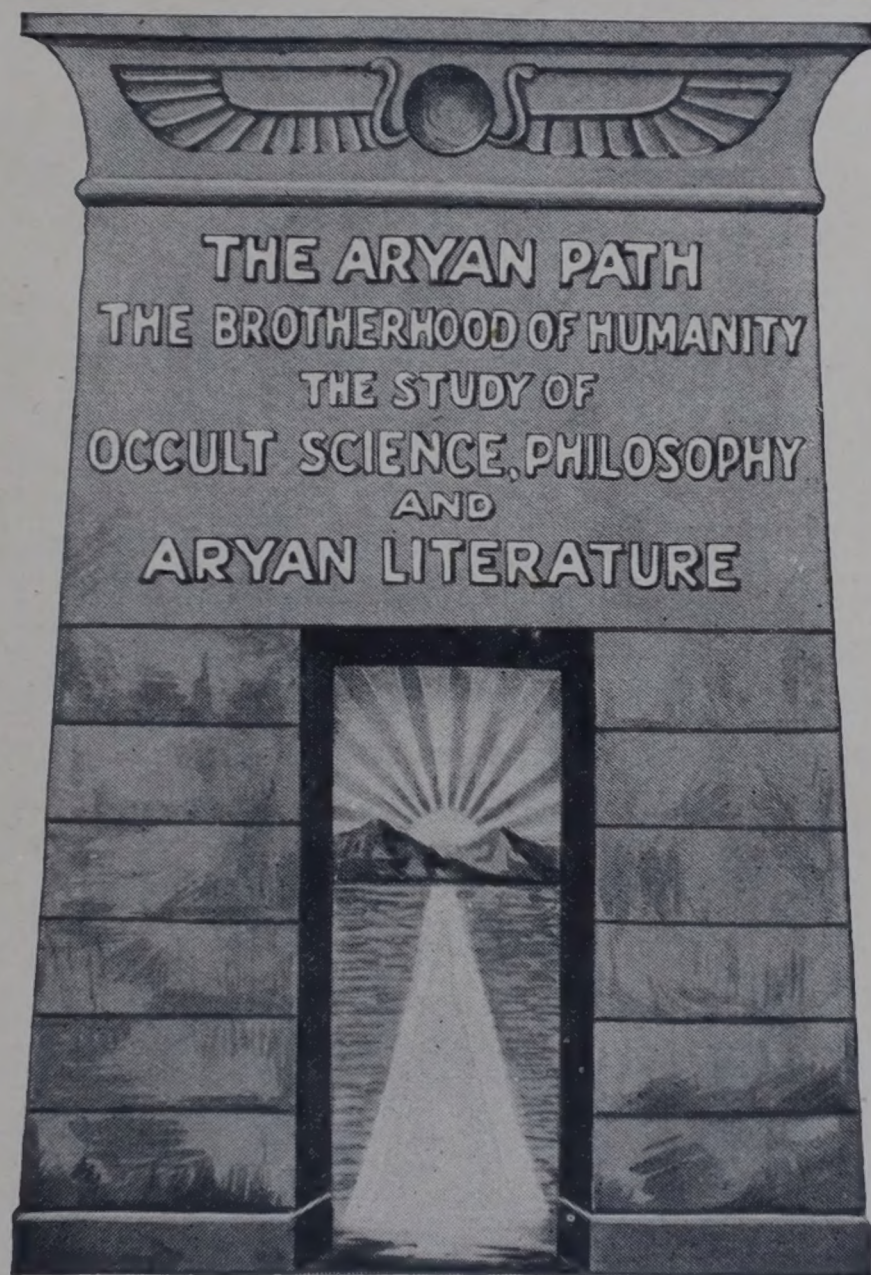




THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



VOL. XI NO. 10

AUGUST 17, 1941

Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.—H. P. BLAVATSKY

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, 50 cents, 2s., Re. 1, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

- (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 August 1941.

VOL. XI. No. 10.

CONTENTS

Speak	145
A Geologist Looks at Man	148
The Dying God	150
Why the T. S. is Poor—by W. Q. Judge	152
Unemployment	154
In the Light of Theosophy	158

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1941.

VOL. XI. No. 10

SPEAK

to the awakening Spirit of Humanity, to the human Spirit, and the Spirit in Man, these three in One and the One in All.—H. P. B.

Three powers were contending for the supremacy of the mental world during the second half of the nineteenth century. The Occident in the vanguard of "civilization" felt the effects of the war most and first. The cycle of Asia in general and of India in particular had not yet finished and its downward course was continuing in the sixties of that century.

The three contending powers were, first, organized religion, firmly entrenched when the second, modern science, was born; the latter had developed as an enemy to religion and was giving battle to the former; the bible of the then modern science, *viz.*, *The Origin of Species*, had already disarrayed the ranks of the orthodox and the fight between the ape and the angel was going in favour of the beast. The third movement was slowly rising and, in 1872-73, attracted considerable attention; it was named Spiritualism. Its votaries claimed that the "spirits of the dead" had returned to commune with mortals living on earth. This, in their opinion, showed how the materialism of science was proven false and how it aided the spread of beliefs which the organized churches preached—the existence of the Soul in man, its survival of bodily death and the nearness of another world, that of an eternal and heavenly summerland.

On to the field of war came a peacemaker—Theosophy. H. P. Blavatsky, using her deep

knowledge and extraordinary powers, showed to the contending hosts that there was truth and falsehood in each party; that Christianity was not Churchianity and that the salaried priests were not the expounders of Christ-Wisdom; that man was not descended from the beast, though there was in each man his animal nature, and that the universe was not a chaos, not a fortuitous concurrence of atoms; finally, that the entities which appeared at *séances* were spooks and not spirits, were ghosts and not souls, and that invoking and contacting them was highly dangerous.

Theosophy the peacemaker could have reconciled the differences between the warring sects, if the latter had been intelligent enough to be humble and eager to learn the truth. With amazing cocksureness, however, neither would listen, and all fell upon what appeared to them a common foe. Fighting between themselves, neither of them took the hand of fellowship extended by H. P. B.; on the contrary, each declared open war on Theosophy. When in 1877 *Isis Unveiled* was published, votaries of each group did not discern the help it gave to each, smarting under the exposure it made of the foibles and the falsehoods of each. Their eyes riveted on the weeds pulled out by H. P. B., they would not look at the soil prepared and the seeds she offered ready for sowing.

Here in India, religious orthodoxy had received a blow from the Brahmo Samaj and in the decade of which we are writing, the Arya Samaj was dealing another. Then, recently established universities were turning out graduates so "educated" that they verily believed their forefathers fools; these having loosened the hold of their sacred thread of old, were tightening the Western necktie newly bought in British shops. No doubt religious superstitions and religious chicanery thrived then as now, but behind the scenes real chelas and their Gurus, and pure practitioners of Raja Yoga, were labouring, serving the cause of the true spiritual science or Theosophy. These were a mere handful and the torch of Truth they were carrying burnt very low and might well have been extinguished in the public world but for the arrival of H. P. Blavatsky. In 1879 H. P. B. landed in Bombay with the double object of awakening the slumbering spirituality of India, and, through that awakening, pointing to the Wisdom which would benefit the Occident—religiously, scientifically and psychically. Her work was progressing well when church missionaries, perceiving real danger to their trade, employed nefarious means to try to check the march of Theosophy—the friend of ancient Indian culture, of real patriotism, and the home of pure Occultism.

The work of the Theosophical Movement begun in the last quarter of the last century, retarded now here, now there, has been unfolding in recent years; and though the catastrophe of to-day may dishearten some among us, signs are not wanting that the Power of the Wisdom-Religion will be the healer of large numbers in both hemispheres. The genuine students of Theosophy are not many—though their number is by no means negligible—and the devoted servants of the Cause are a handful; but there is the philosophy, and its power is so grand that even a few promulgators who practice it in every vocation and in

every sphere of life can, if they persevere, succeed in changing the mind of the race. In fact, at no time since 1877 when *Isis Unveiled* was published has the number of practising promulgators been large; only a few gave themselves in loving labour, keeping alive the fire kindled by H. P. B. And so in the present—a few who have *given* themselves body, mind and soul will succeed in not only keeping the fire alive, but, following the example of their predecessors, seeing to it that as large a number of people as possible benefit from their unselfish efforts.

Strange as it may seem at first sight, one simple but grand, self-evident but yet neglected truth is what our humanity needs as that of 1877 needed it. Many are the ramifications of that truth, especially when it is applied; understanding its numerous implications requires time, but the basic idea is as simple as it is self-evident. What is that truth? That the Real is within. That to seek for the Real in the without is to go astray. The Real in man, the Real in humanity, the Real in the universe is the spiritual which is invisible and intangible, but all the same is living and vital.

In inaugurating the Theosophical Movement the aim of H. P. B., like the aim of every Great Instructor down the ages, was to show to men that their salvation and enlightenment did not depend on agencies outside of themselves. Was not the civilization to which H. P. B. came shot through and through with the falsehood of the Without and the neglect of the Within? Christ was sought in the churches, Krishna was worshipped in the Temples—instead of in the heart of man. Science was busy with tubes and retorts, with microscopes and telescopes, with lancets and balances, seeking ultimate truth in flesh and in matter. Spiritualism or spookism of 1877 was sinning as did the *bhut* or ghost worshippers of old, looking for the glory of Spirit in the without, instead of in the within; disembodied spooks were valued as superior to Embodied Spirits.

As a result of H. P. B.'s mission there are to-day more worshippers of the Christ-Krishna residing in the human heart. As she predicted, modern science did receive a blow that killed the materialism which pronounced as true that all is matter, that an atom of carbon is an atom of carbon from the dawn of time to the night of doom. Again, the Psychical Researcher has been in a measure successful in negating the claims of Spiritists on the one hand and the denial of the Scientists on the other. Demos has grown in size and strength; today more men and women seek for truth, and stand up for liberty of conscience, of speech and of act. All the same the knowledge of Theosophy is sorely needed by our humanity, and the basic principle—look within, seek within, pray within,—has to be preached and promulgated in 1941 as in 1879, when H. P. B. began her work in her beloved India, or in 1875, when she started her Movement in the United States of America.

In the sphere of religion we need to preach that—

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity—in *statu abscondito* with every primitive theology—it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.—*Isis Unveiled*, I, 560,

The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and

Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of facts.—*Isis Unveiled*, I, 613.

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*.—*Isis* II, 635.

In the sphere of Science we need to remember and to teach that—

There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations.—*The Secret Doctrine*, I, 477–8.

Materialism and scepticism are evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second races of this Round. Unless scepticism and our present natural ignorance are equilibrated by

intuition and a natural spirituality, every being afflicted with such feelings will see in himself no better than a bundle of flesh, bones and muscles, with an empty garret inside him which serves the purpose of storing his sensations and feelings.—*The Secret Doctrine*, I, 480.

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.—*The Secret Doctrine*, II, 149.

We must bravely face Science and declare, in the teeth of materialistic learning, of Idealism, Hylo-Idealism, Positivism and all-denying modern Psychology, that the true Occultist believes in "Lords of Light"; that he believes in a Sun, which, far from being simply "a lamp of day" moving in accordance with physical law, and far from being merely one of those Suns, which according to Richter—"....are Sun-flowers of a higher light"—is, like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods."—*The Secret Doctrine*, I, 479.

In the sphere of psychism and the occult arts we must preach and demonstrate that—

It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Angoeides*, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever."—*Raja-Yoga or Occultism*, pp. 34-5.

A GEOLOGIST LOOKS AT MAN

A lecture on "Humanity in Geological Perspective," which Dr. Herbert L. Hawkins, F. R. S., F. G. S., of the University of Reading delivered in England three years ago and which seemed to the American Smithsonian Institution worthy of reproduction in its recently published *Annual Report* for the following year, brings out some interesting points. In it Dr. Hawkins deals with man's place in the scheme of nature in the light of the recent realization of the immensity of geologic time and with the prospects for the survival of the species in the light of the universality of law and the pattern of development and decline followed by other species and by individuals generally. Dr. Hawkins's recognition of Law and of something in man which transcends the material is significant:—

Throughout the whole sequence of these incalculable ages, physical, chemical, and biological laws have remained the same. A rhythmic orderliness pervades the trivial and ephemeral details of the earth's history..... Paramount among these laws is that of cause and effect....

It gives confidence to know that, come what may, effect follows cause as day follows night, and that in a world of seeming change and decay there are principles and processes that are eternal. In the material world at least we can know where we are, and what to expect. There are laws that neither time nor circumstance can alter. We can discover their gist, learn to obey them, and so acquire power beyond imagination; and on the other hand we can ignore them or defy them, and perish.

The human species, Dr. Hawkins insists, is, as an animal species, subject to the general trend of life—youth, a stage of growth and adaptation, maturity, when equilibrium has been attained, senility and death. Our "over-developed intelligence" will not save us.

A complicated mammalian mechanism with an overdeveloped nervous system seems like a diagnosis of a very short-lived race.... Our cleverness may make our success spectacular, but it speeds on the ensuing collapse.... the human animal seems to a paleontologist superior to a dinosaur....merely in the speed with which it rushes toward extinction....All available evidence, paleontological and historical, racial and personal, indicates the inevitable doom of man the animal, and of all his works.

Nevertheless, Dr. Hawkins sees hope for our kind. The expression "man the animal" does not present the whole picture. He pins his hopes on the faculty of Imagination which, with the Will, Theosophy recognizes as the King faculty.

When an abstract conception was formulated for the first time, a man was born, and a marvelous new quality introduced into the world. For imagination, though expressed through the medium of material and ephemeral apparatus, can break the bonds of physical restraint, finding freedom and immortality among the eternal verities. Imagination is the gateway to wisdom and an antidote to cleverness.....

The growth of the imaginative faculty introduces new values. Qualities inconsistent with the struggle for existence—truth, chivalry, kindness—are admired even by "those undeveloped minds that class them as impracticable ideals."

Few have yet attained the stature of ideal manhood; the prophets are stoned by their own generation but they are "sentimentally canonized by the next." Men's capacity for appreciating wisdom shows that it is within their powers to acquire it, he declares.

And wisdom, which makes men human, is better than the rubies of material success which may leave him bestial....Perhaps some day even financiers and statesmen may dis-

cover that their choice is between the Mammon of deceit and animal avarice and the God of truth and human sympathy, and that there is no middle course. Until then they will continue to lead their dependents and subjects along the well-worn track that opens before all the "beasts that perish."

The clue to the superiority of man to the animal species, the reason why there is hope of man's rising eventually to the full possibilities which the Great Teachers have by their example brought within even the physical scientist's intuitional grasp, lies in the Theosophical teaching that "man is an animal *plus a living god* within his physical shell." Dr. Hawkins puts his finger on many an incontestable truth; Theosophy presents the synthesis of occult science in which those truths and many more are shown in their relations to each other and to the grand harmonious pattern of the whole.

"We are content to live as we do—unknown and undisturbed by a civilization which rests so exclusively upon the intellect. Nor do we feel in any way concerned about the revival of our ancient arts and high civilization, for these are as sure to come back in their time, and in a higher form as the Plesiosaurus and the Megatherium in theirs. We have the weakness to believe in ever-recurrent cycles and hope to *quicken* the resurrection of what is past and gone. We *could not* impede it even if we would. The "new civilization" will be but the child of the old one, and we have but to leave the eternal law to take its own course to have our dead ones come out of their graves; yet, we are certainly anxious to hasten the welcome event. Fear not; although we do "cling superstitiously to the relics of the Past" our knowledge will not pass away from the sight of man. It is the "gift of the Gods" and the most precious relic of all. The keepers of the sacred Light did not safely cross so many ages to find themselves wrecked on the rocks of modern scepticism."

MAHATMA K. H.

" THE DYING GOD "

Professor Winifred Smith of Vassar College, U. S. A., who writes in *The Review of Religion* for March on " The Dying God in the Modern Theatre, " regards the idealization of sacrifice as " one of the oldest and perhaps one of the most paralyzing interpretations of human experience which religious philosophy has invented. " The ritual and theatrical representation of the dying and reviving god dates from the earliest times ; she tells us it is found in the Egyptian and Greek Mysteries, as well as in the Hebrew ritual of the Day of Atonement. Frazer traces it to fertility festivals and Jung to the urges of the " collective unconscious " but Professor Smith believes that the origin of the Passion Play formula " is and will doubtless long remain obscure. " The pattern has, however, she brings out, been revived by numerous modern dramatists in an attempt to endow the present chaos with a meaning. She analyzes Franz Werfel's *Bocks-gesang*, Sean O'Casey's *The Silver Tassie* and *Stevedore* by Paul Peters and George Sklar, touching also upon Eugene O'Neill's employment of the death and resurrection mystery in several of his plays and upon *Wings Over Europe* by Robert Nichols and Maurice Browne, tracing the same motif through them all. " They all accept the idea that " ' Blood must flow. ' " In *Stevedore*, for example, a young American Negro with vision and the unselfish urge to raise his people to a higher plane dies in his attempt to achieve that purpose but his sufferings and his death are not in vain; his people profit from his sacrifice.

Professor Smith's supposition that " the perception of the rhythm of life and death in the seasons, repeated in the race as in the individual, underlies...all versions of the Passion Play, no matter how apparently diverse their details, " falls as far short of explaining the centrality of the ideal of sacrifice and its inner meaning as does her other suggestion

that this ideal and the related dogma of the atonement are partly explained by " the deep need for sufferers to feel that they have not suffered in vain. "

" The more rational among us, " Professor Smith writes, " are beginning to question the necessity for the sacrifice. " The more rational, perhaps, but not the more intuitive, and not those possessing the key which Theosophy furnishes for the understanding of life and of the symbols in which the age-old truths have been preserved.

H. P. B. also traces the Passion Play formula to earlier cults. She writes :—

The atonements by blood—blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods—are the first key-note struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language...and that blood-giving was life-giving....Blood " revivifies the dead "—i. e., interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay—such as the modern materialist is now.

To take literally, however, the idea of blood-sacrifice and the allegorical drama of the New Testament Crucifixion is to miss their highly philosophical symbolism and the relation of the account of the martyrdom of the Christian teacher to the long series of such stories in other faiths.

Sacrifice is indispensable in the drama of manifestation, from " the lord of creatures " who " offered himself a sacrifice for the gods " down to the very cells of our bodies, which by the law of their being are compelled, under pain of death to the organism as a whole, to sacrifice their separate interests to the common good. What is disease of the tissues of the body but a manifestation of the sin of separateness by first one cell and then by others which, robbing neighbouring cells of the source of their vitality when the supply is insufficient,

bring in the end all down to ruin, including themselves ?

The Ego or Thinker in each one of us is " the 'man-god' of Plato, who crucifies himself in *Space* (or the duration of the life cycle) for the redemption of MATTER. " His life is one long sacrifice, a series of incarnations in which he never ceases progressing and helping all physical nature to progress. H. P. B. writes in " The Esoteric Character of the Gospels " :—

Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type ; the voluntary sacrifice of the *logoi*—the *rays* of the one Logos, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind.

The evolution of Spirit into matter, H. P. B. declares,

could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay.—*The Secret Doctrine*, II, 273.

The long and painful course of human evolution finished, it is possible for the human

Thinker to retire from the field, but even then the ideal held up by Theosophy is that of the supreme sacrifice of the Soul who reaches the goal but to renounce Nirvana's bliss and to stay with suffering humanity.

Even the incarnated ray of that bright Spirit which each of us has his part to play in keeping revolving the wheel which sacrifice turns. He can do so by crushing in his personality all which is only for its selfish personal benefit and by the practice of Brotherhood—of putting others' good before his own. The old ritual sacrifices are out of date. Mr. Judge, who hints at their potential value in other ages, writes that they would be useless among us at present ; but sacrifice *per se* can never be dispensed with—the voluntary sacrifice of the lower to the higher nature, of the individual to the group, of the part to the whole.

It is not a depressing teaching, for the way of sacrifice is the way to self-fulfilment. The personality itself will survive only in the measure that it sacrifices its selfish sense-born fancies and desires to the unselfish will and direction of the Inner Man.

But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits ; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether ; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.—H. P. B.

WHY THE THEOSOPHICAL SOCIETY IS POOR

A very great difference is to be observed between the condition of the treasury of our society, especially of the East Indian section, and that of almost any religious sect in either Europe or America. Enormous salaries are paid to celebrated ministers of the Methodist, Unitarian, Presbyterian, and Congregational Churches; millions of dollars are donated for keeping up the expensive missionary establishments that convert nobody in India, while their home secretaries accumulate property out of the savings from the compensation paid for doing the Lord's work at home, while the work of the Theosophical Society is carried on by a few who have but small means. And that the churches have funds is no proof that they are in the right, nor are we shown to be wrong because we have little wealth, or because those in the world who have it do not offer means to us. If we argue strictly on the lines laid down by Jesus, the founder of Christianity, then the conclusion is inevitable that the churches are not doing his work, for, poor himself, he commanded his disciples and apostles to go with no money in their purses and to take no thought for the morrow.

The reason for our poverty is not far to seek. It lies in this, that we offer no dogmatic creed, and, instead of leading men by definite statements of what exactly they must believe, we try to make them stand upon their feet and exercise their reason unawed by superstitious theories. Long ago the leaders of the society could have filled its coffers to overflowing, had they chosen to pander to weak and wealthy persons who will pay for the privilege of being led by the nose. Even in the United States, if we had set up a new Buddhist Church, many members would have come into its folds and plenty of money filled the Treasury. But such a policy should never

find lodgment in the mind of our members. There is a curse attendant upon money. Very few are born with the ability to accumulate wealth who at the same time have not a love for it or a large estimate of its power, for the Karma that gives them the ability carries with it the other qualities generally found in wealthy men, impelling them to require something in return for expenditure; in the churches, the return they receive is a measurable assurance of happiness after death.

So it is found that the Theosophical Society is poor in money, but rich in effort, and we can safely say that no movement of the past few centuries has ever made without money such strides in fourteen years as ours.

And from this date it is likely that the society will be poorer than ever in India, for at the Convention held there last December, the Indian section resolved to abolish all fees in India, depending upon donations of money for its support there. It remains to be seen whether hereafter the Indian Section will be helped by members and sympathizers in the same way that other missionary bodies are assisted.

[The above was written by W. Q. Judge in *The Path*, Vol. III, p. 370, for March 1889. What was said then is true now of the United Lodge of Theosophists. The experiment made in 1888 and referred to in the last paragraph of the above reprint "failed" according to the officers of the Indian T. S. and the plan of charging fees was reverted to.

In the United Lodge of Theosophists the policy of "no fees and no collections" has been persistently followed since 1909 (in India since 1929 when the first Lodge was founded

in Bombay) and it has succeeded because of the personal sacrifices of the promoters and associates.

The ethical message of this short article is implicit in the following words of Mr. Judge:—

There is a curse attendant upon money. Very few are born with the ability to accumulate wealth who at the same time have not a love for it or a large estimate of its power, for the Karma that gives them the ability carries with it the other qualities generally found in wealthy men, impelling them to require something in return for expenditure.

Associates should aspire to cultivate the ability to accumulate or attract wealth by eliminating desire for it, by cultivating detachment about it and by unfolding the quality of mind which looks upon all personal possessions as objects of trust.—EDS.]

UNEMPLOYMENT

[The following is reprinted from *Theosophy*, Vol. XIII, p. 202, for March 1925. A slight modification to suit the present war is made.—EDS.]

One of the fundamental teachings of the Wisdom-Religion to which H. P. Blavatsky drew the attention of the modern world in her very first book *Isis Unveiled* was that of the periodic return of events in all kingdoms of Nature, including the human. It was acknowledged that the movements of Nature were cyclic, as for example in astronomy ; but modern knowledge has been slow in recognising that the Law of Cycles or Periodicity is at work universally. In Chemistry and Physics its operations were matters of speculation at the time of the publication of *Isis Unveiled* in 1877. In other branches of Science such perception came still later. The great fact that on the plane of trade and commerce, finance and economics, the Law of Cycles works as infallibly as on the plane of planets or comets is understood but by a few even today, though it is suspected that there is a

Trade Cycle. In *The Trade Cycle* by F. Lavington (p. 54) we read:—

It may be that there is a rhythm in the earth's natural yield, arising perhaps from solar changes, which partly determines the course of business cycles; but it cannot be said that the existence of such a rhythm is proved.

The book, however, makes out a strong case in favour of the existence of some law which operates and affects the output and consumption of produce by the whole of society ; it notes and enquires into the reason why industrial growth has to be portrayed by a succession of waves which show a persistent rising higher and higher but whose upward movement is interfered with by "periodical alterations of growing and declining activity" which has a "rhythmical character."

The importance of these periodic phenomena lies in the perturbations which they set up in the social life of the community. That marriage rates should conform to the general rhythm is perhaps of no great moment ; that pauperism and criminality should similarly rise and fall is more significant ; that between boom and depression the volume of unemployment should fluctuate 5 per cent in general, and 10 per cent in some of the constructional trades, is evidently of the very first social importance. The one fact that these cyclic changes of business activity are probably the most important single cause of unemployment is in itself sufficient justification for the inquiry into their nature. The further fact that, in spite of this well recognized evil, their nature is still not fully understood, shows the great obscurity of their ultimate causes.

Unemployment is not only a notable feature of present years but a pressing and grave problem. Crowds of the work-less throughout the world seek employment and fail. State aid, in one form or another, has been offered but has not succeeded in relieving the tension to any great extent. Increased production of war material has given jobs to some but will only make for greater unemployment when the

war is over. The prosperous state is one in which all its citizens are earning and enriching themselves by the function of creative intelligence. The greater the number of unemployed in any state, the greater the danger of approaching adversity.

Work is not only an important and necessary economic principle but from a philosophic view-point it is asserted—"Blessed is the man who has found his work." Man's happiness, the inner peace reflecting itself through an understanding mind and methodic and orderly labour, depends on the performance of works. Idleness is the most destructive parasite. The lazy man is the slave of evil, and let it be noted that the parasite is active, working havoc; that the idle hands are busy making mischief. No one can escape the mighty movement of Nature; when we do not construct, we destroy—but we do work. For this reason Governments become uneasy when unemployment increases. Bread riots and bloody revolutions are the apotheosis of parasitic action. Society as a whole, encouraging parasitic tendencies in times of prosperity or in prosperous people, brings on itself catastrophes which are of a destructive nature and which beget poverty of more than one kind.

Thousands of unemployed curse the industrial and commercial system of the age for their own condition—idleness and partial starvation—which compels them to accept government doles or the bread of charity and saps the vitality of their self-respect and self-reliance. Many of them are skilled labourers who have worked and are ready and willing to continue doing so, but find no response to their desire. The unskilled express a further grievance towards the state for not having educated them, when they were young and willing, to do some job, for, they claim, it is as a result of such negligence that today they can find only standing-room in the long queue of the to-be-fed. Skilled and unskilled alike waiting, watching hoping, perceive

the well-to-do who do nothing, the idle rich who have money to throw on the costly luxuries which make their laziness less boring or more interesting. Thus the mob gains impetus and turns itself into the army of the unemployed, and—what other function has an army save to go to war?

Interesting and useful as it would be to consider Theosophically the economic and political aspects of unemployment and trace the wave of National Karma which begets it, and fix the course of the trade cycle of which it forms a part, it is necessary first to turn our attention to the problem of individual Karma. Every citizen enjoys and suffers from the Karma of his class, nation and race. Different individuals belonging to the same group are, however, affected differently. While large numbers are out on the streets without work there are others, masses of them, who are busy in the hives of industry or on the land. To make National Karma alone responsible for mass unemployment and to say that the workless are the victims of organised civilization is to utter only a partial truth. No doubt those responsible for the state, as individuals, groups or classes, are answerable for every form of National Karma including unemployment; but every individual out of work, suffering or starving, is not the result of an accident, nor is he enduring the unmerited Karma of the class or the nation to which he belongs.

As we contemplate this problem from the standpoint of the individual we begin to recognise that a mere tracing of the phenomenon of unemployment to its root in mass-karma is not a very practical attempt at its solution. There is a fundamental conception, a root idea to be understood in finding for ourselves an answer to the questions—Why does any particular individual find himself face to face with the Karma of unemployment? Is there a *basic* remedy for unemployment, of which all other remedies, economic, political, social, philanthropic, are but partial

or distorted reflections? The answers to these two questions are the best contribution which Theosophy can make towards the solution of the problem of unemployment.

Once it is appreciated that every man is under the yoke of labour, the unemployed as well as the employed, and that the destructive toil of killing time is as much a yoke as the hard work which creates or constructs, it will also be granted that not only are there compensating returns for each of these and for every stage thereof, be they pleasurable or otherwise, but that such a phenomenon is brought about by the great Law of Harmony which works in Nature, nay, is Nature itself. Modern civilization values the visible out of all proportion, and what is done is appraised more highly than what is known, while only the last place is accorded to the spiritual causation in man which makes his mind know and his body act. What we know and what we do is the result of what we are. What we are is the outcome of what we have been. If we suffer from the yoke of idleness and that which follows, *viz.*, boredom, sense-enjoyment, social whirl and exhaustion, or from that of heavy toil which leaves neither time nor energy for the enjoyment of life and its good things, culturally speaking—it is the outcome and the effect of what we have been.

The root of every kind of present unemployment is the neglect in the past to live in terms of self-devised and self-induced efforts. The resourceful individual has his resources within him; the capacity to get a job and hold it is, in the ultimate analysis, dependent on his own efforts, from within outwards. He who pushes himself forward does so by the energy of his own muscles, be they bodily, mental or spiritual. Now, if the present is only the unfolded past, it is equally true that the future is dependent on the unfolding present. Every effect in its turn becomes a cause. Failure, at one time, on the part of large numbers of individuals to energise them-

selves to economic independence, and instead to thrive on parasitic action of which the institution of slavery was but a phase, manifests at as subsequent period as mass-unemployment. The cycle of parasitic action returns as the cycle of unemployment. Parasitic action of the present hour attracts to itself the cycle of parasitic action of the past; thus action and reaction combine to adjust the disturbed harmony.

However different our doings, we all do something. This truth and its implications are put thus by Lowell, and it would be difficult to better his expression:—

No man is born into the world whose work
Is not born with him. There is always work,
And tools to work withal, for those who will.

Our work is born with us. How many of us are missing our calling? Our instruments of sense, be they bodily or mental are also born with us; they are within us. How many of us are neglecting our tools endeavouring to make use of somebody else's? The last condition, however, is the most important—"for those who *will*." When we depend on outer and extraneous influences we run the risk of neglecting the use and employment of our own resources, which are intrinsic and within us. The curse of the stupid doctrine of vicarious atonement affects the race on the plane of business and economics. Graft, personal "pull", family and heredity influence are some of its manifestations. If as a religious belief this tenet kills the soul through debasement, in the sphere of business and on the plane of action it impoverishes the Will, kills initiative, begets cowardice and makes man a slave of others. The *will* to work enables a man unerringly to come upon his vocation—the work with which, and to do which, he is born.

Thus we perceive that the problem of unemployment, as a national or corporate phenomenon, is intimately related with the Karma of the individual. Those who in the past neglected to live the Religion of Responsi-

bility find themselves in the mass of the unemployed, who become the care of the state or of charity organisations. Neglect of self-inducement results in other-dependence. In this way, the state, allowing the prosperous to adopt the ways of the parasite, draws upon itself the bane of adversity. The main function of National education in every land should be to inculcate individual growth by self-induced and self-devised efforts; the subjects taught and the knowledge imparted should arm the future citizen to depend on his own inherent resources of mind and limb.

Economic independence which enables a man to feed, clothe, house and keep his body is a sign that he is advancing on the path of freedom. Bondage and slavery on the physical plane are but reflections of soul-slavery in man's inner nature. Our present civilization having destroyed bodily slavery is now fighting, alas! in darkness and desperation, wage slavery which, in some respects, is a more ghastly form of slavery. The unerring law of retribution, however, works from within without; the collective host of "civilized" beings will not attain freedom from wage-slavery by legislative devices or mass movements, or any other outer manipulation;—but only individuals, one by one, can attain to freedom on the plane of economics and drudgery, as each one liberates his mind from the fetters of ignorance or, what is worse, false knowledge; as he emancipates himself as a soul from the negation of his own immortality engendered by blind belief in scientific materialism, or that of his own divinity engendered by blind belief in a religious creed. Mass-movements, political and other propaganda, legislative enactments, even revolutions, fail and will fail to bring the heart-enlightenment which everyone is seeking; all these may relieve the tension of desperation by enabling the sufferer to vociferate and to fall into the exhaustion that follows. As individual socialists (to take but an example) free themselves, in mind and soul,

socialism as a platform will advance. In freeing themselves those individuals will detect the errors, the weaknesses of the whole movement and its programme, and they, through their influence, will remedy the evils.

Thus it will be seen that economic independence is a spiritual manifestation, and in proportion as that is seen the problem of unemployment, of irksome drudgery of the employed, of equally irksome boredom of the workless rich, will be solved.

Let each man find his own work. Whatever it be, he will find in it sustained heart-interest, continuous growth of faculty and understanding, till ultimately he will realize divinity itself therein. "Being bound by all past Karma to thy *natural* duties, thou, O man born of woman, wilt involuntarily do from *necessity* that which in thy folly thou wouldst not do," such was the teaching of Shri Krishna. It is because we fail to find our work, our place on the plane of economics, of capital and labour, of supply and demand, that we find saddled upon us work yielding neither joy nor inspiration but only the wage of irksome drudgery. And why do so many not find their own job and their own place? Because of false standards. What is right and proper to do, what are the honourable and non-honourable ways of earning a livelihood, are not judged in the light of one's own aptitudes and character, but in the garish light of worldly opinions. It is not recognised that work as work is holy—cleaning the street, cooking the dinner, as ennobling as painting a picture or creating a poem. Nay, still worse; mental corruption has gone so deep in modern society that it will not acknowledge that cleaning the street is more ennobling to the soul and more serviceable to the race than selling commodities that corrupt the very mind and body of the race, like some books and periodicals, like some foods and drinks. How many readers will accept the fact—for that is what it is—that cooking a dinner is a more noble, more important, more

spiritual vocation than "thumping" a typewriter? Each profession will find its own divinity, even the typewriting and the book-keeping, when it will accept *all* work as sacred, *all* professions as holy.

Herein lies hidden a great, a tremendous answer, to one of the most pressing problems of modern civilization. False standards, a false sense of proportion arising (the reader will find if he traces it), out of non-sense or false sense of the idea of brotherhood in human society, make men and women give the go-by to their own work. Thus starting wrongly they enter the path of irksome drudgery, feel the pressure of competition, get ousted in the struggles of capital and labour and ultimately are among the unemployed. Even when an individual getting a place is able to hold it he obtains no inspiration, no joy, in his toil. He does it because he *has* to do it; he goes through it so that at the end of the week or the month he can have some lucre wherewith to enjoy himself, when debts are paid and obligations discharged.

The Will to work—with that, one goes in search of the work. With the Will to learn it, and learn from it and enjoy it, one proceeds to find in one's own work the divinity that lies hidden therein. Every kind of toil has its higher self—he who weeds another's garden today is acquiring the power to weed out his own vices in the coming days, and the knowledge to help others a little later to clean their natures of the passion-weeds of folly. The cook of today will be the feeder of

wisdom tomorrow; the care-taker of another's house is learning in patient practice to be the custodian of spiritual property in the hereafter. Thus drudgery becomes divine with that which George Herbert called the "tincture 'for Thy sake'":—

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

Two centuries later George Eliot portrayed in her "Stradivarius" the man who thus toiled divinely. This is what the venerable craftsman of Cremona felt:—

My work is mine,
And, heresy or not, if my hand slacked
I should rob God — since He is fullest good—
Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him. I am one best
Here in Cremona, using sunlight well
To fashion finest maple till it serves
More cunningly than throats for harmony.
'Tis rare delight: I would not change my skill
To be the Emperor with bungling hands
And lose my work, which comes as natural
As self at waking.

Would there be a gap in the factory of Universal Life if any one of us did not do his work? Do we feel that as Antonio Stradivari felt it? If so, then we are on the Path of Perfection; if not, then let us take to heart the advice of the old gentleman to the painter Naldo:—

If thou wilt call thy pictures eggs
I call the hatching, Work. 'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio. Get thee to thy easel.

Man follows the laws of earth;
Earth follows the laws of heaven;
Heaven follows the laws of Tao;
Tao follows the laws of its intrinsic nature.

—Tao Te Ching

Religion unites ; religions set up divisions between man and man. That creedal religions are a divisive force is well brought out in *Philosophy* for April 1941 where "Mahu," introduced as an attendant of the Prince of Darkness, writes in praise of war and exalts cruelty. It is not necessary to accept the transparent fiction of a personal Devil and his hosts to benefit from the satire which thrusts through civilization's armour of pretense and insincerity at more than one point, but the views on creedal religion ascribed to the hosts of darkness by their self-constituted spokesman, are particularly apt.

We are not so much afraid of religion. My master has a thousand ways of blunting its edge or turning it in the opposite direction. Religion can always be made to serve the cause of War....Persuade the religious man that he and his community possess a truth precious beyond all price. That is easy. He will jump to it. It follows that he and his community are of infinite value, beyond all other men. Therefore, those who resist or oppose them are doing infinite harm. Such people must be very evil ; war against them is a sacred duty. And if the natural man, in his zeal for the faith, enjoys himself freely and commits "excesses," who can seriously blame him...?...We can often use religion for our purposes. The religious fanatic is quite often a man of our sort. He is not emasculated ; he is lusty and confident ; he despises intellectual doubts and moral scruples. He "knows" that those who differ from him are God's enemies, and he shows them no mercy.

What *do* these devils fear ? The man who "lies at the mercy of his conscience," the seeker after Truth.

A reference to God and Satan is also to be found in an editorial criticism in *The Indian Social Reformer* of 5th July entitled "The Pope on God's ways." On the 29th of June in his broadcast on the present world-situation from Vatican City the Pope raised a question—"How can God allow such horrors?" and pronounced an answer, holding out hope for the future, and unconvincing as usual. We agree with the *Reformer* that "to the man in the street, the Pope's statement will convey no meaning." It asks :—

Why should not God Who is omnipotent, put an end to war here and now ? Why should He tolerate Hitler, Stalin and Mussolini ? Why should He not strike them dead with a flash of lightning, and leave the world in the righteous hands of His Holiness, Mr. Winston Churchill and President Franklin Delano Roosevelt ? God's ways in tolerating the Dictators seem to be rather like the ways of Satan. Are the ways of men the same as Satan's ? And does God allow them a long rope so that they may hang themselves at the end of it, leaving the way clear for Justice and Freedom ? Why create Dictators at all ?

An honest indictment of churchianity follows with which the student of Theosophy will agree :—

The nations of Europe have lived under the discipline of Christianity for a thousand years. It is a remarkable fact that those nations which have been the longest under that discipline are the most violent in their rejection of it....While Christianity and political freedom and economic prosperity are associated together in Europe, the Christianity preached to the heathen is carefully pruned so as to ensure White supremacy in the dark continents. Coloured races when they become Christians, and even if they do not, are expected to support the White man's war. As against the Pope's thesis, we offer an explanation of the war which may be at least not violently illogical. The Christian religion has operated at least in Europe as a powerful stimulus to greed of wealth and power. Edwin Arnold said of Buddhism that it had made Asia mild. This cannot be said of Christianity in Europe. Circumstances have favoured the domination of the White races so far. They have succeeded in dominating coloured peoples and depriving them of their freedom and the fruits of their labours, often using cruel and bloodthirsty means. Now they are quarrelling about the spoils.

Organized churchianity exerts an evil influence in Asia and Africa ; it is part and parcel of that Europeanism which is frankly attacked in the same issue of the *Reformer* :—

Europeanism is the ugly monster which India has to get rid of in order to be free in spirit. Not Europeans but Europeanism. If the war does nothing to remove this deadly octopus, it will have not only been fought in vain so far as India is concerned but would have really rendered the task of India's emancipation more difficult than it has been.

But will war remove this octopus ? Not unless Indians who are slaves to Europeanism recognize the truth.

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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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