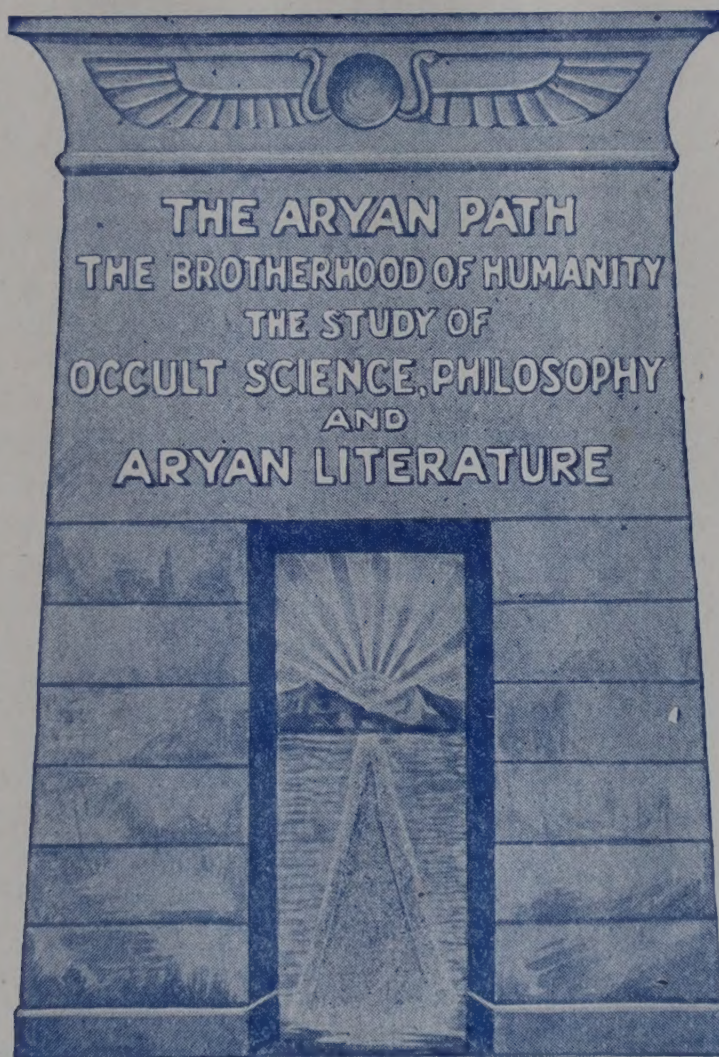




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XV No. 11

September 17, 1945

The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right. What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established. The small errors of a life are nothing, but the general sum of thought is much. There is no need to be a despaire. "What room is there for sorrow and what room for doubt in him who knows that the Self is one, and that all things are the Self, only differing in degree."

—W. Q. JUDGE

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- (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 September 1945.

VOL. XV. No. II.

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THE THEOSOPHICAL MOVEMENT

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VOL. XV. No. II

STAR-ANGEL-WORSHIP
IN THE ROMAN CATHOLIC CHURCH[Reprinted from *Lucifer*, Vol. II, June 1888, p. 355.—EDS.]

The subject matter of the present article has not been chosen from any desire of "finding fault" with the Christian religion, as *Lucifer* is often accused of doing. No special animosity is felt towards popery any more than against any other existing dogmatic and ritualistic faith. We merely hold that "there is no higher religion than truth." Hence, being incessantly attacked by the Christians—among whom none are so bitter and contemptuous as the Romanists—who call us "idolaters" and "heathens," and otherwise denounce us, it is necessary that at times something should be said in our defence, and truth re-established.

The Theosophists are accused of believing in Astrology, and the *Devas* (Dhyan Chohans) of the Hindus and Northern Buddhists. A too impulsive missionary in the Central Provinces of India has actually called us "Astrolaters," "Sabians" and "devil-worshippers." This, as usual, is an unfounded calumny and a misrepresentation. No theosophist, no Occultist in the true sense of the word has ever worshipped Devas, Nats, Angels or even planetary spirits. Recognition of the actual existence of such Beings—which, however exalted, are still gradually evolved creatures and finite—and even reverence for some of them is not worship. The latter is an elastic word, one that has been made threadbare by the poverty of the English tongue. We address a magistrate as his "worship," but it can hardly be said that we pay to him *divine* honours. A mother often worships her children, a husband his wife, and *vice versa*, but none of these prays to the object of his

worship. But in neither case does it apply to the Occultists. An Occultist's reverence for certain high Spirits may be very great in some cases; aye, perhaps even as great as the reverence felt by some Christians for their Archangels Michael and Gabriel and their (St.) George of Cappadocia—the learned purveyor of Constantine's armies. But it stops there. For the Theosophists these planetary "angels" occupy no higher place than that which Virgil assigns them:

"They boast ethereal vigour and are form'd
From seeds of heavenly birth,"

as does also every mortal. Each and all are occult potencies having sway over certain attributes of nature. And, if once attracted to a mortal, they do help him in certain things. Yet, on the whole, the less one has to do with them the better.

Not so with the Roman Catholics, our pious detractors. The Papists worship them and have rendered to them *divine homage* from the beginning of Christianity to this day, and in the full acceptance of the italicised words, as this article will prove. Even for the Protestants, the Angels in general, if not the Seven Angels of the Stars particularly—are "Harbingers of the Most High" and "Ministering Spirits" to whose protection they appeal, and who have their distinct place in the Book of Common Prayer.

The fact that the Star and Planetary Angels are worshipped by the Papists is not generally known. The cult had many vicissitudes. It was several times abolished, then again permitted. It is the short history of its growth, its last re-

establishment and the recurrent efforts to proclaim this worship openly, of which a brief sketch is here attempted. This worship may be regarded for the last few years as *obsolete*, yet to this day it was never abolished. Therefore it will now be my pleasure to prove that if any one deserves the name of "idolatrous," it is not the Theosophists, Occultists, Kabalists and Astrologers, but, indeed, most of the Christians; those Roman Catholics, who, besides the Star-angels, worship a Kyriel of more or less problematical saints and the Virgin Mary, of whom their Church has made a regular goddess.

The short bits of history that follow are extracted from various trustworthy sources, such as the Roman Catholics will find it rather difficult to gainsay or repudiate. For our authorities are (a), various documents in the archives of the Vatican; (b), sundry works by pious and well-known Roman Catholic writers, Ultramontanes to the backbone—lay and ecclesiastical authors; and finally (c), a Papal Bull, than which no better evidence could be found.

In the middle of the VIII. century of the Christian era the very notorious Archbishop Adalbert of Magdeburg, famous as few in the annals of magic, appeared before his judges. He was charged with, and ultimately convicted—by the second Council of Rome presided over by Pope Zacharia—of using during his performances of ceremonial magic the names of the "seven Spirits"—then at the height of their power in the Church—among others, that of URIEL, with the help of whom he had succeeded in producing his greatest phenomena. As can be easily shown, *the church is not against magic proper*, but only against those magicians who fail to conform to her methods and rules of evocation. However, as the wonders wrought by the Right Reverend Sorcerer were not of a character that would permit of their classification among "miracles by the grace, and to the glory of God," they were declared *unholy*. Moreover, the Archangel URIEL (*lux et ignis*) having been compromised by such exhibitions, his name had to be discredited. But, as such a disgrace upon one of the "Thrones" and "Messengers of the Most High" would have reduced the number of these Jewish *Saptarshis* to only six, and thus thrown into confusion the whole

celestial hierarchy, a very clever and crafty subterfuge was resorted to. It was, however, neither new, nor has it proved very convincing or efficacious.

It was declared that Bishop Adalbert's Uriel, the "fire of God," was not the Archangel mentioned in the second Book of Esdras; nor was he the glorious personage so often named in the magical books of Moses—especially in the 6th and 7th. The sphere or planet of this original Uriel was said, by Michael Glycas the Byzantine, to be the Sun. How then could this exalted being—the friend and companion of Adam in Eden before his fall, and, later, the chum of Seth and Enoch, as all pious Christians know—how could he ever have given a helping hand to sorcery? Never, never! the idea alone was absurd.

Therefore, the Uriel so revered by the Fathers of the Church, remained as unassailable and as immaculate as ever. It was a *devil* of the same name—an obscure devil, one must think, since he is nowhere mentioned—who had to pay the penalty of Bishop Adalbert's little transactions in black magic. This "*bad*" Uriel is, as a certain tonsured advocate has tried hard to insinuate, connected with a certain significant word of occult nature, used by and known only to Masons of a very high degree. Ignorant of the "word" itself, however, the defender has most gloriously failed to prove his version.

Such whitewashing of the archangel's character was of course necessary in view of the special worship paid to him. St. Ambrosius had chosen Uriel as a patron and paid him almost divine reverence.¹ Again the famous Father Gastaldi, the Dominican monk, writer and Inquisitor, had proven in his curious work "On the Angels" (*De Angelis*) that the worship of the "Seven Spirits" by the Church had been and was *legal* in all the ages; and that it was necessary for the moral support and faith of the children of the (Roman) Church. In short that he who should neglect these gods was as bad as any "heathen" who did not.

Though sentenced and suspended, Bishop Adalbert had a formidable party in Germany, one

¹ *De Fide ad gratiam*. Book III.

that not only defended and supported the sorcerer himself, but also the disgraced Archangel. Hence, the name of Uriel was left in the missals after the trial, the "Throne" merely remaining "under suspicion." In accordance with her admirable policy the Church having declared that the "blessed Uriel," had nought to do with the "accursed Uriel" of the Kabalists, the matter rested there.

To show the great latitude offered to such subterfuges, the occult tenets about the celestial Hosts have only to be remembered. The world of Being begins with the Spiritual Fire (or Sun) and its seven "Flames" or Rays. These "Sons of Light," called the "multiple" because, allegorically speaking they belong to, and lead a simultaneous existence in heaven and on earth, easily furnished a handle to the Church to hang her *dual* Uriel upon. Moreover, Devas, Dhyan-Chohans, Gods and Archangels are all identical and are made to change their Protean forms, names and positions, *ad libitum*. As the sidereal gods of the Sabians became the kabalistic and talmudistic angels of the Jews with their esoteric names unaltered, so they passed bag and baggage into the Christian Church as the archangels, exalted only in their office.

These names are their "mystery" titles. So mysterious are they, indeed, that the Roman Catholics themselves are not sure of them, now that the Church, in her anxiety to hide their humble origin, has changed and altered them about a dozen times. This is what the pious de Mirville confesses:

"To speak with precision and certainty, as we might like to, about everything in connection with their (the angels') names and attributes is not an easy task.... For when one has said that these Spirits are the *seven assistants* that surround the throne of the Lamb and form its seven *horns*; that the famous seven-branched candlestick of the Temple was their type and symbol... when we have shown them figured in *Revelation* by the *seven stars* in the Saviour's hand, or by the angels letting loose the *seven plagues*—we shall but have stated once more one of those incomplete truths which we have to handle with such caution." (*Of the Spirits before their Fall*).

Here the author utters a great truth. He

would have uttered one still greater, though, had he added that *no truth*, upon *any subject* whatever, has been ever made complete by the Church. Otherwise, where would be the mystery so absolutely necessary to the authority of the ever incomprehensible dogmas of the Holy "Bride"?

These "Spirits" are called *primarii principes*. But what these first Principles are in reality is not explained. In the first centuries of Christianity the Church would not do so; and in this one she knows of them no more than her faithful lay sons do. She has lost the secret.

The question concerning the definite adoption of names for these angels, de Mirville tells us—"has given rise to controversies that have lasted for centuries. To this day *these seven names are a mystery.*"

Yet they are found in certain missals and in the secret documents at the Vatican, along with the astrological names known to many. But as the Kabalists, and among others Bishop Adalbert, have used some of them, the Church will not accept these titles, though she worships the creatures. The usual names accepted are *Mikael*, the "*quis ut Deus*," the "like unto God"; *GABRIEL*, the "strength (or power) of God"; *RAPHAEL*, or "divine virtue"; *URIEL*, "God's light and fire"; *SCALTIEL*, the "speech of God"; *JEHUDIEL*, the "praise of God" and *BARACHIEL*, the "blessing of God." These "seven" are *absolutely canonical*, but they are not the true mystery names—the magical *POTENCIES*. And even among the "substitutes," as just shown, Uriel has been greatly compromised and the three last enumerated are pronounced "suspicious." Nevertheless, though nameless, they are still worshipped. Nor is it true to say that no trace of these three names—so "suspicious"—is anywhere found in the Bible, for they are mentioned in certain of the old Hebrew scrolls. One of them is named in Chapter XVI. of *Genesis*—the angel who appears to Hagar; and all the three appear as "the Lord" (the *Elohim*) to Abraham in the plains of Mamre, as the "three men" who announced to Sarai the birth of Isaac (*Genesis XVIII*). "Jehudiel," moreover, is distinctly named in Chapter XXIII. of *Exodus*, as the angel in whom was "the name" (*praise* in the original) of God (*Vide* verse 21).

It is through their "divine attributes," which have led to the formation of the names, that these archangels may be identified by an easy esoteric method of transmutation with the Chaldean great gods and even with the Seven Manus and the Seven Rishis of India.² They are the *Seven Sabian Gods*, and the *Seven Seats (Thrones)* and *Virtues of the Kabalists*; and now they have become with the Catholics, their "Seven Eyes of the Lord," and the "*Seven Thrones*," instead of "Seats."

Both Kabalists and "Heathen" must feel quite flattered to thus see their *Devas* and *Rishis* become the "Ministers Plenipotentiary" of the Christian God. And now the narrative may be continued unbroken.

Until about the XVth century after the misadventure of Bishop Adalbert, the names of only the first three Archangels out of the seven stood in the Church in their full odour of sanctity. The other four remained ostracised—as *names*.

Whoever has been in Rome must have visited the privileged temple of the Seven Spirits, especially built for them by Michael Angelo: the famous church known as "St. Mary of the Angels." Its history is curious but very little known to the public that frequents it. It is worthy, however, of being recorded.

In 1460 there appeared in Rome a great "Saint," named Amadœus. He was a nobleman from Lusitania, who already in Portugal had become famous for his prophecies and beatific visions.³ During one of such he had a revelation. The seven Archangels appeared to the holy man, so beloved by the Pope that Sixtus IV. had actually permitted him to build on the site of St. Peter in *Montorio* a Franciscan monastery. And having appeared they revealed to him their genuine *bona fide* mystery names. The names used by the Church were substitutes, they said. So they were, and the "angels" spoke truthfully.

² He who knows anything of the *Purânas* and their allegories, knows that the *Rishis* therein as well as the *Manus* are Sons of God, of *Brahmâ*, and themselves gods; that they become men and then, as *Saptarishi*, they turn into stars and constellations. Finally that they are first 7, then 10, then 14, and finally 21. The occult meaning is evident.

³ He died at Rome in 1482.

Their business with Amadœus was a modest request. They demanded to be legally recognised under their legitimate patronymics, to receive public worship and have a temple of their own. Now the Church in her great wisdom had declined these names from the first, as being those of Chaldean gods, and had substituted for them astrological *aliases*. This then, could not be done, as "they were names of demons" explains Baronius. But so were the "substitutes" in Chaldea before they were altered for a purpose in the Hebrew Angelology. And if they are *names of demons*, asks pertinently de Mirville, "why are they yet given to Christians and Roman Catholics at Baptism?" The truth is that if the last four enumerated are demon-names, so must be those of Michael, Gabriel and Raphael.

But the "holy" visitors were a match for the Church in obstinacy. At the same hour that Amadœus had his vision at Rome, in Sicily, at Palermo, another wonder was taking place. A miraculously-painted picture of the Seven Spirits, was as miraculously exhumed from under the ruins of an old chapel. On the painting *the same seven mystery names* that were being revealed at that hour to Amadœus were also found *inscribed* "under the portrait of each angel,"⁴ says the chronicler.

Whatever might be in this our age of unbelief the feelings of the great and learned leaders of various psychic and telepathic societies on this subject, Pope Sixtus IV. was greatly impressed by the *coincidence*. He believed in Amadœus as implicitly as Mr. Brudenel believed in the Abyssinian prophet, "Herr Paulus."⁵ But this was by no means the only "coincidence" of the day. The Holy Roman and Apostolic Church was built on such miracles, and continues to stand on them now as on the rock of Truth; for God has ever sent to her *timely miracles*.⁶ Therefore,

⁴ *Des Esprits*, &c., par de Mirville.

⁵ "Herr Paulus"—the no less miraculous production of Mr. Walter Besant's rather muddled and very one-sided fancy.

⁶ *En passant*—a remark may be made and a query propounded: The "miracles" performed in the bosom of Mother Church—from the apostolic down to the ecclesiastical *miracles* at Lourdes—if not more remarkable than those attributed to "Herr Paulus," are at any rate

when also, on that very same day, an old prophecy written in very archaic Latin, and referring to both the find and the revelation was *discovered* at Pisa—it produced quite a commotion among the faithful. The prophecy foretold, you see, *the revival of the “Planetary-Angel”* worship for that period. Also that during the reign of Pope Clement VII., the convent of St. Francois de Paul would be raised on the emplacement of the little ruined chapel. “The event occurred as predicted,” boasts de Mirville, forgetting that the Church had made the prediction true herself, by following the command implied in it. Yet this is called a “prophecy” to this day.

far more wide-reaching, hence, more pernicious in their result upon the human mind. Either both kinds are possible, or both are due to fraud and *dangerous hypnotic and magnetic powers possessed* by some men. Now Mr. W. Besant evidently tries to impress upon his readers that his novel was written in the interests of that portion of society which is so easily befooled by the other. And if so, why then not have traced all such phenomena *to their original and primeval source, i. e., belief in the possibility of supernatural occurrences because of the inculcated belief in the MIRACLES in the Bible, and their continuation by the Church?* No Abyssinian prophet, as no “occult philosopher,” has ever made such large claims to “miracle” and *divine help*—and no Peter’s pence expected, either—as the “Bride of Christ”—she, of Rome. Why has not then our author, since he was so extremely anxious to save the millions of England from delusion, and so very eager to expose the pernicious means used—why has he not tried to first explode the greater humbug, before he ever touched the *minor* tricks—if any? Let him first explain to the British public the turning of water into wine and the resurrection of Lazarus on the half *hypnotic* and half *jugglery* and *fraud* hypothesis. For, if one set of *wonders* may be explained by blind belief and mesmerism, why not the other? Or is it because the Bible miracles believed in by every Protestant and Catholic (with the *divine* miracles at Lourdes thrown into the bargain by the latter) cannot be as easily handled by an author who desires to remain *popular*, as those of the “occult philosopher” and the spiritual medium? Indeed, no courage, no fearless defiance of the consequences are required to

But it was only in the XVIth century that the Church consented at last to comply on every point with the request of her “high-born” celestial petitioners.

At that time though there was hardly a church or chapel in Italy without a copy of the *miraculous* picture in painting or mosaic, and that actually, in 1516, a splendid “temple to the seven spirits” had been raised and finished near the ruined chapel at Palermo—still the “angels” failed to be satisfied. In the words of their chronicler—“the blessed spirits were not contented with Sicily alone, and secret prayers. They wanted a world-wide worship and the whole Catholic world to recognise them publicly.”

Heavenly denizens themselves, as it seems, are not quite free from the ambition and the vanities of our material plane! This is what the ambitious “Rectors” devised to obtain that which they wanted.

H. P. B.

(To be concluded)

denounce the helpless and now very much scared *professional* medium. But all these qualifications and an ardent *love of truth into the bargain*, are absolutely necessary if one would beard Mrs. Grundy in her den. For this the traducers of the “Esoteric Buddhists” are too prudent and wily. They only seek cheap popularity with the scoffer and the materialist. Well sure they are, that no *professional* medium will ever dare call them wholesale slanderers to their faces, or seek redress from them so long as the law against palmistry is staring him in the face. As to the “Esoteric Buddhist” or “Occult Philosopher,” there is still less danger from this quarter. The contempt of the latter for all the would-be traducers is absolute and it requires more than the clumsy denunciations of a novelist to disturb them. And why should they feel annoyed? As they are neither *professional* prophets, nor do they benefit by St. Peter’s pence, the most malicious calumny can only make them laugh. Mr. Walter Besant, however, has said a great truth in his novel, a true pearl of foresight, dropped on a heap of mire: the “occult philosopher” does not propose to “*hide his light under a bushel.*”

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyān-Chohans or Angles—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws.... Neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship.

H. P. BLAVATSKY

MR. JUDGE'S BOOKS—A STUDY

V.—NOTES ON THE BHAGAVAD-GITA

In the first few pages of this book Mr. Judge tells us that the *Bhagavad-Gita* is for the aid and instruction of Man. (p. 1) "Each one of us... is Arjuna," (p. 17), Kurukshetra is "the body which is acquired by Karma" (p. 15) and Krishna is our Higher Self. (p. 19) He tells us that in the *Gita* we can find aid and instruction as to our duty in our daily "warfare with all the forces and tendencies" of our nature. (pp. 16-17) Remembering that Mr. Judge was a Chela of long standing, and a bridge between the world of Masters and ourselves, we can with added zest turn to the *Notes* he made as he applied the aid and instruction of the *Gita* in his daily life.

Once again he refers to the connection between Masters, the Message, and ourselves. He tells us that we must "assume, in view of the patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge." Further; They possess "the power to impart" restricted only by our limitations. They can impart only "as much as we are able to take." (p. 113). It is a sobering thought that more do not contact Them, though They are "at every hour of each day... willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for 'the great orphan, Humanity.'" (p. 52) For these are the conditions which must be fulfilled before we are capable of receiving direct aid and instruction. Ought we to make more effort to see that our true destiny is to be noble-hearted enough to work for Humanity and not for self, to see our day-to-day living as not for self but for Humanity? Here, in the *Notes*, Mr. Judge helps us to analyse and understand ourselves in our environment.

We can divide our daily life into three departments: (1) That of the outer surroundings, pleasant and unpleasant, in which we live, with our friends and enemies, opportunities or lack of them, and our bodily conditions; (2) the inner life of thought-feeling-desire, which makes up the major part of our life and (3) the inner life of thought-

devotion-aspiration, *i. e.*, thought centred on Self, not on self. This department is hardly used today, and even students fail to grasp its real value.

Mr. Judge proceeds to give us the rational explanation of these departments so that we can understand them and learn to use them.

The major difficulty under which we suffer is our resentment at our bodily conditions and environment. Theoretically we know that they are the result of the past, but Mr. Judge goes deeper and shows us how they are formed, knowing which our resentment vanishes. He tells us:—

In reassuming a body, the "mysterious power"... reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. (p. 67)

We are, therefore, necessary to our friends and enemies as they are to us; we are all brought together by natural affinity and because we "must have the experience that is needed." (p. 22) We must neither resent nor endure such conditions but experience through them. They must no longer submerge us and fill us with despondency. We must not sit down in our "chariot" and say, "Nothing can be done." Instead we must face them, use them and develop out of them the qualities of the good and courageous soldier. The facts, *per se*, are unimportant; the recognition that they are what they are because we need them is all-important.

The same is true of the second department, that of thought-feeling-desire, which often worries us and is hard to overcome. Mr. Judge tells us how this is formed:—

[At birth] the skandhas or aggregates of sensations and desires accumulated in prior lives... rush to us and we to them, so that a new union is made for another lifetime. (p. 143).

It is worth while to note that not only do these sensations and desires rush to us; *we rush to them*. They are not ourselves, but they make up the content of our inner life which reacts on the outer

and is acted on by the outer. It is this department of life that causes suffering, not the outer, as is instanced in the reactions of Arjuna. It was not the killing of the warriors that upset him; it was when he ensouled them with his feelings of friendship, devotion and family ties that he felt he could not fight. It was the mental picture of outer events, called up by his thought-feeling-desire, that deluded him and rendered him impotent.

But as thought binds, so does it release, and in the third department comes release. Thought must be turned from feeling and desires to devotion and aspiration. But what is devotion? We have thought of it as an emotion, a longing for union, a mental uplift. Mr. Judge defines it otherwise. He says it involves a "mental abnegation not agreeable to our modern mind." (p. 68). He says we cannot attain to mental devotion to the Divine unless we abnegate all the rest that fills our thought. As with Arjuna, our thoughts are fixed on the results of our actions. Few of us can act because a particular act must be done; most of us think, while acting, of the expected result, whereas, with our limited knowledge, we cannot visualise the actual result that will accrue. If we act, after due careful thought as to the best way to act, we can safely leave the result to the Law and that "will bring about a result much better, perhaps, than we had imagined." (p. 68)

Arjuna imagined the result of the slaughter of his relatives and friends, and it seemed terrible to contemplate. Krishna, on the other hand, pointed out that the result of his inaction would be much worse—though that Arjuna had not thought of. He also pointed out the way to avoid personal reactions to action. He told Arjuna that by fulfilling his dharma, with the thought that he was only the immediate agent of the already operating Law, fixing his heart and mind on Krishna, he would see the proper relations of all acts in the Divine.

So, too, with our own lives. Friends, relatives, cherished ideas, all may be on the opposite side to us on the Kurukshetra of our life, but, seeing the path and the goal, fixing our hearts and minds on the Divine, we can act "as seemeth best" to us and leave the result in the hands of the Law. It is the attitude of mental abnegation that clears

"away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth." (p. 75) With these clouds thinning life by life we get nearer to the true aspiration which has so powerful an effect. Mr. Judge tells us that thoughts and aspirations

form a mass of force that operates instantly upon our acquirement of a body that furnishes the corresponding instrument, or upon our so altering our mental state as to give it opportunity for action. (p. 55)

Though we may not be able to alter our bodily conditions or environment much in this life we can alter our mental condition. We can here and now begin to look again on our daily life with a changed mental attitude. Do we understand the little circumstances of life? Have they the power to "light the torch of anger or blow up the smouldering fire of lust"? (p. 53) If they have, why? Mr. Judge points to the practical side of the teaching of the Astral Light and the energetic centres therein, the elementals. He says: "Every elemental [that we have] vivified by evil thinking now casts upon [us] the thought, 'After all, it is no use.'" (p. 20) The department of life made up of our thought-feeling-desire is full of the energetic centres of life which we have ourselves created, and when we look at it from this point of view we are appalled. Yet, overcome it we must and if we do not undertake the task voluntarily, then "involuntarily" and "from necessity" we shall have to do so. Mr. Judge warns us that "the right method is not easy; it requires thought and mental effort, with persistency and faith." (p. 129) But "if we never begin we will never accomplish." (p. 131) That which will spur our flagging steps will be our wish to work for Humanity and, knowing that we are still weak, we call for help. When we call for help not for ourselves but in order to help others, then we, like Arjuna, sinking down on to our own nature, find there "the elements of search and courage, as well as those previous ones of gloom." We have the assurance of others who know, that

reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide. (pp. 26-27)

The gratitude and devotion that rise in the heart towards those who give us real help will

forge a strong link between the Great Servers of Humanity and ourselves, the would-be servers.

We need not look for something wonderful in the way of service to be rendered; this may come in the distant future when we have performed innumerable small services—if any service to another can be measured in such terms! But we are given the hardest service, if the least striking, right away. We are to set “good examples of living” for these bring about effects in the astral light “ever increasing in intensity until at last the ‘gods’...begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age.” (p. 93) Krishna “implores Arjuna to be the very first to set the good example.” (*Ibid.*) *And we are, each of us, Arjuna.* The teachings of the *Gita* as to the good and spiritual man are for us; we must imitate the sage whose “senses and organs are under control, and *who is devoted to the well-being of all creatures.*” (pp. 124-5) It is not too hard a task for us; we have the assistance of the “general will of nature,” and we may invoke it because it is our heritage when we have passed the first abyss. (p. 38)

Mr. Judge emphasises that for right living we must have philosophy. He says:—

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it.... So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent. (pp. 40-41)

We are given two helpful ideas:—

One who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. (p. 128)

If we expect to have His help, we must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded. (p. 125)

In *Letters That Have Helped Me*, to which we shall next turn, we have the application of this new attitude to daily life.

ETHICS IN BUSINESS

Action with an ethical background is bound in the long run to be successful and beneficial to both its doer and its beneficiary. An ethical background always helps an enterprise and it is worth adopting by all. The element of ethics being absent, an undertaking is like a flower without a sweet aroma, a body without spirit. So ethics are required at every step to make a thing acceptable and commendable at all times. Ethics there must be in politics, in religion and in society to commend these to thinking persons. Without principles of morality—politics, religion and society will not be worth following or living in.

Business—action towards means of subsistence—is a part of our social life and hence there also must be ethics in our business life. Business takes up, in fact, a major portion of man's life, and if the soul of things—the ethical background—is absent in this major preoccupation of man, then he will be at a great loss, both materially and spiritually. Materially, man will be the loser in current income, prestige and future business developments, due to the lack of principles in his business, and spiritually he will be the loser from the fact that he will set a value only on material short-lived gains and will set no value on the higher and sublimer elements of life. He will forget life's finer, cultural aspect and be confined to his counting and adding coins to coins.

It is true that men go into business specifically to make money in order to have a comfortable living for themselves and their families and to provide themselves with all the necessities and luxuries of life. But over and above the idea of making money, they have also the idea of serving the community through their business. True, the idea of service of the community or of humanity may not be the principal one in the minds of business men, but they know fully well that holding that idea even as a subordinate one, will help them immensely in their premier idea of making money. They look to the needs of people and try to supply articles which they require. They try to give things at a rate as cheap as possible, having regard, at the same time, to the durability and fineness of the materials sold.

Again, the idea of combination comes in the business world. Individuals and firms combine and try to put before the world the things required on a mass scale, with lasting materials and at cheaper rates.

The idea of combination—of group or of team work—helps in any branch of business. It is an established fact that a group of men can do a thing better, more quickly and more cheaply. All the persons of the group get regular periods of rest and work with wages proportionate to the quality and quantity of their mental and physical labour.

This idea of combination and of group and team work is largely manifested in the working of factories, mills, workshops etc., where physical labour is chiefly required. There are banks, insurance companies and other commercial concerns where mental labour is mainly required. Then there remain the shops where all types of things are sold. In all these business centres, the idea of combination, if followed on a scientific basis, helps to build the business in a profitable manner.

Certain business policies, when combined with the association idea, tend to increase the prestige and popularity of the business. Highly competitive, low and fixed rates, a better, finer and sounder quality of goods to be sold, regular and timely supplies of requisite articles, a smaller margin of profits, agreement of the goods offered with the description of the goods advertised, correctness in measure and weight and other such business details should be strictly adhered to and observed with sincerity. These details may seem quite insignificant but they are the foundation of real business and adherence to them is the essence of business ethics.

Besides being honest, sincere and true in the details of business, it pays to have a high ideal of service to the community through the line of business chosen. To select a high ideal in business may mean some financial sacrifice in the beginning but in the end the ideal turns victorious and helps its adopter. The ideal of selling only home-made goods, or of selling at a fixed price, or of selling only the best materials available, together with the ideals of truth, honesty, sincerity, straightforwardness and regularity, may mean

some loss to the business man, but in the long run people will realise the value of these ideals and then the business will be flooded with orders and customers, who have no fear of being cheated by such a business house.

Business men of many advanced and cultured countries have realised the value of ideals in their business and hence have adopted ideals to their best advantage. The ideal gives the business man prestige, popularity and profits. His name earns a good repute. There is no hesitation in dealing with business men of good repute; such business men with ideals in their business go on doing good business and eventually make good profits and thus serve both themselves and the community. Their business and their earnings both expand, to the advantage of both the business men and their customers. Thus ideals in business are the real and practical key to business success.

So far, we have discussed only the material aspect of business and its ethics. But there is the other aspect also, the spiritual one. This aspect of business ethics consists in strict adherence to moral principles in business, even at the risk of loss. It also establishes the necessity for the spiritualising of business, trade, commerce, profession, vocation or any other means of subsistence. How to discover this spiritual aspect of ethics, how to adhere strictly to moral principles and how to succeed in the spiritualising of business etc.; these and such other questions naturally arise.

Fundamentally for the spiritualisation of business, the power of truth must prevail. As already seen, the accumulating of money alone should not be the goal and aim of business. The question is not how much one gets, but how one gets what he obtains. The righteous and truthful way is most important in business. One has to be very honest in dealing with deposits and the pledging of articles without receipts. Then also the avoiding of false or exaggerated statements and entries in business documents or in accounts, and of false returns in income-tax statements and in connection with other taxes is of paramount importance for the spiritualisation of business. The tendency is common amongst business men

to conceal the secrets of their business. Religious meditation or observances for some hours would not help much, if a high ideology is not put into practice in business.

Then we come to the idea of non-stealing and its relevant factors in business. An honest man will not deal in—buy or sell—stolen property knowingly. He will not lend any support to a thief. He will not do business contravening the law of the land or avoiding the payment of octroi or town duties. He will not keep false weights and measures and cheat those who trust him. He will not mix superior with inferior stuff and pass the one off for the other. He will not give adulterated milk, butter, honey etc. or pass off artificial or imitation articles for real and genuine ones such as in gold or jewellery. He will not indulge without proper authorisation in transferring any article to a State, town or country in which it is not allowed. He will also not trade with the enemy against the will of his State or deal in forbidden or prohibited goods. Smuggling, stealing, cheating, robbing are antisocial, anti-religious and immoral.

Now let us consider the element of content or satisfaction in business life. Should our life be full of greed, of unsatiated desire, of ambition for great riches, of miserliness and of all the vices connected with a limitless craving for possessions? Should there not be an end to our business and money-amassing activities when we have got enough to live in a decent way till the end of our life? To what purpose all this toil in our younger days, if we fail to pursue spiritual activities at least in the latter portion of our life? Should the race after money be so blind as not to allow the diversion of our energies towards the godly race? Would it not be better to wind up our business when we have got enough to see us through, and then turn to cultural, spiritual and benevolent activities? Life should not be wasted in material progress only, because material progress consists in the aggrandisement of riches, while spiritual progress is through their abandonment. Having this in mind, let us see how we can curb our insatiable desires.

To start with, we must make a firm determination of how much we want to possess and set a

limit accordingly. Having decided that, we should not try to get more, when the desired limit is reached. Thus we can decide as to the number of houses or the size of the plot that we would like to own, and if we get more, we should not keep it but give it to others. In the same way we can set limits to the desired possessions in bullion, jewellery and goods and chattels of every kind.

As for limits in business we should undertake no business beyond our power or limit, that is to say, we should not deal with borrowed money on an excessive scale. Big loans often strike the death-knell of a business and hence it is always safe, both materially and spiritually, to keep within the limits of one's own financial strength.

Again, considering from the spiritual point of view, it is most desirable not to engage in any business, trade or profession which involves violence. As the use of meat is not an offence, however undesirable for the earnest aspirant, the butcher's and the fisherman's trades are not taboo. But where there is freedom of choice of profession, the student would do well to consider which will least handicap his effort to live for and as the Self. One should reflect that human life is short and that to support oneself decently throughout life, one does not require much, and that that small subsistence one can very easily acquire by following some humble and innocent vocation; then why enter unnecessarily a line of work which involves violence and has not the shadow of spirituality?

Let us now consider some general, moral and practical principles of business ethics. While doing business we must have a clear conscience, honesty and sincerity in our dealings. In business one must be very particular in payments. A business man should not fail to pay on demand, if he has the means. He should not be guided by the desire of comforts for himself to the ignoring of the legitimate needs of a thousand little ones. And, having enough to meet the demands and dues, one should not go in for legal insolvency and thus ruin others. That is the worst thing in business.

There should be no exploitation of competitors, but, on the contrary, a constructive and creative

policy in the true sense of the word. Fair-play for all should be the motto. There should be no misappropriation of funds or breach of trust in business dealings, in which the principle must be strictly adhered to of avoiding fraud, coercion, cheating, misrepresentation and the taking of undue advantage. Fair to the core—that is the gist of business ethics—the policy of truth and justice.

Observance of the moral and spiritual principles in business has become necessary in order to create fitter, worthier and better persons in business, in society, in the nation and the world. Business is a means to an end, not an end in itself.

It allows of no compromise morally speaking. So man should not lose himself in business and degrade himself. Let him, on the contrary, raise himself by upholding and observing the ancient ideal of a noble Vaishya, which should be realised by business men of all nations and of all grades. Business should not become a mean, shrewd and fraudulent manœuvring of the persons engaged in it. It should be a noble, fair and honest affair, with the inclusion in it of a high moral standard and a tendency towards spirituality, with the ultimate desire to get out of business when there is no longer need to be in it, in order to attain freedom from compulsory rebirth.

REINCARNATION—THE DOCTRINE OF HOPE

We are told that Kali-Yuga brings effects to us more speedily than do the other ages. In the same way, war, a small Kali-Yuga, brings changing circumstances crowding in upon us. It is convenient to deal with the effects of a war on different groups of people, but, of course, all these are represented in ourselves, one or another being uppermost at any particular time.

First of all, the children. They have been promised fine new schemes of education. But they may ask, "What for?" If they are to follow the example of their elders, they will decide that their education is to fit them to kill men of other nationalities with the greatest speed possible, and also to outdo other races economically and culturally. What, then, is the message of Reincarnation to the children? It tells them that they have lived in all kinds of countries and races, and it shows that the only hope for the future lies in all peoples' working together in unity, all giving something to the common good.

What of those who grow-out of childhood during a war, those who make their first independent decisions between right and wrong at that time? With those more experienced than themselves away, fighting in the war, the world offers the young what appears as quick and easy riches. But in war, more even than at other times, youth discovers that there are ways and means of obtaining success that are not entirely clean and honest.

Their inherent belief in justice may crash, and they may well make wrong decisions. The doctrine of Reincarnation tells them this is not the only life they have, that the honest are ultimately rewarded; in brief, that they may still reasonably believe that justice is the law of the universe.

Next we come to those whose ambition to follow some particular path in life has been wrecked in the war. They are promised a place in the reconstruction after the war, but it is possible that the skill and eagerness of youth for their chosen career will have vanished. The doctrine of Reincarnation would ask them whether their aims for life were great and noble enough to be worth many lives of striving, and it will suggest new ones that are worth that struggle.

Then there are those who lose dear ones in war. Spiritualism offers them something. If they are ready to put aside good sense, then they may obtain a few minutes' contact with something that they take on blind faith as their dead. But Reincarnation gives them a message of sturdy good sense. It says, those you love are passing over peacefully to a life of ideation. Do not try to disturb them. In the meantime you have the privilege of working so that in the lives to come you may be better able to continue with those now gone from this physical plane, in the joint task of living in the best possible way.

Then what of those who give their life for ideals

that they consider worth while? The world has come to see a little that we benefit by their sacrifice, if only by the example they set. But we have to ask if this is sufficient answer to those who see their friends killed. They are inclined to ask, what of those things the world will miss because of these early deaths? Reincarnation has the only complete answer when it says that what they have died for this time, if it was a worthy cause, another time they will live to uphold.

Then come those whose whole mode of life has disappeared, who may have lost their nerve, and gone under in the stress and strain of life. Psychoanalysts are only too ready to grope into the lower side of their character, that which some of the nervous are more aware of, anyway, than many other people are. Reincarnation alone gives hope. It states that there is a lasting part in everyone and that it is that part that alone can work our salvation, since it is greater than any circumstances, and will exist when our lower natures have changed beyond recognition.

Finally, there are those who are nearing the close of life. They have lived to see war in forms beyond their wildest apprehensions. The world offers them only a curse. It asks, "What was wrong with your ideals that they have led us into this misery?" The aged will reply, "But we did make many, as we thought, fine attempts, to lead the world into better ways. What has happened to all this effort?" Reincarnation says to them, "The close of any life is a time in particular for examining your ideals and seeing where you can improve on them and how you can work for them, next time." But it also says, "Remember, no effort is ever wasted; your sincere attempts will reap their harvest." And that, perhaps, in an age black with horrors, is the message of Reincarnation for all of us.

CIVILIZATION AND MAGIC

Wars between nations are usually said to be fought for the preservation of "Civilization." In the twentieth century we may substitute the term "liberation of oppressed nationalities" or the obscurities associated with the word "Democracy." What we mean is that "our side" is

fighting to uphold civilized standards of conduct and (if we are to believe certain accepted spokesmen) for Christian ideals, as contrasted with the visible "forces of evil" in the ranks of our adversaries. Why people of another faith, or of no religion at all, should be enlisted on behalf of historical Christianity, is not clear, nor why nations whose peoples have been nurtured in Christian teachings should themselves be the chief protagonists in a conflict to defend what they are supposed to hold in common as the moral basis for their varied activities. We see no evidence for assuming that "evil forces" are specially embodied in any one nation or race more than another.

The question inevitably arises—are our ideas of the nature and content of Civilization based upon sound principles? Most Theosophical students are tempted, at some time or another, to congratulate themselves on the progress being made in academic and scholarly circles towards an assonance of generally held ideas with the basic concepts of their philosophy. That progress in certain directions is perceptible is true. A gulf, however, still remains. As an example of the disparity we may quote two sentences from a popularly-written Penguin Book published this year and written by Professor A. D. Ritchie (Professor of Philosophy, Manchester University), under the title *Civilization, Science, and Religion*. Both sentences refer to fundamental ideas as to the comparatively recent origins of Civilization:—

Civilization of any kind is not much more than two hundred generations old, so that any important change (in inherited characters) is unlikely so far.

If the whole of human history is as the length of a day of twenty-four hours, the first permanent agricultural settlements from which we derive our civilization began ten or twelve minutes ago.

Professor Ritchie is not here advancing any personal opinions; he is summarizing, in simple and graphic words, the expert and educated opinion of the day with regard to Civilization as a phase of human evolution.

Against the general background that the Occult doctrine, in connection with the chronological data of races, "gives clear information upon one point only—the age of 'Vaivasvata Manu's humanity'" (*The Secret Doctrine*, II, 693), we saw,

in the '80's of last century, archæologists throwing back by nearly 3,000 years the beginnings of Babylonian civilization. The Hibbert Lectures of 1887, delivered by Professor A. H. Sayce, of Oxford University, bear witness to the fact. If this be true of a single rivulet of civilization, why should we become dogmatic in the belief that "Civilization of any kind is not much more than two hundred generations old"? Neither continuity nor cyclical progress (or retardation) is ever absent from the processes of the natural order, and this truth is as applicable to man, individually and collectively, as to any other order of being within the framework of evolution and the general movement of *karma*. "Round about a million years ago there appeared on this planet a new and peculiar species of mammal.... This was Man," Professor Ritchie writes. Having thus paid his allegiance to the "unchallenged assumptions" of his day, the Professor finds himself bound to follow up this speculation by references to that mythological creature "Primitive man," with all the implications involved in the Darwinian hypothesis, including a view of man's development that is an uninterrupted "close-up" of European mankind and its growth into the modern machine age, of which "the barbarian" was unfortunately ignorant! Withholding no due praise for scholarship, it yet remains true that learning is too often warped by its own presuppositions, and nothing would appear to be effective in shaking the professorial mind from its absorption—in the last "ten or twelve minutes" of the "day" of human history!

The answer to this obsessive thought of the modern mind is best given perhaps in a question put long ago by Madame H. P. Blavatsky (*Ibid.* II, 722):—

Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?

It is not flattering to the "ego" of twentieth-century man to be told that the Lemuro-Atlantean

civilization of the closing Third Race (in the theosophical classification of human races) was higher "than we are with all our sciences and the degraded civilization of the day" (*Ibid.* I, 191); that Divine Instructors gave infant humanity its first notions of all the arts and sciences, as well as of spiritual knowledge and "laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars" (*Ibid.* I, 208) that a period of a few million years elapsed "between the first 'mindless' race and the highly intelligent and intellectual later 'Lemurians,'" and a similar long period "between the earliest civilization of the Atlanteans and the historic period" (*Ibid.* II, 263); that the civilizations of archaic nations like the Egyptians, the Aryans of India, the Chaldeans, the Chinese and the Assyrians, are the result of preceding civilizations during "myriads of centuries" (*Ibid.* II, 334, quoting H. A. Taine) and that, as pointed out by Professor Rawlinson:—

The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement. (*Ibid.* II, 722)

Notwithstanding, however, what H. P. Blavatsky called "the frenzy of Darwinians," inference, testimony and discovery, point to the inevitability of the truth of these conclusions, as of that other truth, that the further culture and science are pushed back, "the more precarious becomes the basis of the ape-ancestor theory."

Visualize the future as we may—whether Civilization be our banner in war or our panoply in peace—thinking minds are under an obligation to verify some of the items that go to make up the genealogy of what we are pleased to call our civilized society!

Closely connected with the problem of Civilization is the value attached to the conception of Magic in the minds of educated people in Western countries. From one point of view, Magic is part of that larger field of psychical research which is nowadays accepted as a legitimate objective even in academic circles. It even threatens to become a matter of some concern to the statesmen of the world! Ideological warfare,

whatever may be its immediate causation, has deep roots in the *psyche* of man. It is more than unfortunate, therefore, that, instead of the historical development of the powers latent in man being isolated for purposes of study, the customary approach to the interrelated problems of Civilization and Magic should be so indicative of contemptuous dismissal, with an invariable disregard of categories of truth and superstition. If we may pursue Professor Ritchie's train of thought further, we find at first some consolation in these expressions of impartiality in the face of new truths:—

On the other hand, we cannot on scientific grounds ever say that anything is utterly impossible; only that it is improbable. The most unscientific attitude of all is to let our theories blind us to facts.

Unfortunately the effect is spoilt by Professor Ritchie's attitude to this debatable matter of Magic, than which no word in the whole realm of comparative studies is more disconcerting to reputable scholarship. "Magic is both a bogus kind of science and a bogus aspect of religion" (writes Professor Ritchie), "bogus for us who distinguish causal relations from others once confused with them; not bogus for minds innocent of modern distinctions." Again, he emphasizes what is, to his mind, an important difference between magic and miracle:—

Magic attempts to make wishes operate on things by other means than those customary ones we know of through experience. Genuine miracle has no need of magic... Magic is the commonest form of wishful thinking because it symbolizes power. Thus miracle which symbolizes love is generally misinterpreted as magic.

Apart from the remarkable absence of clarity in these statements, is it not inexcusable on the part of professional scholars, when venturing into these unconventional paths, calmly to ignore (as ordinarily they do) the mass of evidence collected and experientialism collated by H. P. Blavatsky in her many works? There is an experientialism

Magic was considered a divine science which led to a participation in the attributes of Divinity itself. . . . It was not the sacerdotal class in ancient Persia that established magic, as it is commonly thought, but the Magi, who derive their name from it. . . . Magic appeared in the world with the earlier races of men.

in relation to Magic that has not the remotest resemblance to anything that is in Professor Ritchie's mind. What is the basis of Magic in this true sense?

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic." (*Isis Unveiled*, I, 244)

To this H. P. Blavatsky added that the cornerstone of Magic "is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies."

That Magic degenerated in later times into sorcery, and became an object of general abhorrence, is true; but, in its proper sense, as defined by H. P. Blavatsky, it may yet become the religion of the future as it was, in its pure form, the religion of the ancients (in civilizations unnoticed by modern *savants*). This will be only, however, when sectarian beliefs are things of the past. *Pace* the modernist, who fancies he "knows all the answers," when, in fact, he has no idea even of the right questions, we commend to thoughtful enquirers everywhere the counsel of an experienced guide in these recondite studies:—

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practise them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts. (*Isis Unveiled*, II, 634-5)

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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.

Correspondence should be addressed to

The United Lodge of Theosophists

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