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Great man is he who is strongest in the exercise of patience. Look around you, my friend: see the "three poisons" raging within the heart of man—anger, greed, delusion, and the five obscurities—envy, passion, vacillation, sloth, and unbelief—ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try to disentangle yourself from the net of life and death in which they are all caught, to cherish less lust and desire?

—MASTER K. H.

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- (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 September, 1939

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1939.

VOL. IX. No. 11.

FOR EARNEST WORKING MEMBERS.

He who would be a true Theosophist must bring himself to live as one.—H.P.B.

There could be no greater work than that in which we are engaged.—ROBERT CROSBIE.

In numerous places in her writings H. P. B. gave warnings that the Society which was founded as a vehicle of the Movement she inaugurated would split if its members did not fulfil certain conditions and did not live up to the principles of the philosophy she taught.

Soon after her passing in 1891 difficulties arose, her injunctions were not heeded, the Society split and kept on splitting. The soul of that body, that is the Theosophical Movement represented by the Message-Teachings of the Masters, passed on to express its power and work its beneficence in other ways. There is a good parallel in history : the work of Jesus failed through the folly of the organizers of the Church who took His name but rejected His Teachings ; then His Message reincarnated in the Neo-Platonic Movement inaugurated by Ammonius Saccas. Similarly (only very much more rapidly than in that era) the U. L. T. founded by Robert Crosbie provided a vehicle for the Message-Teachings of H. P. B.

On what rock did the Parent Society split ? It failed directly because prominent leaders led the membership astray by misunderstanding and misinterpreting the position of W. Q. Judge and his efforts to strictly adhere to the Original Programme and to remain true to the Original Impulse. But what made those leaders lose thus their balance ? The answer is to be found partly in the fourth and the fifth messages of H.P.B. to the American Convention held in Boston in April 1891—only a month prior to her passing. In those messages H. P. B. warned student-servers of the Cause, and also recorded her estimate of W. Q. Judge. The two went together : in the fourth message she advised the general membership to be watchful of moral weaknesses, lapses and consequent disunity ; in the fifth

she, once again, put on record her esteem of and confidence in W. Q. Judge. Those warnings were disregarded, even in face of what W. Q. Judge said as precept and did as example ; all that is a matter of Theosophical history, with which we are not concerned here. But we are directly and intimately concerned with H. P. B's instruction as to how her Masters' programme and plan can be followed. Robert Crosbie in establishing the U. L. T. had in mind and heart the Original Impulse and the Original Programme ; he tried to carry out H. P. B's injunction to W. Q. Judge—

Remain staunch to the Master's programme.

Not only did H. P. B. warn student-servers against pitfalls but further she indicated what her followers and successors should do in guiding the Movement aright. In the closing section of *The Key to Theosophy* H. P. B. names certain qualities without which she prophesied the Parent "Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die." Those qualities and qualifications Mr. Crosbie possessed in an eminent degree and he used them in establishing the U. L. T. What are those qualities and qualifications ? They are :—

- (1) Degree of selflessness
of earnestness
of devotion
- (2) Technical knowledge of the esoteric doctrine which is most important.
- (3) Unbiased and clear judgment in the guidance of the Movement by those on whom falls the duty to carry on the work.

Robert Crosbie resuscitated the dying Movement : students of Theosophical history can know

this for themselves by glancing at the position of Theosophy in 1909; the tendencies which had already developed throwing out the writings not only of W. Q. Judge but of H. P. B. into the limbo of forgetfulness were giving birth to other bizarre and untheosophical notions which have caused the name of Theosophy to be ridiculed and degraded.

To those he was helping and training Mr. Crosbie wrote :—

The letters written to you are the results of observation, experience, study and application of the philosophy of Theosophy, and as such must be of use to others in like case with your own. So must also be the results of your own efforts, and those of all other sincere students.

It was in 1909 that Mr. Crosbie, experienced in the wayward activities of Theosophical organizations and perceiving the causes which broke them, started *de novo* his career as a Theosophical Servant, punctilious to attend to the central idea of Masters' programme—to study and promulgate the Message brought by H. P. B. He looked upon that Message as a chart, in which directions for personal discipline and for changing the mind of the race are to be found. He wrote :—

There is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy.

Theosophy is a Message, which should be made accessible to all without intermediaries or would-be interpreters; which should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth.

In many places and in different ways Mr. Crosbie emphasised this idea, as the central plank of the U. L. T. He anticipated adverse criticism and was prepared for it; but he had determined to go forward, confident that strict and loyal adherence to the teachings of H. P. B. and W. Q. Judge cannot but benefit the individual aspirant as well as the mind of the race.

Associates of the U. L. T. do not look down upon other bodies using the name Theosophical; they have learnt and are learning what Mr. Crosbie taught about the "various stripes" of Theosophy. He wrote :—

The tendency to say more than is useful to the newcomers is a common one in the beginning, but is gradually overcome when it is seen to minimize inquiry. We should push nothing, while responding to everything. We would not use force if we could, because each mind has to be

free to choose; otherwise there would be no true progress. And I think this is a good attitude to be taken in the matter of questions concerning theosophical claims and exponents. These various stripes must have their place in the great economy of consciousness—they must have, or people would not be attracted by them, would not seize and hold on to them. When the particular "stripe" does not bring the devotee the expected result in knowledge, then a further search is indicated to the mind so caught. Every person really waked up by such claims or exponents will touch us sooner or later, if we hold to the straight line. On this, Mr. Judge once wrote: "By our not looking at their errors too closely, the Master will be able to clear it all off and make it work well."

The U. L. T. therefore has no quarrel with any one, and recognizes that there are sincere persons in every society. If we write on this particular point to-day it is because the turn of the seasons brings many of us back to the starting of a new cycle of yearly work for the Cause, and all U. L. T. Associates like to remind themselves of the central plank of their platform.

"U. L. T." is a name given to certain principles and ideas; those who associate themselves with those principles and ideas are attracted to and bound by them only.

Attracted to and bound by the central principle-idea that we must make Theosophy a living power in our lives and that we must labour devotedly to disseminate the teachings of Theosophy we do require to remind ourselves of the dangers and pitfalls which surround us, and of the ways shown by H. P. B., Mr. Judge and Mr. Crosbie to avoid them.

Last month we wrote about Associates asking certain questions to themselves; they were about becoming "the earnest *working* members"; the above is specially written for those who are, as for those who are determined to become such "earnest *working* members". Both these classes of Associates will find in the above tabled words of H. P. B. the necessary guidance: those who consider themselves earnest working members will do well to check their belief about themselves in the light of that triad of needs; those who aspire to become earnest working members will find in that triad a plan to work upon. Wrote W. Q. Judge:

We are not working for some definite organisation of the new years to come, but for a change in the Manas and Buddhi of the Race.

TRUTHFUL AND FAITHFUL

If you value the word of *honour* of one who never—*never* during his whole life polluted his lips with an untruth, then do not forget the words I once wrote to you of *those who engage themselves in the occult sciences*; he who does it must either reach the goal or *perish*. Once fairly started on the way to the great Knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, headlong into an abyss. Fear not, if you are sincere, and that you are *now*. Are you as sure of yourself, as to *future*?

—MAHATMA K. H.

The fourth of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H. P. B. as "Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies".

The lower kingdoms of Nature express their inherent *dharma* because Natural Impulse governs their evolution. Man as a selfconscious entity learning to do the same by free will and knowledge goes astray from observing the law of his Inner Being. This starts him on the untruthful way. Truths are expressions of facts in Nature. When we embody those laws we are Truthful. The purpose of Nature is to make man *consciously* fulfil his true *dharma* as a Spiritual Soul.

To be truthful we need not only to know the truth but to apply it. Therefore a basis of knowledge is required. Human laws of conduct conform to changing standards of society. The Divine Truths taught by all Spiritual Teachers of old and reiterated in modern Theosophy spring from the knowledge of the Impersonal and Immutable Laws of Nature. Hence, truthfulness as the mother of all virtues has been inculcated always.

These Divine Truths—the teachings of Theosophy—are not the fancy of one or several isolated individuals but the uninterrupted record covering thousands of generations of Seers who have checked, tested and verified in every department of Nature the knowledge handed down.

The Wisdom-Religion does not confine Truthfulness to speech only, but extends it to all four departments of human activity—thoughts, feelings, words and deeds.

But we cannot express truth in these four spheres of consciousness till we learn to perceive truth in an archetypal way, that is, as universal and impersonal expressions in living Nature. For Truth is that which accords with Reality—a lie is something that goes against it.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self.

We are false when we act as the lower self. To build our desires upon and to ideate in harmony with the Inner Reality is to practise Truthfulness.

How can we contact the Real Man? By living up to those aspects of truth which we have already perceived. Man's responsibility depends on his clear perception. Obedience to the voice of conscience enlightens it and gradually the darkness of illusion, delusion and falsifications disappears.

Turning to Truthfulness in speech one kind of conflict arises when inner reflection does not precede the uttered word. Those who claim to speak the truth are not always discreet. How many take to lying to avoid indiscretion? Even students ask whether it is not permissible to lie when the intention is good. The best of motives cannot change the Law and turn wrong into right. Apart from that, though our motives may be appreciated, people will soon begin to distrust our words. This will defeat our purpose.

Moreover truths are not to be spoken inconsiderately. The student has to observe the principle of necessity. Even the teachings of Theosophy, which is Truth itself, should not be expounded to those who do not want them. "Cast not your pearls before swine" warned Jesus. The *Gita* tells us not to reveal the truth "to one who doth not practise mortification, who is without devotion, who careth not to hear it, nor unto him who despiseth me." To say the right thing at the right place to the proper person in the proper way is difficult but that is the way of practising this qualification. The correct attitude, the right manner, the proper tone are all ingredients of the spoken truth.

But what is the connection between truthfulness and faith in the Law of Karma? Why are these two put together as one qualification? No human being can be really truthful in thought or word when he is ignorant of the fundamental law of his own being. When not consciously a liar or a falsifier, he unconsciously strays away from the Path of Truth. Can a man be true to himself when he holds false, degrading beliefs in his heart? Can a man's philosophy be false and his conduct true? We cannot but be false to others if we are not true to our own Self. Most people live in a state of falsehood because they are ignorant of the funda-

mental Law of Nature—Karma. People pray, people propitiate, because they are unaware of the stupendous and sublime truth of Karma—just, merciful, ever-progressive. Nature's justice is unerring, her mercy ever opportune, her progression always balanced. Nature is true in her adjustment through this triple agency.

When we understand Karma we understand that no power in Nature can interfere with its decrees and that therefore prayers and ceremonies, external petition or propitiatory bribes to God or Gods are useless—and worse than useless because they kill Self-Reliance. "Pray not!" advised the Buddha.

Seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and
cakes;

Within yourselves deliverance must be sought;
Each man his prison makes.

Propitiatory prayers and their accompanying ceremonies are dangerous. Esoteric science teaches that every sound in the visible world awakens its corresponding power in the invisible and the nature of the forces thus aroused by persons ignorant of the laws of super-nature are bound to be mostly undesirable. Even a pure man burns his finger by putting it in fire, even he gets drowned if ignorant of the art of swimming.

But, though exoteric petitions are condemned, true prayer is recognised by Theosophy. Esoteric prayer is an inner process referred to by Jesus when he said "When thou prayest enter into thine inner closet, and having shut the door pray to thy Father which is in secret." True prayer is an ardent yearning of the Soul for the Divine. It is never an attempt to evade the Law—rather true prayer merges the desire of the personality into the Will of the Higher Self, which is Law.

This evil pursues the Theosophical student who may not pray for forgiveness of sins but who seeks Masters' favours. This is not unswerving faith in Karma but forgetting that each gets only such help as he deserves. The Masters are the *servants*, not the arbiters of the Good Law. They teach that we ourselves learn to eschew generating further causes. The ripple of effects as the great tidal wave must run its course. No outside agency can interfere with Karma, but the individual himself can affect the past, not by wiping out the effects, but by counteracting past causes. Says the Aphorism:

Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted. (U. L. T. Pamphlet No. 21)

So Karma is not fatalism and does not demand an attitude of passive resignation.

To have enlightened Faith we first need to understand at least some of the aspects of Karma as given in the Theosophical literature. But study is not enough. Unless those principles are remembered and applied to daily life, knowledge will not become Faith. An unswerving faith in Karma is rare. Possessing that faith we would not indulge in tendencies recognised as undesirable, because we know that every cause produces its effect. If no effort is ever wasted, why should we be dejected when our best endeavours meet with apparent failure? If we believe in the Justice of Karma we should be free from every trace of ill-feeling, bitterness or resentment towards those who are the channels of our Karmic precipitations. If Karma is merciful why feel sorry or disturbed at anything that may come to pass? These are all opportunities for the Soul to learn and to unfold. There is never any cause for fear, anxiety or worry.

Faith in Karma brings (1) Dispassion and (2) Cheerfulness. The *Gita* calls the Spirit in the body the Enjoyer. Things may be pleasant or unpleasant to the lower self. But each Karma is pleasing to Ishwara, the Inner Lord, if we remember our position as disciples and learn from every experience.

Truthfulness and unswerving faith in the Law are developed *pari passu*. By co-operating intelligently with the Divine Law of our own Being we gain a truer realisation of the Self which alone can awaken Faith.

SHADOWS AND WARNINGS

There are valleys in which the greatest shades are due to old lives in other bodies.—W. Q. JUDGE.

Study of the present as an embodiment of the past is instructive. No less so is the present seen as the model of the future. In fact, men have great need to be guided in this present life by the teaching that they will reincarnate in future, bringing along present unsolved problems, tendencies and attainments, both vicious and virtuous.

Penetrating even a little below the surface of some big complicated situation is one way of learning to make this law of re-embodiment practical, right here and now. To understand in a specific example what another has done or might have done is to gain light on one's own problems; and always the real solutions are in correct application of inner knowledge. If a man can see that the darkness of

a present occurrence (besides its immediate or past values) may be also a warning to prevent a like happening in future, he may enlighten his present incarnation and render some coming existence less difficult.

In the life of Abraham Lincoln there was an experience full of teaching to a Theosophical student. Lincoln was at the height of his arduous unselfish career as President of the United States. He was fighting for human emancipation in two ways—the freeing of the negro slaves and the preserving of a federation of states pledged to high altruistic ideals, then threatened by the powerful though largely unrecognized motives of selfish states-rights and private commercial greed. The agony of the Civil War was about to close, and Lincoln's broad penetrating organizing mind had planned the governmental steps necessary for the reconstruction of the South, the wise guidance of the North, and the pacification of the cruel hostilities in both sections. Only Lincoln's own mind could properly execute those governmental steps. His humour and legal skill, his patience and wide compassion, were essential. No one else possessed the particular combination and degree of the needed qualities. The war might preserve the union of states, but little might be done to indemnify the South, and still less might the aggressive commercialism of the North be prevented from running into its fullest extravagances. The higher ethical fate of his country rested with Lincoln—as much so as with any Adept-king who ever won in a crisis. He was thus in a situation to provoke the rankest personal jealousies and hatred. And such were directed against him.

Many things in this man's record and character lead Theosophists to place him among those who in previous lives have attained degrees of conscious adeptship and who in their known lives have received direct aid from active and more exalted Adepts. He and his country were to an extent under Their eyes and care.

But Lincoln in this life was uninformed as to the nature of any such aid and influence. Though not strictly Christian, his religious and philosophical thought was cast largely in that general mould. Hence he knew little of how to interpret correctly some of his deepest experiences. This lack of exact occult knowledge and the corresponding lack of full confidence in the monitions of his inner self became the cause of his tragic end.

A short time before he was killed a dream came to him which he related to his wife and a friend, and which with even a little definite occult information he would have known better than to disregard.* In his dream he thought he was walking

through the White House till he came to the East Room. There he heard sounds of sobbing and saw a catafalque on which was a corpse in funeral garments. The face was covered. Soldiers and many people were in the room. Lincoln's account runs:

"Who is dead in the White House?' I demanded of one of the soldiers.

'The President', he answered. 'He was killed by an assassin!'

Then came a loud burst of grief from the crowd which woke me. I slept no more that night, and though it was only a dream, I have been strangely annoyed by it ever since."

His being "strangely annoyed by" what "was only a dream" shows the degree of emphasis in the actual warning, and also the degree of his ignorance. For the sake of his country and the cause of world freedom he owed unquestioning obedience to that warning. Could he have accepted the dream as of vital importance—seen it in its true meaning—he would have given it such obedience. He would have avoided all unnecessary exposure to a would-be assassin. With such a vision of prevention in his duty, would he have gone to a theatre, which is of all places one of the easiest to receive a distant pistol shot? Those theatre plans were probably made and tickets bought before the dream came. No doubt full information about the tickets was possessed by Lincoln's enemies. The dream was a strong urgent effort made through his higher nature to save him. And it failed because of his pitiable failure, in all the lower planes of his being, to coöperate with the Adept work done on the higher planes. He just didn't know!

Such ignorances are the karmic results of former ignorances. One's hope is that that fine Soul, through the after-life maturing of his immediate past, will learn enough to overpower in future his karmic ignorance and use the deeper knowledge actually possessed. He may expand into his own proper nature so that he will be better able to coöperate with the Occult in himself and outside. It is possible that in another future body he may go into a "valley darkened by the shadows of this old present life"; he may stand again ready to win in some important crisis and receive again an occult warning of great danger. But the inner development gained between now and then—perhaps even a re-perception or soul-memory of these same

Old unhappy far-off things
And battles' long ago—

will at that time enforce full obedience to the warning.

And what of our own present crises, our failures to coöperate, and to obey?

* Cf. *Theosophy*, Nov. 1938, p. 42.

THE DANGER OF TO-DAY.

The Rationalist Press Association of London holds an annual dinner and reunion at which there is always the feast of reason even though the flow of soul is somewhat restricted. Among the various cultural movements which indirectly serve the Cause of Theosophy the Rationalist Movement occupies a prominent place. Though at times and in numerous ways its rationality is not rational, its sane outlook and vigorous onslaught on sectarianism of all religious creeds, its uniform insistence on possessing a basis of knowledge for all belief, and above all its attempt to serve the cause of human brotherhood make it a friend of our Cause, even though to it Theosophy is but an *ism*. H. P. B. once wrote that

We prefer immeasurably more in our Society Agnostics, and even rank Atheists, to bigots of whatever religion. An Agnostic's mind is ever opened to truth; whereas the latter blinds the bigot like the Sun does an owl. The best—i.e., the most truth-loving, philanthropic, and honest—of our Fellows were and are, Agnostics and Atheists (disbelievers in a personal God).

In the July number of *The Literary Guide and Rationalist Review* appears a report of this year's function at which as usual Lord Snell presided and among the good things he said was the warning note struck in the closing passage of his speech :—

If we look for a moment at the future, one asks : What is to be the line of our development, if any ? The danger to-day is that people do not reason. If ever there was an occasion when mere emotion and racial hatred should be avoided, it is the time in which we are living. Therefore a great responsibility rests upon us for the future. We should intensify our propaganda ; we should re-affirm our belief in the principles of Reason ; we should save more souls for Rationalism ; and we should, perhaps, feel our way towards a widened interpretation of the cause for which we stand. It is not my business to recommend ways and means, for I myself am in a state of advanced decrepitude—(cries of "No")—and incoherent senility ; but to the younger people I speak.

I think that we must look towards our work in the future from a wider standpoint. There is superstition to be combated everywhere—in the school room, in the Law Courts, in the Doctor's surgery, and elsewhere, and it must be a part of our outlook to apply our principles to whatever problem they will help to solve. Unless we think of the R. P. A. in that sense it may become, as the result of its own success, the sepulchre of an old idea, rather than the constantly renewed cradle of progressive life but in this hour we may rightly have satisfaction in our work which I commend to your further interest and favour.

This danger of to-day manifests itself much more in political than in religious spheres ; even in scientific circles there is a tendency towards dogmatism ; and fanaticism disfigures the social order in numerous directions. Lord Snell mentioned superstition everywhere which must be combated

and Lord Ponsonby who followed him uttered a Theosophical doctrine when he said that

not the attack of the other side, but the construction of your own side was the method of gaining ground.

He, however, added that "there are some mischievous forms of superstition which ought to be shown up" and he instanced the spiritistic and psychic craze.

Lord Ponsonby was sure that "anything in the nature of persecution, anything in the nature of dogmatism, even on our own lines is ineffective and useless." No one knows better than the Theosophist the dangers of Spiritism or Spiritualism, of mediumship, of automatic writing, of going into silence and kindred psychical exercises and practices. No one has done more than H. P. Blavatsky to expose this superstition by a careful examination of all abnormal phenomena and a rational explanation of each of them. In her books and articles, especially in *Isis Unveiled* this exposition can be studied. Our rationalist friends, like Lord Ponsonby, will do well to study it with calm impartiality, and so arm themselves to wrestle with the devil of the psychic world in proper fashion. In tendering this advice we are not over-looking that many, who call themselves theosophists have fallen prey to the temptations of that devil, and that catastrophe has overtaken them because they neglected to study the subject theoretically ere rushing into the sphere of practices where angels themselves fear to tread.

The danger of to-day has been the danger of the human soul in every age, though it is true that to-day vast masses of educated—scientifically educated—men and women have fallen prey to the sin of blind-belief. The regimentation of Germans, for example, has a moral for our rationalist friends. In that country the spread of scientific knowledge has been very wide, but that has not enabled the people to resist enslavement, to denounce the moral wrongs perpetrated by a coterie of Nazi leaders, or to walk the path of righteous liberty. Scientific education and organized efficiency the Germans have had and have but these have not brought them mental emancipation. Similarly, universal franchise and free compulsory education have not brought peace and happiness to Britain. In spite of the cries of the revolution—Liberty, Equality, Fraternity—which transformed France into a great Republic, she is not able to hold all her children within a happy embrace.

Humanity needs something more than scientific education ; it needs a philosophy which would enable men and women to find a real religion, a

Way of Life, on which enlightenment is attained followed by the inner contentment which makes for outer order. Such a philosophy is the ancient Esoteric Philosophy recorded for our era by H. P. B. and suitably explained for the modern mind by W. Q. Judge.

ARE SCIENTISTS HUMAN?

The Secret Doctrine, "changeless and eternal", was described by H. P. B. as "the synthesis of religion, philosophy, and science". She has been much criticized because of her penetrating judgment on the subject of the fallibility of science in general and of some scientists in particular. Much has happened since *The Secret Doctrine* and *Isis Unveiled* were published to confirm H. P. B.'s view that the science of her day consisted mainly of hypotheses of uncertain validity and doubtful value. Fortunately for the enlightenment of the race there have always been those in the scientific world who have had the courage to challenge accepted modes of thought and hasty generalisations. Amongst such was Dr. E. L. Youmans, who is quoted in *Isis Unveiled* (I, 405) :

We are not to regard past theories as mere exploded errors, nor present theories as final. The living and growing body of truth has only mantled its old integuments in the progress to a higher and more vigorous state.

In this connection we should not pass over without reference a review which appeared in *Science Progress* (vol. xxxiv), July, 1939. The book under consideration bears the title *Scientists are Human*, written by David Lindsay Watson (London : C. A. Watts & Co.,) and the reviewer describes it as a piquant, controversial, and sometimes biting commentary on those men of genius, pot-boilers, successful plagiarists, and exhibitionists, that are to be found in the world of science.

This is strong language, and it is interesting to find it printed in such an authoritative quarterly as *Science Progress*.

In a special reference to the referees of learned societies who make a practice of delaying the publication of papers that do not conform to prevailing ideas, mention is made that Waterston's paper establishing the identity of temperature and average molecular velocity in a gas, was stated by the Royal Society's referee to be "nothing but nonsense, unfit even for reading before the Society". Fourier's great paper on the propagation of heat was rejected by a committee of the French Academy, and this committee consisted of Laplace, Lagrange, and Legendre !

The treatment meted out to Fourier's paper by the French Academy is not an isolated instance of its kind in the scientific world. It calls to mind the almost similar fate that attended the publication of a paper on "Electric Response in Organic Substances" submitted to the Royal Society in June 1901 by the late Sir Jagadish Chandra Bose, the celebrated Indian scientist. The paper was rejected solely on the ground that Sir J. C. Bose, instead of confining himself to the realm of physics as he had done in the past, had ventured to enter that of physiology. The opposition came from Sir John Burdon Sanderson, the leading Electro-physiologist of the time, and was prompted, to say the least of it, by purely personal motives. Patrick Geddes graphically describes the whole incident in his *The Life and Work of Sir Jagadish C. Bose*, (p. 98 et seq.) Let Patrick Geddes speak :—

The paper seemed as well received as usual, but the blow was now to come ; and this from no less than Sir John Burdon Sanderson, who was then, and for many years had been, 'the grand old man' of physiological science in England. . . . He began with a compliment on Bose's previous physical work ; but then said it was a great pity that he should leave his own sphere of study, in which he had attained such acknowledged distinction, for other fields which properly belonged to the physiologists. . . . Bose was then called on to reply. . . . He could on no account alter a word of the paper. . . . unless he were shown on scientific grounds, wherein the experiments he had just shown were faulty or defective. Sanderson from this time felt deeply offended. . . . that a young and direct mind challenged such a courteously-worded compromise. . . . and the paper was relegated to the Archives.

The following quotations from the book under review—*Scientists are Human*—will fortify the efforts of students of Theosophy in elucidating H. P. B.'s own criticisms of certain scientists and establishing the necessity for a "synthesis of religion, philosophy, and science" :

The mystical is merely that which requires a leap of the imagination, which cannot be conveyed unambiguously in the language already acceptable in a given field. It follows that all important new work can rightly be accused of being mystical.

The institutions and conventions of the scientific movement are at present organised to suit the unself-conscious man—the man who is incurious about how his mind works or how his motives come to him. The recent return of philosophy to a reputable status in the minds of scientists is a sign that the next oscillation has begun, and that the extroverts are losing their grip. There are always jobs to be done in science with which only the introvert personality can hope to grapple successfully.

It is my belief that the science of the future will more and more turn away from its present mechanistic devices towards the use of the intuitive discernment of similarity—as the foundation on which its whole structure rests.

THE THREE DESIRES

[This unsigned article is reprinted from *Lucifer* I, p. 476, for February 1888.—Eds.]

The first three of the numbered rules of *Light on the Path* must appear somewhat of an unequal character to bracket together. The sense in which they follow each other is purely spiritual. Ambition is the highest point of personal activity reached by the mind, and there is something noble in it, even to an Occultist. Having conquered the desire to stand above his fellows, the restless aspirant, in seeking what his personal desires are, finds the thirst for life stand next in his way. For all that are ordinarily classed as desires have long since been subjugated, passed by, or forgotten, before this pitched battle of the soul is begun. The desire for life is entirely a desire of the spirit, not mental at all; and in facing it a man begins to face his own soul. But very few have even attempted to face it; still fewer can guess at all at its meaning.

The connection between ambition and the desire of life is of this kind. Men are seldom really ambitious in whom the animal passions are strong. What is taken for ambition in men of powerful physique is more often merely the exercise of great energy in order to obtain full gratification of all physical desires. Ambition pure and simple is the struggle of the mind upwards, the exercise of a native intellectual force which lifts a man altogether above his peers. To rise—to be pre-eminent in some special manner, in some department of art, science, or thought, is the keenest longing of delicate and highly-tuned minds. It is quite a different thing from the thirst for knowledge which makes of a man a student always—a learner to the end, however great he may become. Ambition is born of no love for anything for its own sake, but purely for the sake of oneself. "It is I that will know, I that will rise, and by my own power."

"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels."

The place-seeking for which the word was originally used, differs in degree, not in kind, from that more abstract meaning now generally attached to it. A poet is considered ambitious when he writes for fame. It is true; so he is. He may not be seeking a place at court, but he is certainly seeking the highest place he knows of. Is it conceivable that any great author could really be anonymous, and remain so? The human mind revolts against the theory of the Baconian authorship of Shakespeare's works, not only because it deprives the world of a splendid figure, but also because it makes of Bacon a monster, unlike all other human beings. To the ordinary intelligence it is inconceivable that a man should hide his light in this purposeless man-

ner. Yet it is conceivable to an occultist that a great poet might be inspired by one greater than himself, who would stand back entirely from the world and all contact with it. This inspirer would not only have conquered ambition but also the abstract desire for life, before he could work vicariously to so great an extent. For he would part with his work for ever when once it had gone to the world; it would never be his. A person who can imagine making no claim on the world, neither desiring to take pleasure from it nor to give pleasure to it, can dimly apprehend the condition which the occultist has reached when he no longer desires to live. Do not suppose this to mean that he neither takes nor gives pleasure; he does both, as also he lives. A great man, full of work and thought, eats his food with pleasure; he does not dwell on the prospect of it, and linger over the memory, like the gluttonous child, or the gourmand pure and simple. This is a very material image, yet sometimes these simple illustrations serve to help the mind more than any others. It is easy to see, from this analogy, that an advanced occultist who has work in the world may be perfectly free from the desires which would make him a part of it, and yet may take its pleasures and give them back with interest. He is enabled to give more pleasure than he takes, because he is incapable of fear or disappointment. He has no dread of death, nor of that which is called annihilation. He rests on the waters of life, submerged and sleeping, or above them and conscious, indifferently. He cannot feel disappointment, because although pleasure is to him intensely vivid and keen, it is the same to him whether he enjoys it himself or whether another enjoys it. It is pleasure, pure and simple, untarnished by personal craving or desire. So with regard to what occultists call "progress"—the advance from stage to stage of knowledge. In a school of any sort in the external world emulation is the great spur to progress. The occultist, on the contrary, is incapable of taking a single step until he has acquired the faculty of realizing progress as an abstract fact. Someone must draw nearer to the Divine in every moment of life; there must always be progress. But the disciple who desires that he shall be the one to advance in the next moment, may lay aside all hope of it. Neither should he be conscious of preferring progress for another or of any kind of vicarious sacrifice. Such ideas are in a certain sense unselfish, but they are essentially characteristic of the world in which separateness exists, and form is regarded as having a value of its own. The shape of a man is as much an *eidolon* as though no spark of divinity inhabited it; at any moment that spark

may desert the particular shape, and we are left with a substantial shadow of the man we knew. It is in vain, after the first step in occultism has been taken, that the mind clings to the old beliefs and certainties. Time and space are known to be non-existent, and are only regarded as existing in practical life for the sake of convenience. So with the separation of the divine-human spirit into the multitudes of men on the earth. Roses have their own colours, and lilies theirs; none can tell why this is when the same sun, the same light, gives the colour to each. Nature is indivisible. She clothes the earth, and when that clothing is torn away, she bides her time and re-clothes it again when there is no more interference with her. Encircling the earth like an atmosphere, she keeps it always glowing and green, moistened and sun-lit. The spirit of man encompasses the earth like a fiery spirit, living on Nature, devouring her, sometimes being devoured by her, but always in the mass remaining more ethereal and sublime than she is. In the individual, man is conscious of the vast superiority of Nature; but when once he becomes conscious that he is part of an indivisible and indestructible whole, he knows also that the whole of which he is part stands above nature. The starry sky is a terrible sight to a man who is just selfless enough to be aware of his own littleness and unimportance as an individual; it almost crushes him. But let him once touch on the power which comes from knowing himself as part of the human spirit, and nothing can crush him by its greatness. For if the wheels of the chariot of the enemy pass over his body, he forgets that it is his body, and rises again to fight among the crowd of his own army. But this state can never be reached, nor even approached, until the last of the three desires is conquered, as well as the first. They must be apprehended and encountered together.

Comfort, in the language used by occultists, is a very comprehensive word. It is perfectly useless for a neophyte to practise discomfort or asceticism as do religious fanatics. He may come to prefer deprivation in the end, and then it has become his comfort. Homelessness is a condition to which the religious Brahmin pledges himself; and in the external religion he is considered to fulfil this pledge if he leaves wife and child, and becomes a begging wanderer, with no shelter of his own to return to. But all external forms of religion are forms of comfort, and men take vows of abstinence in the same spirit that they take pledges of boon companionship. The difference between these two sides of life is only apparent. But the homelessness which is demanded of the neophyte is a much more vital thing than this. It demands the sur-

render from him of choice or desire. Dwelling with wife and child, under the shelter of a familiar roof-tree, and fulfilling the duties of citizenship, the neophyte may be far more homeless, in the esoteric sense, than when he is a wanderer or an outcast. The first lesson in practical occultism usually given to a pledged disciple is that of fulfilling the duties immediately to hand with the same subtle mixture of enthusiasm and indifference as the neophyte would imagine himself able to feel when he had grown to the size of a ruler of worlds and a designer of destinies. This rule is to be found in the Gospels and in the *Bhagavad Gita*. The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all. This law can never be obeyed until all desire of comfort is for ever destroyed. The ceaseless assertions and re-assertions of the personal self must be left behind for ever. They belong as completely to the character of this world as does the desire to have a certain balance at the bank, or to retain the affections of a loved person. They are equally subject to the change which is characteristic of this world; indeed, they are even more so, for what the neophyte does by becoming a neophyte is simply to enter a forcing-house. Change, disillusionment, disheartenment, despair will crowd upon him by invitation; for his wish is to learn his lessons quickly. And as he turns these evils out they will probably be replaced by others worse than themselves—a passionate longing for separate life, for sensation, for the consciousness of growth in his own self, will rush in upon him and sweep over the frail barriers which he has raised. And no such barriers as asceticism, as renunciation, nothing indeed which is negative, will stand for a single moment against this powerful tide of feeling. The only barrier is built up of new desires. For it is perfectly useless for the neophyte to imagine he can get beyond the region of desires. He cannot; he is still a man, Nature must bring forth flowers while she is still Nature, and the human spirit would loose its hold on this form of existence altogether did it not continue to desire. The individual man cannot wrench himself instantly out of that life of which he is an essential part. He can only change his position in it. The man whose intellectual life dominates his animal life, changes his position; but he is still in the dominion of desire. The disciple who believes it possible to become selfless in a single effort, will find himself flung into a bottomless pit as the consequence of his rash endeavour. Seize upon a new order of desires, purer, wider, nobler; and so plant your foot upon the ladder firmly. It is only on the last and top-most rung of the ladder, at the very entrance upon Divine or Mahatmic life, that it is possible to hold

fast to that which has neither substance nor existence.

The first part of *Light on the Path* is like a chord in music; the notes have to be struck together though they must be touched separately. Study and seize hold of the new desires before you have thrust out the old ones; otherwise in the storm you will be lost. Man while he is man has substance and needs some step to stand on, some idea to cling to. But let it be the least possible. Learn as the acrobat learns, slowly and with care, to become more independent. Before you attempt to cast out the devil of ambition—the desire of something, however fine and elevated, outside of yourself,—seize on the desire to find the light of the world within yourself. Before you attempt to cast out the desire of conscious life, learn to look to the unattainable or in other language to that which you know you can only reach in unconsciousness. In knowing that your aim is of this lofty character, that it will never bring conscious success, never bring comfort to you, that it will never carry you *in your own temporary personal self* to any haven of rest or place of agreeable activity, you cut away all the force and power of the desires of the lower astral nature. For what avail is it, when these facts have been once realised, to desire separateness, sensation or growth?

The armour of the warrior who rises to fight for you in the battle depicted in the second part of *Light on the Path*, is like the shirt of the happy man in the old story. The king was to be cured of all his ills by sleeping in this shirt; but when the one happy man in his kingdom was found, he was a beggar, without care, without anxiety—and shirtless. So with the divine warrior. None can take his armour and use it, for he has none. The king could never find happiness like that of the careless beggar. The man of the world, however fine and cultivated he may be, is hampered by a thousand thoughts and feelings which have to be cast aside before he can even stand on the threshold of occultism. And, be it observed, he is chiefly handicapped by the armour he wears, which isolates him. He has personal pride, personal respect. These things must die out as the personality recedes. The process described in the first part of *Light on the Path*, is one which takes off that shell, or armour, and casts it aside for ever. Then the warrior arises, armourless, defenceless, offenceless, identified with the afflicters and the afflicted, the angered and the one that angers; fighting not on any side, but for the Divine, the highest in all.

FLOWERS AND TEMPLE

[Reprinted from Lucifer II, 272, June 1888—Eds.]

Scene : The Garden of a Temple
Dramatis Personæ, SERVIA, a novice,
 MARK, a man of the world.
 THE WISE ONE.

Servia : The problem of life appears to me to be that one can never attain the right condition for learning its lesson. One is always learning, but one has never learned.

Mark : Why not say rather that new experiences crowd out the old ones before one has time to digest their various morals or lessons?

Servia : In each life it is as in this garden. Certain flowers only are permitted by nature to grow. Therefore they should be able to come to full fruition as they do in this garden.

Mark : Then they are busied in sowing seed and have no time to consider the lesson involved in flowering properly. And after all, is there any lesson in it?

The Wise One : No, except to those who wish to become more than flowers and are weary of for ever sowing seed only to become flowers again. This temple is good, and well-built; but who would for ever build temples? The lesson of the temple is the object for which it is built.

“The rose must re-become the bud, born of its parent stem before the parasite has eaten through its heart and drunk its life-sap.

“The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

“The pupil must regain the *child-state* he has lost ere the first sound can fall upon his ear.”

—*The Voice of the Silence*

OUR CIVILIZATION

Falsification on every plane ; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within.—H.P.B.

Japan, the first Asiatic country to imitate Occidental modes of satisfying greed and lust of power is an example to India. What happens when nationalistic ambition called Imperialism overtakes even an old and beauty-loving people is seen in Japan's behaviour in China. A reviewer in *The Times Literary Supplement* (15th July) refers to "a new menace, more sinister than smuggling" for which Japan is responsible. Japanese

are fostering the consumption of opium and its derivatives in China by making them readily available, and even by giving indiscriminate doses of heroin and morphine at clinics which are set up for the purpose in villages throughout the occupied territory.

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But turn to another news from Japan. According to an article in *The Commentator*, (quoted in *Reader's Digest*, July) Dr. Tadasu Saiki has worked out a perfect diet costing roughly 15 cents, about 6 annas, a day. It is eaten by employers and employees. He has experimented with plants and animals that have not been used for food before, and has found that grasshoppers have a greater food value than fish. Fish heads and other parts of the fish not usually sold are turned into food that has more value than meat. "Fish heads, bones, scales, skin and guts are now pulverized and shipped, in the form of croquettes, to the army in China." And bread is to be made from straw and green leaves. Canned dogs and cats, snails, frogs and grasshoppers are used. It is said that canned cat is "a delicacy", and even the common rat is "delightful"! Our chicken, fish and meat eating readers will be horrified to hear that their pet dogs and cats, and the hated rat will soon be delicacies on the table, but let them remember that to the vegetarian it is equally as horrible that slices of the decaying flesh of the bullock, calf, chicken, and the fish and birds used by common usage as food should be eaten by the human being.

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Side by side with this "canning" of cat and dog etc., it is interesting to note a report of the canning industry in the U. S. A. :—

Some industries have achieved so high a standard of sanitation that, though their output may offend in other ways, the bureau rarely worries about its purity. The fruit and vegetable canning industry is a case in point. Not one death has been caused by a commercially canned food produced in the United States in the past nine or ten years.

The reverse side of this picture? How many deaths from canned vegetables and fruit produced by other countries? How many from canned fish and meat in any country? Crabmeat, the article from *Advertising and Selling* (also quoted in *Reader's Digest*) tells us, is so easily contaminated that a testing laboratory on wheels trails up the Atlantic Coast in the crab fishing season! What will happen to the canned cat and dog in Japan!

The campaign against poisonous foods and dangerous drugs in the U. S. A. resulted in the following record :—

Products diverted to the dump heap last year included :
 2,600,000 lbs. of maple syrup dangerously contaminated with lead from syrup-making equipment.
 798,000 lbs. of worm-infested Canadian Whitefish.
 3,700,000 lbs. of condiment seeds containing insect and rodent excreta.
 6,000,000 lbs. of insect-infested dates.
 37 shipments of non-sterile surgical supplies.

All this is achieved by only a little attention, for

In the last fiscal year, the government spent only 1.1 cents per citizen to protect the public against the ever-present threat of poisonous foods and dangerous drugs, while it spent about \$1.00 a citizen on naval armaments against the remote threat of an armed invasion.

The question arises why do we eat? If we eat to live and be healthy, then we should find out the best foods, recognize that canned and tinned foods are not always clean and healthy.

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The Health Organisation of the League of Nations has brought out a report on "Guiding Principles for Studies on the Nutrition of Populations" by Dr. E. J. Bigwood, Professor at the University of Brussels. Commenting on this in *The Vegetarian News*, (July), the writer refers to the passage which reminds us :—

Up to the end of last century attention in scientific circles was directed almost entirely to *energy-bearing* principles, while emphasis, in these days, is much more on those that are *protective*—those, that is to say, by which, if added to an incomplete diet, "the morbid symptoms can be cured if they have already appeared, or prevented if the diet is thus supplemented before their appearance."

In the same issue is part of a speech of Lieut.-Col. H. Hallilay M.B., M.R.C.S. L.R.C.P. in which he says :—

I claim to speak with authority on this subject [i.e., the physical efficiency of the non-flesh-eating people of India] because I have been practising sur-

gergy in India for the last twenty-four years, and had an admirable opportunity of comparing the relative resistance of meat-eaters and vegetarians during the Great War. I was a surgical specialist in charge of Indian troops for the greater part of the war.

There was a remarkable consensus of opinion from all who had served with both races and classes [in the Great War] that the Indian wounded healed more rapidly, were less amenable to infection and recovered from infected wounds more readily than did the French, British and Australian troops. In civic life they show a remarkable freedom from certain diseases such as gastric and duodenal ulcers, gall-bladder disease and appendicitis. As regards the latter I have some figures relating to the relative incidence of appendicitis in Indian and British troops respectively in India. I find that this disease is about ten times as frequent in the British as compared with the Indian army. The rarity of cancer is so striking that a surgeon might practise for many years amongst this people and never see a case. I am speaking for the Punjab, not for India as a whole. The Punjab diet is wheat bread, whole-meal, pulses, vegetables, milk and some fruit.

In this connection, "Nutrition and the Public Health", the proceedings of a recent conference on the wider aspects of nutrition, is interesting. Writing about this in *Time and Tide*, 8th July 1939, Richard Elmslie points out :—

If there is one point on which dietitians are agreed it is that more of the protective foods should be eaten ...3,000 calories [the daily portion necessary in most cases] in the form of wheat cost 5d., and in the form of eggs and cabbage 3s.6d. and 10s.4d. respectively.

This is mainly due, he points out, to the fact that wheat and sugar are easily storable and transported, whereas butter, eggs, fruit and vegetables are difficult of both. He suggests that "part of the £14 million a year of the taxpayer's money now given to wheat and sugar beet could be diverted to subsidize the protective foods."

The energy-producing foods are wheat and sugar ; the protective foods, milk, butter, eggs, vegetables. Dr. Bigwood points out :—

Principally vegetables, roots, and tubers, starchy vegetables (dried beans, dried peas, etc.), fruits, milk, and cheeses....speaking generally, vegetarian and lacto-vegetarian diets are inclined to be predominantly basic, while the predominantly acid quality of mixed diets is the more marked the greater the proportion of meat and eggs.

Time and Tide in the last paragraph of the article mentioned adds a piece of good advice :—

The facts are here collected. To all but the most cautious-minded it must seem that a case for action has already been made out. But in our slow-moving democracy neither facts nor logic are of any use without popular acclaim.

But "popular acclaim", if it is to be sound and true, must be really intelligent and based on

reason and clear perception. On that subject Dr. Lindsay, Master of Balliol College, is reported to have said the following at the College for the Blind at Worcester :—

We are far too slow to draw into ourselves, we meditate far too little, and I think this college could become a kind of well of meditation and real thought and fresh peoples, which might do more for civilisation than all the clever, efficient people who crowd the earth.

HAVE ANIMALS SOULS?

II

[In our August issue we reprinted the first instalment of this article which appeared in *The Theosophist*, Vol. VII for January, 1886. The second instalment which appeared in the February issue of that magazine is published below.—EDS.]

What a chimera is man ! what a confused chaos, what a subject of contradiction ! a professed judge of all things, and yet a feeble worm of the earth ! the great depository and guardian of truth, and yet a mere huddle of uncertainty ! the *glory and the scandal* of the universe !—PASCAL.

We shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found—led both of them to furnish the weapons now used against their own sincere but very erroneous views.*

The great battle of the Future having to be fought out between the "Creationists" or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or the Hindus, Buddhists, all the Free-thinkers and last, though not

* It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life, as far as he dares do so.

least, most of the men of science, a recapitulation of their respective position is advisable.

1. The Christian world postulates its right over animal life : (a) on the afore-quoted Biblical texts and the later scholastic interpretations ; (b) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature's work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point : namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisection a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellow-man. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances, must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that, the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions arrived at—beginning with the Churchmen.

As already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an

immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently for ever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well unauthenticated as “the resurrection of our Lord Jesus Christ”.* The Bollandists give instances without number. As Father Burigny, a hagiograph of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi—

“I may be told, no doubt, that I am a *goose* myself to give credence to such “blue bird” tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master's horse ; from the biography of St. Nicolas of Tolentino—that he brought back to life a partridge, instead of eating it ; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected ; and that he also made *boiled* fishes, which he resuscitated, *swim in their sauce* ; etc., etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes.”

A far higher authority than Father Burigny, namely, Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists.

“Only he adds”—says Cardinal de Ventura who quotes him—“that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,† as much as of the material of the dead creature ; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas' doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal ; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse*).”**

* *De Beatificatione*, etc. by Pope Benedict XIV.

† In scholastic philosophy, the word “form” applies to the immaterial principle which informs or animates the body.

** *De Beatificatione*, etc. I. IV. c. XI, Art, 6.

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—"a kind of an *informal* soul"—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is "an independent, ethereal and ever lasting entity".

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: "if the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence—an intelligent one."

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clock-work", according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter". But if the animal is an "automaton", why not Man? Exact science—anatomy, physiology, etc.,—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as any one.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same time the qualification of *spiritual*. Because, he says: "it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul." But as at the fourth Council of Lateran it had been decided that "God had created two distinct substances, the corporeal (*mundanum*) and the spiritual (*spirituale*), and that something incorporeal must be of necessity spiritual, St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: "This soul of the brute is neither spirit, nor body; it is of a middle nature."* This is a very unfortunate statement. For elsewhere, St.

Thomas says that "all the souls—even those of plants—have the substantial form of their bodies", and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls "a middle nature". But why, once on the right path, deny it survivance—let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, "Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council!", and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor".

The great Bossuet in his *Traité de la Connaissance de Dieu et de soi même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention"—that of the automaton,—as "getting better out of the difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and puerile error". And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers. "Bossuet", he says, "is the more to be blamed since he himself has said: 'I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.'" He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas' authority on any subject—though he contradicts himself elsewhere. "The soul of man is immortal, and the soul of the animal perishes", he says (*Somma*, Vol. V. p. 164),—this after having queried in Vol. II of the same grand work (p. 256) "are there any beings that re-emerge into nothingness?" and answered himself:—"No, for in the Ecclesiastes it is said: (iii. 14) Whatsoever God doeth, it shall be for ever. With God there is no variableness (James I. 17.)" "Therefore", goes on St. Thomas, "neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated*, for that

* Quoted by Cardinal de Ventura in his *Philosophie Chrétienne*, Vol. II, p. 386. See also De Mirville, *Resurrections animales*.

which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures.”†

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. “No”; he remarks—“nothing is annihilated; it is a principle that has become with modern science a kind of axiom.”

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology,—only in the case of the soul of the animal? Even though *it had no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

“Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal”, wrote Cicero, nearly two millennia ago. We should understand well, Mr. Huxley contradicting the conclusion,—St. Thomas of Aquinas, the “king of the metaphysicians”, firmly believed in the miracles of resurrection performed by St. Patrick.**

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the in-

stinct in animals.* Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject. “Descartes’ mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it every thing in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts (Buffon, *Discourse on the Nature of Animals*, VII, p. 57).” But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (*Id. Ibid*, p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal “consulted its master, interrogated him, and understood perfectly every sign of his will”. (*Id. Ibid*, Vol. X, *History of the Dog*, p. 2.)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that “this new mechanism of Buffon is still less intelligible than Descartes’ automaton.”**

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of bee-hives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct for ever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined

† *Soma—Drioux* edition in 8 vols.

** St. Patrick, it is claimed, has Christianized “the most Satanized country of the globe—Ireland, ignorant in *all save magic*”—into the ‘Island of Saints’, by resurrecting “sixty men dead years before.” *Suscitavit sexaginta mortuos Lectio* 1. ii. from the *Roman Breviary*, 1520. In the M.S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Description, Hibern.* i. II, C. 1), St. Patrick writes in an autograph letter: “To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should *resuscitate dead bodies reduced to ashes since many years*.” Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

* More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

** *Biographie Universelle*, Art by Cuvier on Buffon's Life.

naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict ; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say :—

" Ask for whose end the heavenly bodies shine ;
Earth for whose use ? Pride answers, 'Tis for mine.
For me kind nature wakes her genial power,
Suckles each herb, and spreads out every flower

* * * * *
For me the mine a thousand treasures brings ;
For me health gushes from a thousand springs ;
Seas roll to wait me, suns to light me rise ;
My footstool earth, my canopy the skies ! ".....

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the "absence of reflection, for the animal", he says, "does not feel that he feels." How does Buffon know? "It does not think that it thinks", he adds, after having told the audience that the animal remembered, often deliberated, compared and chose !* Who ever pretended that a cow or a dog could be an idealogist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or any one else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with intelligence ; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—the prerogative of man's immortal soul—to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

H. P. BLAVATSKY

(To be concluded.)

Students of Theosophy will do well to read "A Thought for Parents" by Shri J. M. Ganguli in *The Indian Social Reformer* of 5th August, 1939. He writes :—

According to a news from village Bhimsa in Patna State, which appeared in the *Amrita Bazar Patrika* of

* *Discours sur la nature des Animaux.*

the 18th July, 1939, a son without hands and legs has been born to one Kirtan Patel of that village. Ten years ago he had another son, who died at the age of one, since when, during the nine intervening years, the childless parents prayed earnestly to Lord Jagannath for the blessing of a child. A child now they have got, and though the child has no arms and legs it has otherwise normal health. Most people will no doubt pass over the news as no more than a mere freak of nature.

Now, about the birth of the above child with incomplete body it should be remembered that Lord Jagannath of Puri, to whom the child's parents prayed for nine years for a child is Himself without arms and legs. The very strange resemblance between the physical form of the Deity prayed to and of the child should provoke thinking, for it suggests that an image which holds the imagination of a mother goes to influence the child born of her. There is a lady in Allahabad, who told my mother that her daughter did not resemble any of her parents, but was very much like a woman in a picture which was hung in her room and on which she often used to look intently before her birth and during her conception. I have heard of an English woman giving birth to a son, whose physical features closely resembled those of a negro, making her husband wonder what the matter could be. But then it was found that there was a negro's picture in her room at which she used to look every now and then, so strange it appeared to her. More of such happenings can be enumerated, though many of them, unless particularly striking, are passed over unobserved and unrecorded.

We only quote these instances given by the writer ; but his whole article will prove useful to every student. Theosophy advocates that the status and dignity of the home should be raised, and it is of that theme that the article treats. To him, as to all interested in the subject, we recommend a careful study of H. P. Blavatsky's *Isis Unveiled* I. 384-402. There she gives the facts, the several theories of Science, the arguments for and against modern conclusions, and her own teachings. W. Q. Judge explains in *The Ocean of Theosophy* (Indian Edition, p. 44) :

The model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape, how the eyes push themselves out from within to the surface of the face, and many other mysterious matters in embryology which are passed over by medical men with a description but with no explanation. This will also explain, as nothing else can, the cases of marking of the child in the womb sometimes denied by physicians but well-known by those who care to watch, to be a fact of frequent occurrence. The growing physical form is subject to the astral model ; it is connected with the imagination of the mother by physical and psychical organs ; the mother makes a strong picture from horror, fear, or otherwise, and the astral model is then similarly affected. In the case of marking by being born legless, the ideas and strong imagination of the mother act so as to cut off or shrivel up the astral leg, and the result is that the molecules, having no model of leg to work on, make no physical leg whatever ; and similarly in all such cases.

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The United Lodge of Theosophists

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

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

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

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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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