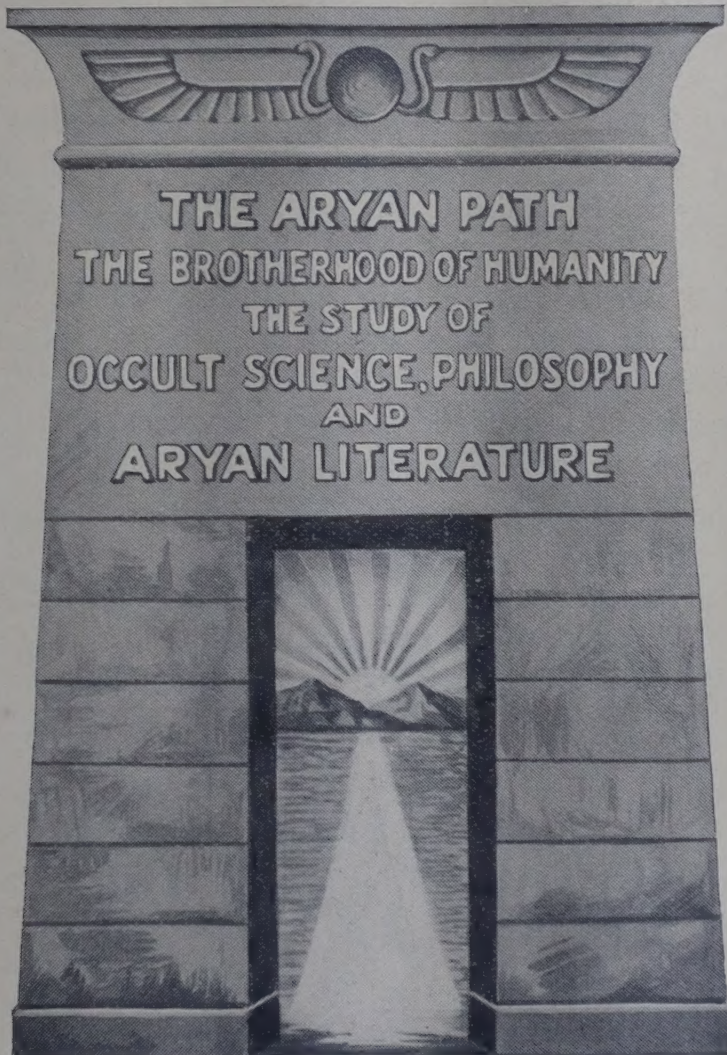




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. VII No. 6

April 17, 1937

Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought.—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 April, 1937

VOL. VII. No. 6.

CONTENTS

For Twenty-One Days	81
How H. P. B. Was Helped— <i>By H. P. B.</i>	82
How H. P. B. Helped	83
The Babel of Modern Thought— <i>By H. P. Blavatsky</i>	84
Mrs. Donne's Astral Body	88
Conscious Life in Spirit	89
Sayings of Robert Crosbie	90
The Future of Theosophy	91
World Periods	93
The Lonely Pilgrim in a Vast Concourse	94
In the Light of Theosophy	95

THE THEOSOPHICAL MOVEMENT

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FOR TWENTY-ONE DAYS

Follow the Path I show, the Masters that are behind—and do not follow me or my PATH.—H.P.B.

What I do believe in is : (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men ; (2) that it has reached us *unaltered* and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H. P. B.

Before the next issue of this magazine is in the hands of the reader, the Theosophical world will have celebrated White Lotus Day. On Saturday the 8th of May falls the forty-sixth anniversary of the passing of H. P. Blavatsky. Among our readers there are many who will prepare themselves during these twenty-one days to derive full spiritual benefit from this Sacred Day. To a steadily increasing number H. P. B. is the Guru—the Window through which the Golden Light of Wisdom enters their lives. She never claimed the position or the privilege of a Guru, never exercised a Teacher's prerogatives, and many co-workers whom she inspired, many learners whom she tutored, forgot their place to such an extent that they never awoke to the reality of the situation so as to repeat the words of Arjuna :—

Having been ignorant of thy majesty, I took thee for a friend, and have called thee "O Krishna, O son of Yadu, O friend," and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public ; all this I beseech thee, O inconceivable Being, to forgive.

Fortunate are the students of the generations after her passing, like ourselves of to-day, inasmuch as they have not the temptations rising from the presence of the earthly form of the Personage which that form hid. To-day we can only know of that Buddha-like mind, of that Christ-like heart, through the Message she delivered in her written words. There is no better, surer way of appraising the golden worth of the Instructor than through the instruction she imparted. But just as a sample, just to give some idea of the methods in vogue when the foundations of the great work were being laid and the Temple of Theosophy was being erected, we

print below two articles about the nature of the help she received from her Great Guru and Others and the way she gave help to those who came to her to learn to serve Their Cause.

H. P. B. possessed great and wonderful powers. She was a conscious Magician possessing the Divine Art, and she performed innumerable phenomena, on the strength of which she could have founded a new religion and by to-day her Image would have been garlanded and worshipped in many a temple in the four quarters of the globe. But her mission was not to add one more to the existing great religions of a priest-ridden world. It was to drive men to self-study and to destroy in them servility for persons. It was to energize men to free their minds from the bondage of creeds, to liberate their feelings and impersonalize their emotions,—and above all to learn the age-old but forgotten truths whose echoes are in the hymns of the *Vedas*, the wisdom of the *Upanishads*, the ritual of the Egyptian *Book of the Dead*, and such stray fragments as the Iranian *Gathas* and the Guatemalian *Popul Vuh*.

To her recorded Message, then, the student of Theosophy must turn. What will he discover ? A body of knowledge which staggers the human brain but which, when mastered even to a small extent, enables her devotee to be a cosmopolitan, to rise above the distinctions of creeds ; to be a lover of humanity and not only of one community or of one nation ; to be a brother to every soul—humble enough to receive help and strong enough to render it. H. P. B.'s writings possess the power to stir our consciousness to its very depths ; these writings work the miracle of holding before us the mirror in

which our faults and foibles, our powers and potencies, are seen ; they bring to us the energy to take ourselves in hand and become regenerate beings. There are innumerable *Mantrams*—sounds and words of power—in her writings ; and also there are *Vibhutis*—excellences, which radiate peace to enjoy and inspiration to serve.

Many wonderful phenomena H. P. B. performed, but none can compare with the knowledge imparted in her books. Those phenomena have raised great tempests : Doubters, and especially those who themselves never saw any, have cried, “Impossible ; such things can’t be,” and they do not know of, perhaps never heard about, her greatest phenomenon—her books. Unwise followers and especially those who witnessed the phenomena have cried, “Genuine ; we have seen things with our own eyes” ; but how many understood what they saw ? Recently there has been much talk about “precipitated” letters of the Mahatmas and about the handwriting of this or that Adept. But does a letter become a genuine Mahatma communication because it is precipitated ? Again, does a letter become a genuine Mahatma communication simply because its visible handwriting resembles that of an authentic Mahatma letter ? We know of such letters precipitated at spiritistic séances ; any particular handwriting can be and has been imitated. Claims have been made about some letters, received since the passing of W. Q. Judge, which *look* like the handwriting of H. P. B.’s Masters ! Between seeing the handwriting on a precipitated letter and deciphering its script there is a difference. Each Mahatmic Letter has its *hidden* birth-mark, *Lakshana*, which only the genuine members belonging to the House of Origin use and which only the Concerned know about. This alone tells the tale. But among the general public and among ordinary Theosophical students—what can determine whether a “precipitated letter” is genuine, coming from the source claimed for it, or fraudulent, a psychic forgery ? Appearances deceive. Wisdom does not. Seeing is believing—nothing more ; but knowing is being free from glamour, self-induced or otherwise. Also we have been told of several “messages received.” But hearing with the ear attuned to her wisdom there has never been any difficulty in detecting the hollow sound of grandiloquent words. The student of to-day must refuse to pay heed to the cries :—“Lo, here is Master.” “Lo, there is Christ,” or “Look at this precipitated script,” “Hear this astral message.” Then what shall we do ? Remember what a Master once wrote :—“It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or

come under your pillow. If our philosophy is wrong a *wonder* will not set it right.” Also H. P. B. has said that no message, no book, derives any authority because of the claims made for it, but solely because of intrinsic merit : “*all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward.”

During these twenty-one days let the student read with his heart the Divine Wisdom in any of her four books : In *Isis Unveiled* he will find warnings against necromancy and also hints about White Magic and a revelation about the powers and potencies hidden within himself. In *The Secret Doctrine* he will find the curtain lifted on the Drama of Evolution and before him on the stage in Seven Acts the majestic March of Creation will be enacted. In *The Key to Theosophy* he will find answers to his own questions and problems presented in a lucid and practical manner and, more, answers to questions which he will be asked by others. In *The Voice of the Silence* he will hear the chants of life, which purify the mind and elevate the heart.

Further, her writings enable the intelligent student to appraise the worth or the worthlessness of any particular philosophy or religion, to seize upon the golden nuggets of truth in the large dust-heap of corrupted faiths. They help us to evaluate all supernormal phenomena, and to distinguish between the fake and the faquir, between the medium and the sensitive, between the black necromancer and the white magician, between the ecstatic and the adept.

Go to the Message and the Teaching and soon will be found the Mind of the Messenger and the heart of the Teacher.

HOW H. P. B. WAS HELPED

[Extract from a letter of H. P. B. to her sister]

I am solely occupied, not with writing “*Isis*,” but with *Isis* herself. I live in a kind of permanent enchantment, a life of visions and sights with open eyes, and no trance whatever to deceive my senses ! I sit and watch the fair goddess constantly. And as she displays before me the secret meaning of her long lost *secrets*, and the veil becoming with every hour thinner and more transparent, gradually falls off before my eyes, I hold my breath and can hardly trust to my senses ! . . . For several years, in order not to forget what I have learned elsewhere, I have been made to have permanently before my eyes all that I need to see. Thus, night and

day, the images of the past are ever marshalled before my inner eye. Slowly, and gliding silently like images in an enchanted panorama, centuries after centuries appear before me, . . . and I am made to connect these epochs with certain historical events, and *I know* there can be no mistake. Races and nations, countries and cities, emerge during some former century, then fade out and disappear during some other one, the precise date of which I am then told . . . Hoary antiquity gives room to historical periods ; myths are explained by real events and personages who have really existed ; and every important, and often unimportant event, every revolution, a new leaf turned in the book of life of nations—with its incipient course and subsequent natural results—remains photographed in my mind as though impressed in indelible colours. . . . When I think and watch my thoughts, they appear to me as though they were like those little bits of wood of various shapes and colours, in the game known as the *casse tête* : I pick them up one by one, and try to make them fit each other, first taking one, then putting it aside, until I find its match, and finally there always comes out in the end something geometrically correct. . . . I certainly refuse pointblank to attribute it to my own knowledge or memory, for I could never arrive alone at either such premises or conclusions. . . . I tell you seriously *I am helped*. And he who helps me is my GURU. . . .

HOW H. P. B. HELPED

H. P. B.'s well-authenticated and reputed phenomena were not casually performed for entertaining people. They were deliberately done—each a piece of valuable instruction. Here is one recorded by Col. H. S. Olcott ; he saw the phenomenon but did not learn from it, as the subsequent history of the Theosophical Movement fully reveals :—

“She and I were in our literary workroom in New York one summer day after dinner. It was early twilight, and the gas had not been lighted. She sat over by the South front window, I stood on the rug before the mantle-piece, thinking. I heard her say “Look and learn” ; and glancing that way, saw a mist rising from her head and shoulders. Presently it defined itself into the likeness of one of the Mahatmas, the one who, later, gave me the historical turban, but the astral double of which he now wore on his mist-born head. Absorbed in watching the phenomenon, I stood silent and motionless. The shadowy shape only formed for itself the upper half of the torso, and then faded away and was gone ; whether re-absorbed into H.P.B.'s body or not, I do not know. She sat statue-like for two or three minutes, after which she sighed, came to herself, and asked me if I had seen anything.

When I asked her to explain the phenomenon she refused, saying that it was for me to develop my intuition so as to understand the phenomena of the world I lived in. All she could do was to help in showing me things and let me make what I could of them.”

* * * * *

Here is another, also recorded by Colonel Olcott :—

“I had brought home a while before two nice, soft pencils, just the thing for our desk work, and had given one to H.P.B. and kept one myself. She had the very bad habit of borrowing penknives, pencils, rubber, and other articles of stationery and forgetting to return them : once put into her drawer or writing-desk, there they would stay, no matter how much of a protest you might make over it.”

Colonel Olcott was asked by H.P.B. for another pencil. He writes :—

“The thought flashed into my mind, ‘If I once lend this nice pencil it will go into her drawer and I shall have none for my own use.’ I did not say this, I only thought it.”

Colonel Olcott received a “mildly sarcastic look.” H.P.B. reached out to the pen-tray in front of the Colonel, laid her own pencil in it, handled it with her fingers for a moment,—and lo ! a dozen pencils of the identical make and quality ! The Colonel writes that she said not a word, did not give him even a look, “but the blood rushed to my temples and I felt more humble than I ever did in my life. All the same, I scarcely think I deserved the rebuke, considering what a stationery-*annexer* H.P.B. was !”

What lesson did she try to impart ? One in the art of materialization or of appotation ? Or was it a lesson in the dangers of suspicion harboured in the mind and not openly expressed ? Harmless suspicions like this one entertained by the Colonel in the 'seventies developed subtly in the 'eighties of last century to his own soul detriment.

* * * * *

From Mr. G. R. S. Mead, deservedly well-known as a scholar, and who acted as H.P.B.'s private secretary, we have the following narrative :—

“One of the greatest proofs to me of H.P.B.'s extraordinary gifts and ability, if proof were needed in the face of the manifest sincerity of her life-work, was the way in which she wrote her articles and books. I knew every book she had in her small

library, and yet day after day she would produce quantities of MS. abounding in quotations, which were seldom inaccurate. I remember almost the last day she sat at her desk, going into her room to query two Greek words in a quotation and telling her they were inaccurate. Now though H.P.B. could in her early years speak modern Greek and had been taught ancient Greek by her grandmother, she had long forgotten it for all purposes of accuracy, and the correction of the words I objected to required precise scholarship. 'Where did you get it from, H.P.B.?' I asked. 'I'm sure I don't know, my dear,' was her somewhat discouraging rejoinder, 'I saw it!' adding that she was certain that she was right, for now she remembered when she wrote the particular passage referred to. However, I persuaded her that there was some mistake, and finally she said, 'Well, of course you are a great Greek pundit, I know, but you're not going to sit upon me always. I'll try if I can see it again, and now get out,' meaning that she wanted to go on with her work, or at any rate had had enough of me. About two minutes afterwards, she called me in again and presented me with a scrap of paper on which she had written the two words quite correctly, saying, 'Well, I suppose you'll be a greater pundit than ever after this!'

"The above is one instance out of many, but it will little profit to narrate them, for they mean nothing to anyone but the eye-witness, and the public is quite content with its own infallibility of judgment and prefers to remain myopic."

Was this teaching the scholar about the uses to which the Astral Light can be put, or was it a lesson in humility—a quality which the youthful scholar lacked?

THE BABEL OF MODERN THOUGHT.

(From *Lucifer* VII. p. 353, January 1891)

"O ye Lords of Truth who are cycling in eternity
..... save me from the annihilation in this
Region of the *Two Truths*."

Egyptian "Ritual of the Dead."

I.

That the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms *in partibus*

infidelium, and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, "not so much for want of direct evidence, as for want of inclination to search for it." This applies but to a few. Nine-tenths of the people will reject the most overwhelming evidence, even if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words. Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the nature of the black skin of the "negro" minstrel; assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents—advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy—who claim to oppose our works on grounds of *scientific* "evidence," "public good and truth," strongly resemble advocates in our courts of law—miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "theosophists'" *teachings* so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—

perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years," and that "it is now high time that they should begin to teach something." But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the metaphysical philosophy of mankind, than, instead of giving them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark: "Oh, you must have invented all you say yourself!"

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretensions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avaunt! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that "Humanity only *seems* to progress in achieving one discovery after the other, as in truth, it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.* Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more."

Allow us to recapitulate a few of such things and thus refresh your memory.

* The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabbalist, in France, has just dubbed "the *accursed sciences*"—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then*. For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this "Fire" was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But "what's in a name," or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius, Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the "vortical atoms" of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locris, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would

be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal “forces,” of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hicetas, Heraclides, Ecphantus, etc.,—over 2,000 years before the despairing and now famous cry of Galileo, “*E pur, se muove*”? Did not the priests of Etruria and the Indian *Rishis* still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes had probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostaticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew as it is already recorded in the *Theosophist* and other works obtainable in India.

Wise was Solomon in saying that “there is *no new* thing under the Sun”; and that everything that is “hath been already of old time, which was before us”—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having “invented.” The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this “world famous, and learned Society” of “Researches,” as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton’s *Lives*, which our contributor

has entitled “Mrs. Donne’s Astral Body.”* Thus even the scientifically *accurate* Cambridge Dons are not, it seems, above *borrowing* from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public as *new original matter*, without even the compliment of inverted commas. And thus—all along.

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind “merely *working* hypotheses,” but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *inmate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit Substance (*Purusha Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive “gropings.” The latter non-felicitous expression (belonging to Mr. Tyndall), forced the philosophical writer, Delboeuf† to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* “grope.” But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatic* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or “atoms.” Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos,

* See p. 88 of this issue.

† In the *Revue Philosophique* of 1883, where he translates such “gropings” by *atonnements successifs*.

and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult Science teaches that the universal process of differentiation begins anew after every period of *Mahapralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurg.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B. C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A. D. Lactantius, the preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth's globular form*, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T. S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason." No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and *Initiates*, at any rate—of knowing a few things that the moderns could not rediscover.

But now even the greatest Initiates are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (*Introduction*) in the Hibbert Lectures of 1887 by Prof. Sayce, on *The Ancient Babylonians*, the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies, after giving "the dreary catalogue" of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely "to put a false construction upon isolated passages, the context of which must be supplied from conjecture" (p. 14). Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto* :

It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands* (?) . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue to the interpretation of these documents which even the initiated priests did not possess.*

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

Major premise : The ancient Initiates had keys and glosses to their esoteric texts, of *which they were the INVENTORS.*

Minor Premise : Our Orientalists have *many* of these keys.

Conclusion : *Ergo*, the Orientalists have a clue which the *Initiates themselves did not possess!!*

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask.

Few Orientalists could answer this query. We are more generous, however; and may show in our next that, into which our modest Orientalists have never yet been initiated—all their alleged "clues" to the contrary.

(*To be concluded.*)

MRS. DONNE'S ASTRAL BODY

(From *Lucifer* VII. p. 360, January, 1891)

Turning over the pages of Walton's Lives the other day, I came upon the following very interesting account of the apparition of a living person appearing to another person at a distance :—

At this time of Mr. Donne's and his wife's living in Sir Robert's house, the Lord Hay was by King James sent upon a glorious embassy to the then French King Henry the Fourth; and Sir Robert put on a sudden resolution to accompany him to the French Court, and to be present at his audience there. And Sir Robert put on as sudden a resolution to subject Mr. Donne to be his companion in that journey. And this desire was suddenly made known to his wife, who was then with child, and otherwise under so dangerous a habit of body, that she professed an unwillingness to allow him any absence from her; saying "her Divining Soul boded her some ill in his absence," and therefore desired him not to leave her.

This made Mr. Donne lay aside all thought of the journey, and really to resolve against it. But Sir Robert became restless in his persuasions for it, and Mr. Donne was so generous as to think he had sold his liberty when he received so many charitable kindnesses from him, and told his wife so, who did therefore with an unwilling-willingness give a faint consent to the journey, which was proposed to be but for two months; for about that time they determined their return.

Within a few days after this resolve, the Ambassador, Sir Robert, and Mr. Donne left London, and were the twelfth day got all safe to Paris. Two days after their arrival there, Mr. Donne was left alone in that room in which Sir Robert and he and some other friends had dined together. To this place Sir Robert returned within half-an-hour; and as he left, so he found Mr. Donne alone, but in such an ecstasy and so altered as to his looks, as amazed Sir Robert to behold him; insomuch that he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence. To which Mr. Donne was not able to make a present answer; but after a long and perplexed pause, did at last say, "I have seen a dreadful vision since I saw you; I have seen my dear wife pass twice by me in this room, with her hair hanging about her shoulders, and a dead child in her arms: this have I seen since I saw you." To which Sir Robert replied, "Sure, Sir, you have slept since I saw you, and this is the result of some melancholy dream, which I desire you to forget, for you are now awake." To which Mr. Donne's reply was, "I cannot be surer than

I now live, that I have not slept since I saw you; and I am as sure that at her second appearance she stopped, and looked me in the face, and vanished." Rest and sleep had not altered Mr. Donne's opinion the next day; for he then affirmed this vision with a more deliberate and so confirmed a confidence that he inclined Sir Robert to a faint belief that the vision was true. It is truly said that desire and doubt have no rest; and it proved so with Sir Robert, for he immediately sent a servant to Drewry House, with a charge to hasten back and bring him word, whether Mrs. Donne was alive; and if alive, in what condition she was, as to her health. The twelfth day, the messenger returned with this account—that he found and left Mrs. Donne very sad and sick in her bed; and that after a long and dangerous labour, she had been delivered of a dead child. And upon examination it proved to be the same day, and about the very hour, that Mr. Donne affirmed he saw her pass by him in his chamber. This is a relation that will beget some wonder; and it well may, for most of our world are at present possessed with an opinion that visions and miracles are ceased. And though it is most certain, that two lutes being both strung and tuned to an equal pitch, and then one played upon, the other, that which is not touched, being laid upon a table, at a fit distance, will (like an echo to a trumpet), warble a faint audible harmony, in answer to the same tune, yet many will not believe there is such a thing as a sympathy of souls.

The last clause of this quotation seems to me particularly interesting. On reading it my "Divining Soul" at once informed me that I have seen something remarkably like it elsewhere,—in the "Proceedings of the Society for Psychical Research" (*vide* Procs. S.P.R. vol. i., Pt. I, pp. 32, 62, etc.).

Sure enough, on turning to these interesting documents, there was the identical illustration, but without any note of its source and woefully worsened in the translation. For where Izaak Walton wrote: "two lutes warbling a faint audible harmony,"—the adaptors of the S.P.R. cannot soar beyond: two tuning forks humming in unison; and in their pages the old Angler's "sympathy of souls" is metamorphosed into "a suggested mode of reciprocatory psychical interaction."

This is in itself an interesting psychical phenomenon. The question at once arises whether the theorists of the S.P.R. came to consider this illustration and explanation of apparitions as their own through some process of fully developed "veridical hallucination," or by the unconscious cerebration of the right hemisphere of the brain?

Of course the intellectual position of the members of the S.P.R. precludes the possibility of what they themselves have called "conscious collusion, (or of such imbecility as would take the place of deceit)." After mature consideration, I am inclined to consider this a case of archeotelepathical impact, acting upon the molecules of their cerebral organs of receptivity, and thereby producing a collective "veridical hallucination." C. J.

[CHARLES JOHNSTON]

CONSCIOUS LIFE IN SPIRIT

When to himself his form appears unreal as do on waking all the forms he sees in dreams ;

When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer.

Then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true.

—THE VOICE OF THE SILENCE

Paul, an Initiate, wrote in the third chapter of his Epistle to the Colossians these words : “Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” They are applicable to most men and women of modern civilization. Interpreted Theosophically what do these words mean? —“Ye are personally dead matter, and your *life* is hid with your divine Ego (Christos) in, or merged with, God (Atman); now has it departed from you, ye soulless people.”

Speaking on esoteric lines the Dead are very many, the Regenerated exceedingly few ; but a fair number have been quickened, chiefly due to the Holy Mission of H.P.B. who once again struck the keynote of the various Esoteric Truths among the learners as a body.

All those whose minds are touched with any of those Esoteric Truths are awakened persons ; they form the first stratum of the Kingdom of the Living. At a very early stage they recognize that “Life is more than mere Physical Existence.” But what the nature of that Life is, what other than “physical existence” it signifies, is not readily understood. By atavism and Karma, and especially by upbringing and education, the student is so firmly established in his lower personal nature that he is apt to regard it as his very soul. Even when he has studied the psychological and the philosophical propositions and recognizes that in essence and in substance he is divine, he does not attempt seriously and earnestly enough to centre himself in that divinity.

The Personal Soul and the Individual Soul are talked about, but because there is a link between them, the link of a common factor,* a serious mistake is often made—subduing the lower is valued as cultivating the higher. Working *upon* the Personal Soul is very different from working *with* it. In the former, the Existence and the Power of the Individual Soul come into play. The inner significance—and most vitally important it is—of H.P.B.’s answer to an enquiry referring to the dilemma of a student in the army is missed. In ex-

* What that link is has been indicated in the article “Let Go” published in this journal last month.

tracts from her Letters, published under the title “She Being Dead Yet Speaketh” (reprinted in THE THEOSOPHICAL MOVEMENT for April 1934)—extracts which should be studied or restudied in preparation for White Lotus Day—this appears :—

What is this about “the soldier not being free”? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier’s Ego be free to go where it likes and think what it likes best.

“What has the esoteric teaching to do with the outward man?” What has a barnacle to do with its ship save to go where the ship carries it? But we are so accustomed to live and move and have our being in the Personal Soul that the Ego becomes a barnacle attached to the movements of egotism-incarnate. This results also in the student attempting to give the esoteric teaching to the man of flesh, the outward man. Let the student draw right conclusions from his reflections upon the Seven Principles of Man as explained in *The Ocean of Theosophy* (Chapters IV to VII) and *The Key to Theosophy* (Sections VI and VII). Has he been able to draw the following conclusion? If not, let him study further till he finds that :—

The lower man is the combined product of two aspects : (a) physically of his Astral Form and (b) psycho-physiologically of Kama-Manas; therefore he is not looked upon even as an aspect, but as an illusion.

The recognition that the Personal Soul is an illusion—not even an aspect but an illusion—is highly necessary. After a perception of this important practical truth the words that “Life is more than mere Physical Existence” assume a new meaning. If personal life is illusory ; if to eat and drink, enjoy and suffer, centred in the Personal Soul, is Maya, then what is real life?

Real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter. Says *The Voice of the Silence* : “The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear ; there is no place for both.” Existence in Matter or in the

Personal Soul is possible. Existence in Spirit or in the Individual Soul is possible. But to exist in both at the same time is not possible. A Master has said that "Conscious life in Spirit is as difficult for some natures as swimming is for some bodies." The student has chosen to *live a conscious existence in Spirit*. But how will he shape the course of his thought, will and feeling so that his choice—and it is a great choice—may be fulfilled? That choice is the quickener,—the link between the Living and the Dead. Unless the practice of living in Spirit is attempted and sustained, the student will slip into the sphere of the Dead once again. To live in Spirit must be conscious living; existence in Spirit all have, but conscious existence in Spirit not all have. All men are in a *state* of self-consciousness but not all are Self-conscious Beings.

Two valuable aids to keeping ourselves alive may be formulated :—

(1) Real death is the limited perception of life, the impossibility of sensing consciousness or even individual existence outside of form or at least of some form of matter. Therefore sincerely accept the possibility of conscious life divorced from matter and brain-substance.

(2) Learn to evoke noble thought, grand aspiration, divine immortal love, for these three are a direct emanation from the Higher Ego and they cannot come into the brain of the man of clay from the Lower Ego. All else, however intellectual it may seem, proceeds from the lower mind, in its association and commingling with Kama, and passes away and disappears at the threshold of Devachan.

In the blood and in the brain of the student-aspirant is taking place the "fierce strife between the living and the dead," between "the immortal Higher Ego and the lower personal Ego." In great Nature a similar fight is taking place between the Light and the Dark sides. To begin with, the right position must be assumed : each man has to decide and to proclaim that he *is* the Higher. Unless the right position is assumed and the mind is constantly directed to the verity that the Self within is the Supreme, we cannot begin to work from within, nor can we separate ourselves from that which is lower.

The Mirror of Magic has these reflections on the subject :—

This world is the Desert of the Dead. It is full of Oases—shades of green palms round a cool lake tempt the weary pilgrim, increasing the thirst he desires to assuage.

The Dead are many. From death to death the Dead always go.

The Resurrected are a handful. They are of the Kingdom of the Living. From death to Life the Living always pass.

But Death attends the Kingdom of the Living. Beware, O Disciple, of the Gleam that fades, the Fragrance that dies, the Song that stops, the Knowledge that vanishes. The burial-place of the Dead leave behind.

Awakened to the Kingdom of Light, resist the temptation of the looming shades of the green palms round the cool lake. The speech of the Dead is a haunting melody that bewitches.

Dissipate the shades of the grave left behind lest they cast a spell. Look to the deep of the Dawn of Everlasting Light.

Awakened to the Kingdom of Light, osmose the Wisdom of the Luminous who cast no shadow and learn to do likewise.

SAYINGS OF ROBERT CROSBIE

The unfulfilled desires hurt us ; yet do the fulfilled desires give us happiness ?

Action is merely the sequence of the concretion of thought.

There is nothing outside we have to learn, but everything inside. The task we have at hand is to understand our own natures.

Spirit sees the idea ; actions flow from the ideas adopted.

It is our thinking which limits our action.

We are attached to anything by thinking about it.

Concentration is the use of the attention in the direction of anything that we wish to do, consistently and persistently.

Remaining passive is normally sleep ; abnormally, its tendency is towards insanity.

We are the thinkers but we are not what we think.

It is only to the Real man that the power of concentration belongs.

It is our modes of life that make us unhealthy. It is our modes of thought that make us take up these modes of life.

The spiritual nature itself will not permit us to avoid the results of causation which we ourselves have set in motion.

The devil is the misunderstanding of our nature. The God is that place in ourselves that we come to know and realize and see reflected in the eyes of every living being.

The mere desire will never get us anywhere. We have to maintain the desire.

THE FUTURE OF THEOSOPHY*

The best way is to get yourself crucified ; and, then, rise from the dead.—VOLTAIRE

This answer of the famous French philosopher to a correspondent who had asked him what he should do to found a new religion, might well form the text of any consideration of the future of Theosophy in the light of the vicissitudes that have befallen those organisations which exist as a result of H. P. B.'s great mission. Theosophy itself, in its essential nature, is *karma*-less ; it ever IS ; but its interpretation and repromulgation in the world of phenomena is according to cyclic law. That is a proposition that would probably be accepted by all earnest students of the Ageless Wisdom. What is not so readily seen is that the acceptance or non-acceptance of Theosophy, and its misinterpretation and misapplication, are the responsibility of every student of the Teachings, whether belonging to a Theosophical organisation or not. If there has been a vulgarisation of the Message brought by H. P. B.—a fact obvious to anyone who cares to compare the extant literature of the early days with what passes for Theosophy in many quarters to-day—it is due to the negligence, weak-mindedness, and lack of real Theosophical education on the part of so-called “chelas and gurus” of diverse persuasions. The result of that deterioration may be observed in quite other than Theosophical circles—in the progressive cheapening and commercialising of so many aspects of modern life in all countries. That “vitality which living truth alone can impart” has been largely lost, and Occultism has been studied for the gratification of “personal ambition, pride, or vanity.” Far too many students have fallen under the magic of mere words, and those who are most glib on the subjects of auras, the path, and evolutionary laws as seen, unfortunately, in the distorted mirror of the Astral Light, are the most ignorant of what it was that H. P. B. taught on these and kindred matters, and, where not ignorant, are most culpable of twisting her words into the service of a desire to make Theosophy into the image of their own *kamic* nature. Many of these students come from middle-class families, and, children of their age and generation, are found to have transferred their social snobbery to the realm of the “occult,” until at times the Adyar Theosophical Society began to look like a Table of Precedence, and loyalty to Truth was submerged in a cultivation of personalities based upon a lively anticipation of favours to come by way of “promotion” on the Path ! So far from there being an ascent to our

“Divine Parent,” there was a descent to the bastard offspring of psychic fancies and imaginings. The “heavenly wisdom” became transformed by the masks of “terrestrial” and “demoniacal” knowledge into a thing of horror and disgust for all who realised that their patrimony had been wasted in a riotous psychism. Well may we ask with Him who is called the Great Master—

In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind ?

What future, then, it may be said, *can* there be for Theosophy in the world of men ? Theosophical teachings have been crucified ; will they rise from the dead ? Or, had not we better fold our hands, and, turning our gaze away from widespread perversion of noble ideals and ethics by those who call themselves “Theosophists” and “Occultists,” await with what patience we may muster for the end of the century ? Shall we allow our compassion for individuals whose ignorance, wilful or not, has led them into dubious paths, to blind us in our duty of rescuing the teachings from unworthy custodians and of showing the truth in the face of falsehood ? We have to make up our minds on this matter. The world will not listen to Theosophy, associated as the word is in its mind with dubious practices, colossal claims that feed the vanity of devotees, and organisations redolent with intrigue and sinister ambitions. It is just as well that we should know the worst about the history of the Theosophical organizations if we are to face the future with any confidence. We have to recognize the fact that, in the public mind, Theosophy is too often linked with the Theosophical Societies of the post-H. P. B. era, and ignorance of Theosophical history is taken advantage of by those who wish to confirm that association. It is time we all realized our responsibility for the present position. It is emphatically our *karma* that the Teachings, where not perverted, have not reached those souls who earnestly seek for the Truth. That “the charlatans and the jugglers are the natural shields of the Adepts” is no justification for our own neglect to face our responsibilities by not using our best wisdom and judgment in the fearless ordering of our Theosophical activities.

All that we deplore is traceable eventually to the influence of that human nature which is our common possession and no less common responsibility. It was said by H. P. B. that “the key to all our successes” in the case of the first two of the declared Objects of the T. S. at the time she wrote

* The author of this article writes from personal experience. He is a Britisher and an ex-member of the English section of the Adyar Theosophical Society and possesses “some ten or more years of administrative experience in that organization,” he tells us.—EDS.

(1889) was to be found in the recognition by at least a minority of the members "of the fact of the Higher Self. . . . and the doing of our work on that basis." (*Lucifer*, September 1889). Here is to be discovered also the key to our common failure. Let those members of existing Theosophical bodies which have forgotten the words of the Great Messenger, and who feel or know that something is wrong within the limits of their respective organisations, examine the situation in the light of that same Higher Self,—and then, *act*. Do they not share the responsibility for all that they deplore, by their continued membership of their particular society? It is a wise man who knows when protest is no longer of use and resignation becomes a regrettable necessity. If devotion clouds their judgment, let them at least show devotion to Truth by renouncing all authority over the sanctuary of their own minds and hearts, and, taking stock of the position, decide their future course of action within their organisations, free from all considerations of "occult advancement" or the approval or otherwise of their would-be superiors. Asserting their inalienable spiritual prerogatives, let them demand in their own Branches a return to the undoctored teachings of H. P. B. and her Masters, and refuse any longer to be parties to the betrayal of the Higher Self by spurious psychic revelations. The Cause needs "missionaries" and "martyrs"—in "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."

In a world whose present significance lies in the shattering of old forms of thought—religious, social, political—there is a profound need for the reproclamation of the vitalizing truth of Theosophy, and its application by individual students to the urgent problems of the day. The Truth is never without its witnesses in a universe of *maya*; but, whether on the ascending or descending cycles of being, devotion needs wisdom for its companion and sacrifice as the fire in which all that is impure is turned to gold. *The future of Theosophy in the world is largely dependent upon the quality of its students.* It is time we refrained from blaming a cold and hard-hearted generation that refuses to listen to what we have to say. In our earnest efforts to take the Message seriously, we must reject the temptation to take *ourselves* too seriously! That species of fault-finding with the world, except where it is our duty to point out injustice and hypocrisy, is none of our business; and, too often, it is an alibi for our own ineptitude and lack of fire. Ours the task of sowing the seed as best we know how. Those who watch and help our efforts with Their Compassion and Their Wisdom will see to the rightful harvest. Impersonality and detachment are excel-

lent things in their true exercise. But the impersonality we seek is that of the Higher Self, and not the indifference of the personality. If we be truly impersonal we will be discriminative in the right use of our powers. The world is tired of *information*; it cries out for the *vitality of Truth*, and *the future of Theosophy is commensurate with that need and the success of our efforts to meet it.* The need may often be inarticulate; but it is none the less urgent. It is not necessary to be "spell binders" in the oratorical sense. We do, however, require a deep understanding of the human heart in all its waywardness and exaltation. It is realization and understanding that give vitality to Truth. The time for posing is past. If the world appears to be disinclined to come to us for Theosophy, let us take Theosophy to it, not by forcing it down people's throats, but by "taking every opportunity of talking to others," and "by assisting in circulating our literature." (*Key to Theosophy*) It is true that "Theosophy is for those who want it"; but are we infallible in our judgment of those who do want it? Ours the duty of offering it. If we do just that, with all the ability of which we are capable, is it too much to think that the Future of Theosophy is assured for the generations to come?

Organized religions fast deteriorate because the Living Wisdom of the Prophet is done away with by the priest. The Indian poet, Rabindranath Tagore, speaking at the Parliament of Religions held in Calcutta last month, pointed this out once again:—

Thus every religion that begins as a liberating agency ends as a vast prison house. Built on the renunciation of its founder, it becomes a possessive institution in the hands of its priests, and claiming to be universal becomes an active centre of schism and strife. Like a sluggish stream the spirit of man is choked by rotting weeds and is divided into shallow, slimy pools that are active only in releasing deadly mists of stupefaction. This mechanical spirit of tradition is essentially materialistic, is blindly pious but not spiritual, obsessed by phantoms of unreason that haunt feeble minds with their ghastly mimicry of religion. This happens not only to mediocre individuals hugging fetters that keep them irresponsible or hungering for lurid unrealities, but to generations of insipid races that have lost all emphasis of significance in themselves, having missed their present in their ghostly past!

These words have a message for every genuine lover of pure religion including the student of Theosophy. Let us remain pupil-teachers, not degenerating into priests, but regenerating into the truly Twice-Born. H. P. B. said:—

Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize. (*Five Messages*, p. 4)

WORLD PERIODS

Theosophical students are familiar with the fact that world periods were calculated in ancient India, however little they may grasp the doctrine of cycles, which Mr. Judge calls one of the most important in the whole Theosophical system, though the least known and the least frequently referred to. Cycles are always a live topic in India.

Students of *The Ocean of Theosophy* know that ancient China also had its cyclic computations, but those theories are less particularized in modern Theosophy. "The Theory of World Cycles" by Mr. Herbert Chatley (*T'ien-Hsia Monthly*, January, 1937) deals with cyclic theories in many ancient countries and particularly in China. He mentions that books of the T'ang and Sung dynasties present the Taoist theories of world periods, for which a great antiquity is claimed.

Mr. Chatley makes a passing reference to Mêng-tzu's mention of the appearance of a sage every five hundred years, but most of the theories presented deal chiefly with astronomical cyclic repetition. The first such theory cited is from the writings of Ssuma Ch'ien :—

When heaven has evolved during 30 years, it is a small transformation ; during 100 years a mean transformation ; during 500 years, a grand transformation ; three grand transformations make a Chi ; three Chi make a Ta Pei. Such are the principal numerical units.

The "San T'ung" system of Liu Hsin is given as :—

- 19 years [approximately the modern Metonic cycle] are exactly 235 moons.
- 513 years produce exact repetition of eclipses.
- 1,539 years (3×513) = (19×81) contain an exact number of days.
- 4,617 years (3×1539) contain an exact number of 60-day cycles and all Soli-lunar phenomena are repeated.
- 138,240 years repeat all the motions of the five planets.
- 23,639,040 years (L.C.M. of 4,617 & 138,240) years produce repetition of all the celestial motions and are therefore a world period.

The period of 138,240 years approximates closely to the "cycle of Cassandrus," given in *The Theosophical Glossary* as 136,000 years, "which brought about a complete change in planetary influences and their correlations between men and gods—a fact entirely lost sight of by modern astrologers."

Mr. Chatley brings forward evidence of the existence of theories of world periods in many parts of the world. He cites the "Year of the Gods" given

in the *Laws of Manu* as 12,000 years, which the *Puranas* and *Siddhantas* explain as meaning 4,320,000 actual years, one mortal year being a "Day of the Gods" and 4,320,000 representing 12,000 times 360. H. P. B. called 432,000 "the true key of the secret cycle." (*Isis Unveiled* I, 32)

The Zoroastrian religion, Mr. Chatley points out, also has the period of 12,000 years, about which H. P. B. remarked (*The Theosophical Glossary* : "Yuga") :—

The old Mazdeans or Magi (the modern Parsis) had the same calculation, though the Orientalists do not seem to perceive it, for even the Parsi Mobeds themselves have forgotten it. But their "Sovereign Time of the Long Period" (*Zervan Dareghô Havadâta*) lasts 12,000 years, and these are the 12,000 *divine* years of a Mahâyuga as shown above [4,320,000 years of mortals], whereas the *Zervan Akarana* (Limitless Time), mentioned by Zarathustra, is the *Kâla*, out of space and time, of Parabrahm.

In Greece, Heracleitos, Plato and Zeno taught the doctrine of world periods. The Jews after the Captivity seem to have had, Mr. Chatley observes, a vague belief in a world period of 7,000 years, while the Mayas of Central America apparently believed in a world period of 8,000 years of 360 days.

Mr. Chatley refers also to the modern theories of Vico, Petrie, Huntington and Spengler, as to race periods of six hundred years or more.

The student need not be concerned with discrepancies, real or apparent, in the results of the computations. If those discrepancies are real, one or other of the computations represents speculation without knowledge. The explanation of merely apparent discrepancies may lie in the fact that there are wheels within wheels. Consider how many subdivisions can be made of such an arbitrarily fixed period as an hour. Certainly in all ancient countries those whom Initiation had furnished with the true keys must inevitably have reached the same conclusions if they started their cycles at the same moment.

The ancient Occultists did not, however, stop with the astronomical calculations, which reveal at best the bare skeleton of cyclic law. They clothed that skeleton in the applications of that law in every department of nature, and especially in and to man.

There is no "chance" in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. (*The Secret Doctrine*, I, 653)

Just as it is of little use to know what o'clock it is if we do not know the relation between time and the daily schedule, so knowledge of where we are in the astronomical cycle is valueless without the

knowledge that "the revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one." (*Isis Unveiled*, I, 34)

"Sidereal motions...are inseparably blended with the destinies of nations and men." (*The Secret Doctrine* I, 645)

It is not claimed that the conjunction causes the effect; but that ages ago the Masters of Wisdom worked out all the problems in respect to man and found in the heavens the means for knowing the exact dates when events are sure to recur, and then by imprinting in the minds of older nations the symbology of the Zodiac were able to preserve the record and the prophecy. Thus in the same way that a watchmaker can tell the hour by the arrival of the hands or the works of the watch at certain fixed points, the Sages can tell the hour for events by the Zodiacal clock. (*The Ocean of Theosophy*, p. 122).

A hint is given in H. P. B.'s reference to the phrase "climacteric year," which she says "has more than the usual significance, when used by Occultists and Mystics."

It is not only a critical period, during which some great change is periodically expected, whether in human or cosmic constitution, but it likewise pertains to spiritual universal changes. The Europeans called every 63rd year "the grand climacteric," and perhaps justly supposed those years to be the years produced by multiplying 7 into the odd numbers 3, 5, 7 and 9. But *seven* is the real scale of nature, in Occultism, and 7 has to be multiplied in quite a different way and method, unknown as yet to European nations. (*The Secret Doctrine*, I, 656, foot-note)

It is upon cyclic law and the mystic and intimate connection between the heavenly bodies and mankind that genuine astrology is built; and true astrology is one of the great secrets of Initiation and Occult mysteries.

THE LONELY PILGRIM IN A VAST CONCOURSE

To meditate in silence and remember objects of meditation; to give oneself to study and not become discouraged; to instruct others and never be disappointed—How shall I attain to these virtues?—CONFUCIUS.

Life brings harvests of experiences, including tearing pains and vision to let go. After each stunning shock the soul remains bruised, in dark isolation and silence. It anxiously longs to understand: "Why such suffering? Why such paradoxes? Such dualities? Such illusions?" Then does the soul

wrap itself in the surrounding shadows and begin a long watch and lonely meditation. At intervals, or constantly, the outside world comes knocking at the door, bearing tidings, often bitter, sometimes sweet. The heart bleeds through gaping wounds to the last drop of blood.

At last, peace descends upon the weary soul, while the gates of the heart are flung open. Life ceases to be only an experience; it becomes a consecration. As the soul leaves its retreat and comes out, it must retain and use the objects of its meditation. It must vibrate to the least touch of the great human misery and respond in love and understanding. And this contact brings the soul a realization of its failure to do aught beyond the manifestation of its sympathy.

The soul turns now to knowledge and asks from it the master key to true service. But lo, how many doors to the Temple of Truth! They open on a labyrinth where the soul searches in bewilderment. One step forward, two back! This looks like the way—it is but a blind alley. Tired, discouraged, the soul wonders: "Is it really worth while? Isn't all, all, illusion?" But then comes the vision of the struggling world, of the multitudes lost in the dark night of ignorance, crying their agony to mute skies, and chained, chained to the ever turning wheel. The soul shivers, awakes from doubt and, moved by compassion, steps onwards. What is this thin, silvery thread? Where does it lead? The soul recognizes it as coming from itself and stretching its brightness afar—up to a distant star, dazzling with light in the cool blue night. It follows it.

Then the soul begins a long, long climb. The veil of isolation falls away. It sees now the many other souls fighting their upward way. It wants to help, to pull them up, to speed their progress. But here lies one more renunciation. It cannot approach them. Each must climb for itself, some stumbling and resting by the pathway, some falling in dark abysses—only a few persevering. The soul must remain satisfied to leave behind it landmarks on the way where, perhaps, one day, another soul may pass. From the worn silver thread fall bits which shine on the ground as diamonds of hope. From the dew of effort spring fresh fountains here and there. The wind repeats the chant resounding in the inner sanctuary of the soul as it climbs and climbs and climbs....

The soul instructed and enlightened by knowledge hesitates no more. The soul possessing the virtue of Humanity ceases to regret; the soul which is strong and courageous knows not fear.—CONFUCIUS.

IN THE LIGHT OF THEOSOPHY

In the *Secret Doctrine* (1, p. 520), H. P. B. anticipated much that is commonly accepted in modern science when she remarked :—

It is on the doctrine of the illusive nature of matter, and the *infinite divisibility* of the atom, that the whole science of Occultism is built.

In the same work (I, 612) she prophesied :—

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga ; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

In a short sketch in the London *Quarterly Review* (January, 1937) of the life and work of the famous physicist Sir J. J. Thomson, who last December completed his eightieth year, Dr. A. S. Russell points out that, from the end of 1895, everything was altered in Physics. In 1895 Röntgen in Würzburg discovered the X-ray ; in 1896 the radio-activity of uranium was discovered by Becquerel ; in 1897 the independent existence of the electron was discovered by Sir J. J. Thomson at Cambridge ; and, in 1898, radium was found by the Curies. These four events heralded a new day, as was plainly foretold by H. P. Blavatsky in 1888. As to the "infinite divisibility" of the atom, Dr. Russell has the following interesting statement :—

The fact of the electron showed that the "indivisible" atom could be divided and hinted that it had a structure. . . . The nature of electricity itself began to be understandable. Before the days of the electron it used to be averred that an electric charge was nothing more than a "state of strain in the ether." An electric current, instead of representing the passage of anything definite down a wire, corresponded merely to a continuous "slip" or "breakdown of a strain" (whatever they were) in the medium within the wire.

Students of the Sacred Science have much to learn from contemplation of the life and work of such a man as Sir J. J. Thomson. One of his observations, according to Dr. Russell, is that nature is always more wonderful than the most imaginative of investigators thinks. And we have a yoga aphorism in his further remark that too much concentration on a theme may be definitely bad. The best ideas, it is his experience, come at odd times and unexpectedly—though, of course, as the result of previous hard thought.

Like the late Lord Rayleigh, Sir J. J. Thomson was very interested in the Italian woman medium, Eusapia Palladino, in the '90's, and assisted at séances ; but he was quite unconvinced by the phenomena. He has some sympathy, however, with dowsers and water diviners, and is quite pre-

pared to be convinced of the reality of short-range telepathy. He has no doubt that, if this last could be finally established, "it would be a very important event in science."

In the April number of *The Aryan Path* Miss Stella Gibbons points out in her article on "A Satirist's Apologia" the value of satire in life and how it affects the satirist and the satirised. Apropos of this we give below H. P. B.'s views on the place of satire in life, as given in *Lucifer*, Vol. IV.

A theosophist above all men ought ever to bear in mind the advice of Epictetus : "If evil be said of thee, and if it be true, correct thyself ; if it be a lie, laugh at it." We welcome a witty satire always.

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as the "Fallen Idol," have done more good to our Society, and certain of its members.

The World Foundation, about which an article appeared in our February issue, has its headquarters at 53-4 Haymarket, London, S. W. I.

"What Is the Use of Art Anyway?" Dr. Ananda K. Coomaraswamy asks in *The American Review* (January, 1937). He finds art as valueless an end in itself as virtue for its own sake which only feeds the "self-righteousness of the 'unco guid,'" as vain as "the cultivation of religion for religion's sake on Sundays only."

There are possibilities of "culture," Dr. Coomaraswamy maintains, "other than those envisaged by our universities and great philanthropists, and possibilities of accomplishment other than those that can be displayed in drawing rooms."

A nation is not "musical" because of the great orchestras that are maintained in its capitals, and supported by a select circle of "music-lovers," nor even because such orchestras offer popular programmes. England was a "nest of singing birds" when Pepys could insist on an under parlour-maid's ability to take a difficult part in the family chorus, failing which she would not be engaged.

Art is not a mere luxury product or an ornament but the "making well of whatever needs making," whether a symphony or an aeroplane.

The normal view assumes . . . not that the artist is a special kind of man, but that every man who is not a mere idler and parasite is necessarily some special kind of artist, skilled and well contented in the making or arranging of some one thing or another according to his constitution and training . . .

While work is a necessity, it is by no means a necessary evil, but in case the workman is a responsible artist, a necessary good.

The earnest student of Theosophy is a responsible artist in life. If he is moving from within, working by the power of the spirit, he puts his best attention and his best effort into whatever comes to him to do, and so his every action is harmonious and therefore beautiful. Whether he signs a letter or paints a picture, delivers a lecture or repairs a tool, he performs each necessary task in a spirit of consecration to the highest within him and for the good of all.

In reviewing a recent publication, *The New English Weekly* (January 28th) remarks :—

The essential ideas of *The Secret Doctrine*—those which were and perhaps still are powerful influences in many Western minds—are . . . of genuinely Tibetan origin : the conceptions from which the essential Theosophic system was elaborated are, beyond question, those which this Eastern nation, insulated from the world, has used for centuries as the foundations of its peculiar culture.

The teachings of H. P. B. are of Tibetan origin only in the sense that she learnt them from Those she visited in Tibet. But those teachings are universal. Says the Preface to *The Secret Doctrine* :—

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

The Editor of *The Jaina Gazette* comments upon the evils affecting Jain society. He writes :—

The pride of wealth has led others into wasteful habits ; and they have been encouraged to do so by a section of Jains who consider themselves religious, and learned ; and who through an outward show of religiosity and a smattering of technical phrases have formed a Priestcraft or Popedom—a comfortable profession intensely and meanly selfish, destructive of social solidarity, and subversive of religious revival.

Danger threatens the harmonious development of modern India from two sides : first, superstitious

priestcraft and religiosity, and second, irreligious sensuality masquerading as the scientific attitude. Mere belief in any orthodox creed will not save the situation any more than establishment of various institutions, political, social and others along Occidental lines, institutions which have been tried and found wanting. Necessary to the genius of India is a suitable spiritual philosophy which satisfies reason, and Theosophy as taught by H.P.B. is that philosophy.

The cinema's menace to culture and to national prestige was vividly portrayed in a broadcast talk from Delhi by Mr. Edward Thompson (*World Review*, February, 1937) :—

This thing has already gone far to destroy the best thing in our civilization. . . . Already our literature and ideas are fast deteriorating. . . . In this time of internal anxiety and external danger do you think it quite satisfactory that our populace should be studying Love's Ten Commandments by Mae West. . . . Or reading the fascinating story of Miss Shirley Temple's life by her mother ?

On a train at Poona Mr. Thompson met a small boy selling chocolates and collecting the coupons to get five photographs of Hollywood film stars.

There are small cinema-showing companies and groups who run by motor car into the remotest villages, where they can show films in bamboo-built huts or even in the open air, using the batteries of their motor cars. Half a dozen years ago there were less than a hundred of these companies but they have been increasing since at the rate of one a day. Hitherto, the cinema has influenced only your great cities and mainly English-speaking intelligentsia. . . . But within five years the mind of the whole rustic population of India—Hindu, Muslim, Parsi, Jain, Untouchable, is going to be made over. . . . There is a little boy growing up at Poona who is going to smash the lot of you. He is going to destroy utterly both Hindu and Muslim culture.

H.P.B. points out in *The Key to Theosophy* :—

In order to awaken brotherly feeling among nations we have to assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations.

Mr. Thompson's declaration is much in line with this :—

If at the present time there were living an Indian millionaire who was a true patriot. . . . he would put his money into making films that would give the outside world a knowledge of an India that contained something else besides Untouchability and child marriage and communal hatred—films that would reveal the loveliness of your great and varied country, and reveal the noblest thing in your culture and traditions. . . . If we could only have films that would give this country a decent idea of the best England and would give England a decent idea of the best India, what a service would be done to India, to England, to the Empire, to the whole world.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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