struggle to lead on toward the domains of the 'other world.' And, had they complied with such a simple and, at the same time, very little scientific test, there would be no more need for them, perhaps, to further explain the scientific importance of the spiritual manifestations."

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophical minds speculating upon the modern "delusion." That is what Fichte, the learned German *savant*, says of it. "Modern spiritualism chiefly proves the existence of that which, in common parlance, is very vaguely and inaptly termed '*apparition of spirits*.' If we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuation of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact cannot be otherwise but beneficent in this epoch, which, having fallen into a dreary denial of immortality, thinks, in the proud self-sufficiency of its vast intellect, that it has already happily left behind it every superstition of the kind." If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on,—“if the reality of the continuation of our lives after death were furnished us upon positive proof, in strict accordance with the logical elements of experimental natural sciences, then it would be, indeed, a result with which, owing to its nature and peculiar signification for humanity, no other result to be met with in all the history of civilization could be compared.

The old problem about man's destination upon earth would be thus solved, and consciousness in humanity would be elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, presentiment, and passionate hope, would become to him—positive knowledge; he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destination. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and mission upon earth; it would be, so to say, a 'new birth.' Whoever has lost all inner convictions as to his eternal destination, his faith in eternal life, whether the case be that of an isolated individuality, a whole nation, or the representative of a certain epoch, he or it may be regarded as having had uprooted, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable—an egotistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment, and civilization, can serve him but as a help and ornamentation toward that life of sensualism, or, at best, to guard him from all that can harm it."

Such is the enormous importance attributed by Professor Fichte and Professor Butlerof of Germany and Russia to the spiritual phenomena; and we may say the feeling is more than sincerely echoed in England by Mr. A. R. Wallace, F. R. S. (See his "Miracles and Modern Spiritualism.")

An influential American scientific journal uses an equally strong language when speaking of the value that a scientific demonstration of the survival of the human soul would have for the world. If spiritualism prove true, it says, "it will become the one grand event of the world's history; it will give an imperishable lustre of

glory to the Nineteenth Century. Its discoverer will have no rival in renown, and his name will be written high above any other. * * * If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification." (*Scientific American*, 1874, as quoted in Olcott's "People from the Other World," p. V. Pref.)

And now we will see what the stubborn Russian critic (who seems to be but the mouth-piece of European materialistic science), has to say, in response to the unanswerable arguments and logic of Messrs. Fichte and Butlerof. If scepticism has no stronger arguments to oppose to spiritualism but the following original paradox, then we will have to declare it worsted in the dispute. Instead of the beneficial results foretold by Fichte in the case of the final triumph of spiritualism, the critic forecasts quite a different state of things.

"As soon," he says, "as such scientific methods shall have demonstrated, beyond doubt or cavil, to the general satisfaction, that our world is crammed with souls of men who have preceded us, and whom we will all join in turn; as soon as it shall be proven that these 'souls of the deceased' can communicate with mortals, all the earthly physical science of the eminent scholars will vanish like a soap-bubble, and will have lost all its interest for us living men. Why should people care for their proportionately short life upon earth once that they have the positive assurance and conviction of another life to come after the bodily death; a death which does not in the least preclude conscious relations with the world of the living, or even their *post-mortem* participation in all its interests? Once, that with the help of science, based on mediumistic experiments and the discoveries of spiritualism, such relations shall have been firmly established, they will naturally become with every day more and more intimate; an extraordinary friendship will ensue between this and the 'other' worlds; that other world will begin divulging to this one the most occult mysteries of life and death, and the hitherto most inaccessible laws of the universe—those which now exact the greatest efforts of man's mental powers. Finally, nothing will remain for us in this temporary world to either do, or desire, but to pass away as

soon as possible into the world of eternity. *No inventions, no observations, no sciences, will be any more needed!!* Why should people exercise their brains, for instance, in perfecting the telegraphs, when nothing else will be required but to be on good terms with spirits in order to avail of their services for the instantaneous transmission of thoughts and objects, not only from Europe to America, but even to the moon, if so desired? The following are a few of the results which a communion *de facto* between this world and the 'other,' that certain men of science are hoping to establish by the help of spiritualism, will inevitably lead us to: to the complete extinction of all science, and even of the human race, which will be ever rushing onward to a better life. The learned and scholarly *phantasists* who are so anxious to promote the science of spiritualism, *i. e.*, of a close communication between the two worlds, ought to bear the above in mind."

To which the "scholarly phantasists" would be quite warranted in answering that one would have to bring his own mind to the exact measure of microscopic capacity required to elaborate such a theory as this, before he could take it into consideration at all. Is the above meant to be offered as an objection for *serious* consideration? Strange logic! We are asked to believe that, because men of science, who now believe in naught but matter, and thus try to fit every phenomenon—even of a mental, and spiritual character,—within the Procrustean bed of their own preconceived hobbies, would find themselves, by the mere strength of circumstances forced, in their turn, to fit these cherished hobbies to *truth*, however *unwelcome*, and to *facts* wherever found—that because of that, science will lose all its charm for humanity. Nay—life itself will become a burden! There are millions upon millions of people who, without believing in spiritualism at all, yet have faith in another and a better world. And were that blind faith to become *positive knowledge* indeed, it could but better humanity.

Before closing his scathing criticism upon the "credulous men of *science*," our reviewer sends one more bomb in their direction, which unfortunately like many other explosive shells misses the culprits and wounds the whole group of their learned

colleagues. We translate the missile *verbatim*, this time for the benefit of all the European and American academicians.

"The eminent professor," he adds, speaking of Butlerof, and his article, "among other things makes the most of the strange fact that spiritualism gains with every day more and more converts within the corporation of our great scientists. He enumerates a long list of English and German names among illustrious men of science, who have more or less confessed themselves in favour of the spiritual doctrines. Among these names we find such as are quite authoritative, those of the greatest luminaries of science. Such a fact is, to say the least, very striking, and in any case, lends a great weight to spiritualism. But we have only to ponder coolly over it, to come very easily to the conclusion *that it is just among such great men of science that spiritualism is most likely to spread and find ready converts*. With all their powerful intellects and gigantic knowledge, our great scholars are firstly, men of sedentary habits, and, secondly, they are, with scarcely an exception, *men with diseased and shattered nerves, inclined toward an abnormal development of an overstrained brain*. Such sedentary men are the *easiest to hoodwink*; a clever charlatan will make an *easier prey of, and bamboozle with far more facility a scholar than an unlearned but practical man*. Hallucination will far sooner get hold of persons inclined to nervous receptivity, especially if they once concentrate themselves upon some peculiar ideas, or a favourite hobby. This, I believe, will explain the fact that we see so many men of science enrolling themselves in the army of spiritualists."

We need not stop to enquire how Messrs. Tyndall, Huxley, Darwin, Herbert Spencer, Lewes, and other eminent scientific and philosophical sceptics, will like such a prospect of rickety ganglionic centres, collective softening of the brain, and the resulting "hallucinations." The argument is not only an impertinent *naiveté*, but a literary monstrosity.

We are far from agreeing entirely with the views of Professor Butlerof, or even Mr. Wallace, as to the agencies at work behind the modern phenomena; yet between the extremes of spiritual

negation and affirmation, there ought to be a middle ground ; only pure philosophy can establish truth upon firm principles ; and no philosophy can be complete unless it embraces both physics and metaphysics. Mr. Tyndall, who declares (" Science and Man ") that " Metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry," opens himself to the criticism of posterity. Meanwhile, he must not regard it as an impertinence if his spiritualistic opponents retort with the answer that " physics will always be welcomed, when it abandons its pretension to psychological discovery." The physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe in them. Whatever the issue of the present quarrel, we fear, though, that spiritualism has made its appearance a century too late. Our age is pre-eminently one of extremes. The earnest and philosophical, yet reverent doubters are few, and the name for those who rush to the opposite extreme is—Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the XVIIIth—the century of both Voltaire and Jonathan Edwards—all its extreme scepticism, and, at the same time, religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature outgrowth, standing between the two ; and, though it stands right on the high-way to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, when thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe :—

Sleep'st thou content, Voltaire ;
 And thy dread smile hovers it still above
 Thy fleshless bones.....?
 Thine age they call too young to understand thee ;
 This one should suit thee better—
 Thy men are born !
 And the huge edifice that, day and night, thy great
 hands undermined,
 Is fallen upon us.....

H. P. BLAVATSKY

RUSSIAN SUPERSTITIONS

[The following article is reprinted from *The Theosophist*, Vol. I, p. 308, for September 1880.—EDS.]

In the article entitled " War in Olympus," (*Theosophist* for November 1879) an allusion was made to a great row then waging in Russia, between the defenders and adversaries of the modern mediumistic phenomena. One of the most rabid assailants of the spiritists has long been M. Eugene Markof, a well-known contemporary Russian critic. No one was ever more biting sarcasm or combative against what he called the " modern superstition." The Russian press are now having a laugh at his expense. In an incautious moment, he suffered himself to be betrayed into an admission of some wonderful phenomena that had come under his personal knowledge some years ago. Treating, in the *Golos*, of the various superstitions of the Russian peasantry, he says that to them the " house-spook " (*domovoi*) or " house-keeper " (*hozyaene*)—as this familiar spirit is also called, " has as perfect an objective reality, as the living persons about him. In *it* the peasant puts his trust, and takes it into consideration in every domestic affair."...Then comes this confession :—" I well remember that in my early manhood there was a learned old man, Stepan Andreyevich, celebrated far and wide in all our neighbourhood, and even far beyond its boundaries. Before the magical achievements and occult powers of this son of the village deacon, before his weird knowledge and prophecies, our people literally prostrated themselves. He was not regarded as a practitioner of black art, but as a benevolent magician ; he was simply credited with the performance of the most astounding miracles. He would see and describe to others events transpiring many miles off ; he prophesied the day of his own death, and that of various well-known land-owners in our neighbourhood ; at a single word from him, a whole pack of wild dogs, that were tearing after a carriage, fell dead in their tracks ; at Orel, he evoked, at her prayer, the shade of a widow's deceased husband, and discovered where he had hidden some important family papers. As for all manner of illnesses, it was as though he drove them away with a wave

of his hand. It was positively said that one lady had paid him 17,000 rubles for curing a case of lunacy; and it was alleged with like positiveness that he had been taken more than once to Moscow and other towns, to cure wealthy invalids. Hysterical diseases yielded to a single touch or even glance of his. In our own house, he relieved an obsessed woman, by simply causing her to drink twelve bottles of some infusion of herbs. The obsessed creature would feel beforehand the approach of Stepan Andreyevich; she would be thrown into terrible convulsions and scream loud enough to be heard in the village—'he comes, he comes!...'

As if the above were not wonderful enough, M. Markof cites an instance which has quite recently come under his own observation, and in which he places a faith quite refreshing to behold in so uncompromising an opponent of every thing smacking of "superstition." This is what he tells us: "In my cattle-yard, there is a superb young bull, purchased by me from a very wealthy breeder. This bull had no progeny, strange to say, and I, believing it to be the keeper's fault, rated him soundly for it. The intelligent *moujik* would only doff his cap, and, without replying, shake his head with an air of total disagreement with my opinion."

"Eh! Master, master!" he once exclaimed, with an expression of deep conviction. "Did you not purchase the brute *from a wealthy peasant*? How then can you ever expect that he should breed?"

The fact is that a popular superstition in Russia assures that no rich breeder trading in fine cattle will ever sell a beast unless it has been made previously barren by the magic means of the "word" (a spell, or *mentram*). And M. Markof, the great opponent of spiritualism evidently shares in this superstition since he adds the following profound reflection.

"There are sufficiently strong reasons to believe that such exorcisms and spells are not merely limited to a 'word' but too evidently in many a case become 'a deed.'"

CHRISTIAN MISSIONARIES

Writes "Pyrrho" in *Religions* (July) on "Overseas Christian Missions"—and he seems to be lamenting (while it ought to be a matter for rejoicing for him, for his notes are headed "Without Prejudice") the fate of Christian Missions in the world after the war:—

In India, the concession of self-government to Hindus and Muslims, whatever form such Indian autonomy might assume, would inevitably lead to the decrease of British and Christian influence throughout the densely populated Sub-Continent. Neither Hinduism nor Islam can be expected to encourage the spread of Christianity. As the European Services are withdrawn so the European population will decline in numbers, and what may be called the *cadre* of institutional Christianity will tend to diminution and impoverishment.

This quarterly is the organ of the Society for the Study of Religions and it ought to be able not only to understand but also to appreciate the view-point of the "heathen" world of India. The latter looks upon Christian missionaries' activities not only as denationalizing but also as strengthening the evil of sectarianism and as weakening spiritual perceptions. Even their social and educational activities are rightly suspect, as India's great leader, Gandhiji, has clearly proven. More than anything else, missionaries—save in rare exceptional cases—have stood between the pure teachings of Jesus Christ and the educated Indian by their preachings as by their examples.

The note also refers to "the blows dealt at European prestige and power" by Japan; but are the "prestige and power" to which he refers of Christ-like nature? What is spiritual and beneficent in that prestige and that power? "Pyrrho" will serve the cause of real Christianity by advising the missionary to cleanse his own consciousness of impurities, among them narrow sectarianism, and then to preach the Gospel of Jesus to Christendom itself. Buddhism, Hinduism, Islam, and Zoroastrianism have little to learn from the Churches; and the teachings of Jesus will stand a better chance of appreciation by followers of these religions when the last missionary has left the shores of India.

IN THE LIGHT OF THEOSOPHY

"Well, there are hardships a-plenty everywhere—illness, deaths, changed circumstances, psychic disturbances, but above all and beyond all these is the Holding Power that gives us the strength we need. We know the why of them all and simply wait on the destiny of human souls. And meantime, we know a few here as well as Otherwhere, who subordinate themselves to the Great Cause of Humanity."

The Power to Hold is natural and inherent in the right Theosophical attitude. It implies holding on to Wisdom Principles which are eternally true, without being affected by the ever-changing events of life, personal or racial. Each student has to learn, by degrees, that what is going to bits and pieces, what is vanishing in his own environment is doing so by a process natural to material things; through perpetual change—*Nitya Pralaya*—we are learning to discern in embodied existence the abiding Self of Spirit which changes not. Things follow their own nature and Karma, and decompose themselves. Bodies of men, of races, of civilizations, all perish but the Self ever abides, for It has the Power to Hold on. This Power may be described as made up of the Ideas—archetypal Ideas—which belong to the True and which, therefore, endure. They are of the substance of the Eternal and they enshrine the forces of Peace and of Progress. It is through them that the Self can be glimpsed, known and realized by the self.

The war of 1914-18 did not provoke either such intense or such deep-searching questions as are being asked today, writes Prof. Melville J. Herskovits of the Northwestern University (U. S. A.) in the June *Scientific Monthly* under the caption "On the Values in Culture." Why? He accounts for the urgency of the present quest for ultimate goals on the ground that the underlying values on which the democratic systems rest find themselves challenged today by a vaunted superiority of power in the hands of the upholders of a widely different ideology.

Most interesting, however, is his analogy between the situation of the democracies *vis-à-vis* the totalitarian ideology and that of the victims of imperial aggression overborne by the greater physical might wielded by those of an aggressive, differing ideology. He describes an all-too-common technique of imperial expansion in the last century:

Control over a reluctant people was preceded by an infiltration of European nationals—missionaries and traders, in the main—who, having settled in the far parts of the earth, became, perhaps unwittingly, the instruments of expansion. Sooner or later, certain prerogatives claimed by these persons came to be resented by the natives; protest eventuated in mistreatment or death of the Europeans; a punitive expeditionary force was dispatched; and the members of what had been an independent, local group found themselves members of a world empire.

It is, as Dr. Herskovits remarks, "obvious that these are precisely the methods that have been employed in recent years by the totalitarian governments." The Theosophical student will further see in it what Dr. Herskovits apparently does not, a most interesting illustration of the operation of the inexorable Karmic law. Dr. Herskovits is not the first to see the analogy, but his perception of its lessons is less clear-eyed than Shri Manu Subedar's who wrote illuminatingly on the Nemesis of Europe. (*The Aryan Path*, December 1941) This cataclysm, Shri Subedar insisted, had arisen automatically

from the use of the same codes and the same habits which were formed, recklessly bereft of common humanity—in the conduct of Europe with the populations of five continents.

Unless the present sufferings are recognised and faced as reactions their most valuable lesson will have been missed. The application which Dr. Herskovits makes of his finding that, in spite of smaller material advantages, the values of a traditional culture are important for those who live under it, seems to be restricted to the desirability of the democracies' upholding their own values in the present crisis.

It is no good, in a universe of law, fighting with one hand for one's own traditional values while

enforcing with the other, upon other peoples, the continued "imposition of a foreign body of custom, backed by power," which Professor Herskovits recognises as "so distressing an experience."

Anger speciously disguised as "righteous indignation" and the demand for "just" retribution is insinuating its baleful influence alarmingly into the counsels of the anticipants of victory. The growing interest in the question of retribution is reflected in two articles in *The Hibbert Journal* for July 1942. The one in which Dr. Ronald Gregor Smith upholds the thesis that "Retribution and Mercy are One in God" is largely confined to theological subtleties, but Stephen Hobhouse's, on "Retribution," goes to the root of the matter and examines its validity as a motive and in application.

Jesus' specific repudiation of the "eye-for-an-eye" code has not prevented the Primate of the English Church from upholding and defending a "just" retribution. Dr. William Temple's attempted justification of such retribution, made in a transatlantic broadcast nearly a year ago on the "Basis of a Just Peace," as summarised by Mr. Hobhouse, involves the claim that

the infliction of suffering and loss in some degree proportionate to the wrong done... is justified as the true expression of love and loyalty not only to God and to goodness and to the victims of aggression, but equally also to the wrongdoers.

Mr. Hobhouse counters this view. His formulation of the position in reference to the impersonal aspect of Deity comes very close to the Theosophical concept of God as Law. His suggestion, however, that forgiveness may "modify and ultimately reverse the process of this *karma*" is admissible only in the sense of the possible regenerating effect upon the one forgiven. He writes that "retribution"

is an *impersonal*, cosmic activity of God considered as Law and the Principle of cause and effect, both material and moral, as First Cause of the particular law by which sin produces suffering and loss as well as more sin, when left to itself... Indeed, the two, the crime and its

punishment, inevitable in one form or other, cannot be dissociated.

It is unnecessary to invoke, as Mr. Hobhouse does, the personal aspects of Deity "as the Father and Lover of our souls" to justify his eminently correct position that if Christians

become the agents of His impersonal Law of consequence, they are then acting as... "ministers of wrath"; and by so endeavouring to operate the impersonal law which it is not for them to administer and to inflict upon the evildoer additional punishments of their own devising, they become themselves involved in the sin and all its fatal complex of consequence.

He warns that "the evil spirit of hate, contempt, and revenge," often disguised under the name of retribution, "will assuredly, if unchecked, wreck the future of humanity." "Preoccupation with self and its imagined separateness" is for Mr. Hobhouse as for Theosophy "the essence of all sin." Mr. Hobhouse insists on human solidarity, and on the share of each in the guilt of the evil man or the perverted nation. "As Gandhi has said: 'I cannot detach myself from the wickedest soul.'"

Incidentally, Mr. Hobhouse's argument against capital punishment and other punitive measures against criminals bears added evidence to how Theosophical ideas are influencing the mind of the race:—

It is, we believe, impossible to remove evil or abolish the influence of evil persons upon other persons and things by any attempted isolation or deterrent repression of those persons (however necessary such may appear as the temporary expedient of our weakness). This is because evil resides primarily in desires and thoughts, which are capable of making contacts and penetrations through all material barriers and into every corner of the universe. Hence all attempts to prevent evil men from doing harm by condemning them to solitary confinement, to death (in war or by execution), to a hypothetical everlasting hell, or to any other form of supposed punitive isolation, are based on an illusion and are in the long run worse than useless... The only way to abolish evil is by the "conversion" of the personality expressing it.

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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

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

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