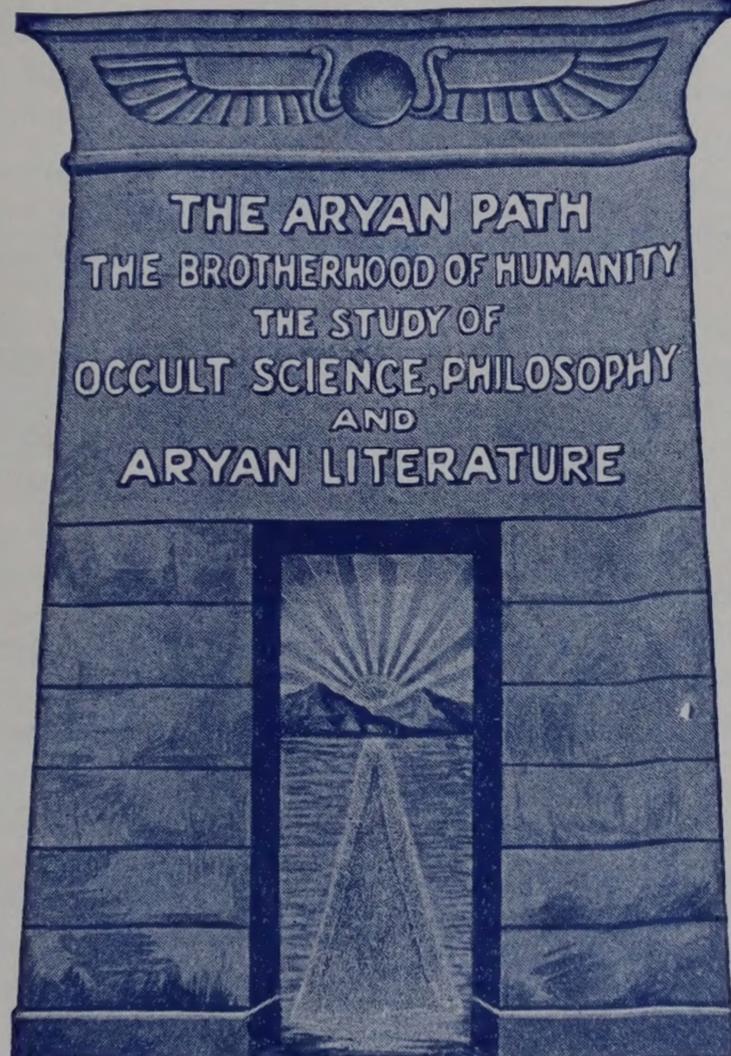




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XIV No. 6

April 17, 1944

Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. Some of you Theosophists are now only wounded in your "honour" or your purses, but those who held the lamp in preceding generations paid the penalty of their lives for their knowledge.

Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength not wasting it upon trifles but keeping it against great occasions like the present one.

—MAHATMA K. H.

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th April 1944.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1944.

VOL. XIV. No. 6

H. P. B. AND HER PUPILS

Those will honour my memory truly, who live in accordance with the Way I have taught.

—GAUTAMA BUDDHA

During the coming month Theosophical students everywhere will commemorate White Lotus Day. On the 8th of May 1891 H. P. B. cast off the body born in 1831 and which she had used in the service of humanity. It was not an ordinary kind of service, such as feeding the hungry, or educating the young, or working for social amelioration. She fed the hungry souls, enlightened the minds of young and old alike, and showed right ways and means for redressing social wrongs and rendering social justice. The philosophy she promulgated helped its students to help the race. Her highest service, however, consisted in enthusing and instructing the few to live lives of self-discipline leading to Self-Knowledge.

Those few, through their practice of Theosophical Wisdom, their sincere effort at soul-discipline, have made the Cause of H. P. B. their own. They have not her knowledge, her insight, her tact, her dispassion, but they have unfolded within themselves Faith rooted in study of her Message, exoteric and esoteric, and have learnt, by experience, to rely on that Message. They and their work thrive not so much on their own strength as on the pupils' leaning on the strength of that Message. They have learnt to sink their personalities, to an ever-increasing extent, in the Work to start which H. P. B. came to this world.

In fighting their own personality, in submerging their own inclinations and views, in taking refuge in their own Divine Nature, expressing in different ways the Wisdom of the Message, these few so identify themselves with the Cause of Theosophy that they are also identified by the public with

Theosophy. This is a tremendous responsibility, inasmuch as by their conduct Theosophy is judged by that public.

A servant and devotee of Theosophy should take care not to unsettle the minds of people—be they doubters or enquirers, be they new enthusiasts or old aspirants. One sure way is to keep one's own personality in the background and to treat with Theosophical consideration and propriety the personalities of others; in promulgating Theosophy the U. L. T. advocates and observes the principle of Impersonality which is wholly derived from the Teachings of Theosophy. If in private life the student-server continued to act as he acts on the U. L. T. platform, further progress would be attained. On the other hand, if there is continual breaking of the discipline of the Impersonality principle in private life, very likely in his platform work and manner also the student will slip up.

Our private and public conduct affects the Cause of Theosophy for weal or woe in proportion as we are earnest, devoted and strenuous in our service of that Cause, as we are assiduous in observing our soul-discipline—or the contrary. As the century of H. P. B. progresses the number of her Chelas is bound to increase. It is appropriate, on the Fifty-third Anniversary of the Day of her return Home to that Lodge of Brothers from which, out of compassion, she came as an exile to serve the world by unstinted self-sacrifice, for all such to remind themselves of the responsibility that rests on them.

W. Q. JUDGE ON H. P. BLAVATSKY

[W. Q. Judge contributed a descriptive article to *The Path* (Vol. VI, p. 131, July 1891) about "the house where H. P. B. worked and died out of this life." Below we reprint the closing portion of the article.—Eds.]

Turning again to the case beside the door into the extension, we can see on the top the little Japanese cabinet used by her in 1875 in the city of New York, and in which I have often seen things put to disappear at once, and from which she often in my sight drew out objects that had not been there just before and the quantity of which could not be contained in it in any ordinary manner. The last time I saw her she told me that she had always had it with her, and that it had suffered many accidents in which it had been often broken.... Beside the head of the bed and just where it could be seen as one lay down, hung a photograph of her friend William Q. Judge, and in other places those of the Indian Headquarters and of persons she knew. On the other side of the room is a large clothes-press where was to be found clothing that she seldom had any use for, as she delighted in two or three old familiar things that felt like old friends not to be annoyed by inattention or want of display. Such is the plain and unassuming room in which this noble woman, this mysterious being, passed so much time in working steadily from day to day for the cause she loved, for the Society she started, and for true theosophists as well as for those ungrateful men and women who have abused her in her life and have tried to drag her name from the grave, but who will one day come to acknowledge the great services she has done for the whole human race.

She had the door cut into the extension room so that near to her call might be those who had chosen to take up the work of helping her on the spot without any hope of reward except the privilege of being near to her and to hear her speak of the mystery of life and the hope

of the future. The world is in the habit of supposing that the life of such people as H. P. B. is full of excitement, and theosophists have often thought that to be near to her was to be in the constant presence of the marvellous. But such was not the case. It was a daily hard round of work and nothing but work for the sake of others. And as for the marvellous and the doing of magical things, that was not what she was here to do, and that she kept to herself, for, as she wrote to me, she knew well that her real life was never known to those who were about her, and they also came to know the same and to admit that they could never hope to understand her.

But one thing is certain, and that is that she herself made up her mind some months before her death that she was soon to go, and she began to quietly prepare the workers for that and to make sure that the centre she established in England would last for many years. That it will last as such a centre is evident to any one who will come and look at it and note the aspiration and the motive she created in the minds and hearts of those who were of late so constantly about her.

In accordance with H. P. B.'s wish her rooms will be kept intact just as she left them, and there is no doubt but that in the course of time they will be a place of pilgrimage for those who were able to appreciate her work. *The Secret Doctrine* was finished on the desk in the room, and that alone will be one great object of interest. Her pens and ink are there, and the scissors hanging by a tape. These were used every day in cutting out the paragraphs from different publications which she explained or replied to.

W. Q. J.

A TRIBUTE TO H. P. BLAVATSKY

[We reprint an editorial which appeared in *The New York Tribune* of Sunday, 10th May 1891, and which *The Path* (Vol. VI, p. 89, June 1891) described as "true, fair, prophetic. It gives H. P. B.'s sentiments and main doctrine, and it outlines the effect bound to be produced upon the world by her work." The reference in the editorial to the Theosophical Society as being devoted to certain studies and practices which she taught can be truthfully applied to the U. L. T. By this remark we do not imply that nowhere else are there sincere students and practitioners, endeavouring to do likewise.—Eds.]

MADAME BLAVATSKY

Few women in our time have been more persistently misrepresented, slandered, and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good. She was the founder of the Theosophical Society, an organisation now fully and firmly established, which has branches in many countries, East and West, and which is devoted to studies and practices the innocence and the elevating character of which are becoming more generally recognized continually. The life of Madame Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she had devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the nineteenth century to break down the barriers of race, nationality, caste, and class prejudice, and to inculcate that spirit of brotherly love which the greatest of all Teachers enjoined in the first century, the nobility of the aim can only be impeached by those who repudiate Christianity. Madame Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at one, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

In another direction, though in close association with the cult of universal fraternity, she did important work. No one in the present genera-

tion, it may be said, has done more toward reopening the long sealed treasures of Eastern thought, wisdom and philosophy. No one certainly has done so much toward elucidating that profound wisdom-religion wrought out by the ever-cogitating Orient, and bringing into the light those ancient literary works whose scope and depth have so astonished the Western world, brought up in the insular belief that the East had produced only crudities and puerilities in the domain of speculative thought. Her own knowledge of Oriental philosophy and esotericism was comprehensive. No candid mind can doubt this after reading her two principal works. Her steps often led, indeed, where only a few initiates could follow, but the tone and tendency of all her writings were healthful, bracing, and stimulating. The lesson which was constantly impressed by her was assuredly that which the world most needs, and has always needed, namely the necessity of subduing self and of working for others. Doubtless such a doctrine is distasteful to the ego-worshippers, and perhaps it has little chance of anything like general acceptance, to say nothing of general application. But the man or woman who deliberately renounces all personal aims and ambitions in order to forward such beliefs is certainly entitled to respect, even from such as feel least capable of obeying the call to a higher life.

The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect

association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honour to which it is justly entitled.

PAST TIES

The concept of reincarnation in its bearing on aboriginal social life is considered by Shri Kshitish Chandra Basu in the January *Social Service Quarterly*. Even if their ancestors believed in reincarnation, he writes, the modern aborigines of Chota Nagpur have forgotten it, due partly to missionary influence. Christians make up only 26.7 per cent. of these aboriginals but their 8 per cent. literacy figure is so many times greater than that among the non-Christians that their influence carries proportionately greater weight. Shri Basu sees a most direct connection between the lack of a belief in reincarnation and the aborigines' lack of the ideal of faithfulness in family life. Among them the idea of remaining unmarried or alone, after marriage, is unknown. Contracting a fresh alliance is the expected course, not only if the husband dies but even if he is absent a long time. Under the concept

of reincarnation it would be recognised that birth in a particular environment is not accidental.

My relations with the members of my family are not accidental, and I cannot cut them off by my death....My relation with my husband or wife does not begin here....We are true friends, well-wishers and guides of one another for ages. It is death to me to forget such a comrade for my own pleasure....This ideal of life as sacrifice at the altar of love stands on the pillar of faithfulness (Satitwa); this ideal springs from the conception of rebirth.

Theosophy upholds the moral ideal of conjugal faithfulness and also confirms the enduring character of such ties, whether or not husband and wife in one life have been in the same relationship in the past.

For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group.

Even for friendships the law holds that no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

In "Friends or Enemies in the Future," reprinted in our pages in December 1935, Mr. Judge stresses that those now with us in the Theosophical movement will be reincarnated in our company again

with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

The despondency of the age is a general tendency, partly personal, partly belonging to the age. It comes in cycles as you will have observed. When it comes the cycle will have reached its lowest point.

—ROBERT CROSBIE

DIAGNOSES AND PALLIATIVES

[The following article is reprinted from *Lucifer* for July 1890, Vol. VI, pp. 353-364.—EDS.]

“ *That the world is in such bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject, of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago: they are as far from the solution as they ever were....* ”—From an *Unpublished Letter*, well known to Theosophists. *

One need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society; nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb-screws, and hell-tortures. The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been *worse* than it is now—not even, we believe, during the period of Roman decadence. Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectors of moral man—as Count Tolstoi in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an optimistic view we have the record of the criminal and divorce courts in addition to Mrs. Grundy's private Sessions “with closed doors”—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the European tribunals. Yea, “gentle reader,”

* Now published in *U. L. T. Pamphlet No. 33*.—EDS.

we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men's bones and all uncleanness, and making them, “indeed, appear beautiful without.” What matters it that the “cup and platter” of our heart remain unclean if they “outwardly appear righteous unto men”? To achieve this object, we have become past-masters in the art of blowing trumpets before us, that we “may have glory of men.” The fact, in truth, that we deceive thereby neither neighbour nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbours, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: “Do as I bid you, but do not do *as I do*.”

Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their con-

temporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola's works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his *Nana* and *La Terre* have been subjected, his last—*La Bête Humaine*—might have been read in English with some profit. With "Jack the Ripper" in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and "hysteric," might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola's works, forcibly exiled. At this many applauded, as such fictions though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good. But now comes the turn of Count Leo Tolstoi. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of "Kate Field's Washington" why? Does "The Kreutzer Sonata" defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary.... Why then is the *Kreutzer Sonata* so abused? The answer comes: "because Tolstoi has told the truth," not as averred "very brutally," but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society by Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the

"*Kreutzer Sonata* is a prurient book, like to effect more harm than good, *portraying vividly the great immorality of life*, and offering no possible remedy for it" (*Vanity Fair*). Worse still. "It is simply *repulsive*. It is daring beyond measure and without excuse;...the work of a mind...not only morbid, but...far gone in disease through unwholesome reflection" (*New York Herald*).

Thus the author of "Anna Karenina" and of the "Death of Ivan Ilyitch," the greatest psychologist of this century, stands accused of *ignoring* "human nature" by one critic, of being "the most conspicuous case out of Bedlam," and by another (*Scot's Observer*) called "the *ex-great* artist." "He tilts," we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments. But in the opinion of the Protestant *Vanity Fair*, Tolstoi is "an extremist," because "with all its evils, the present marriage system, *taken even as the vile thing for which he gives it us* (italics are ours) is a surely less evil than the monasticism—with its effects—which he preaches." This shows the ideas of the reviewer on *morality*!

Tolstoi, however, "preaches" nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth" or a vile man's heart and imagination. It is not "monasticism" but *the law of continence* as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive—that he preaches. Nothing can be more moral or more conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, *i. e.*, for eighteen or twenty months, the savage squaw is *sacred to her husband*; the civilised and semi-civilised man alone breaking this beneficent law. Therefore, speaking of the *immorality* of marriage relations as at present

practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love, Pozdnisheff elaborates the idea by uttering the greatest and the holiest truths namely, that:

For morality to exist between men and women in their daily life, *they must make perfect chastity their law.** In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice.*

A good proof that it is not "monasticism" and *utter celibacy* which are preached, but only *continence*, is found on page 84 where the fellow-traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be "that a man would have to keep away from his wife except once every year or two." Then again there is this sentence:—

I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one's own wife.

"Monastics" have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoi, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his "grimy and revolting book" (*Scot's Observer*) say:—

Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (*mental*) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter.

Tolstoi might have added—and when moral continence and chastity, mistaken for "monasticism," are pronounced far more evil than "the marriage system *taken even* as the vile thing for which he (Tolstoi) gives it us." Has the virtuous critic of *Vanity Fair* or the *Scot's Observer* never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a

vestal (in vulgar talk, a *spinster*) who although physically undefiled, yet surpassed in *mental*, unnatural depravity the lowest of the fallen women? If he has not—we have.

We maintain that to call "Kreutzer Sonata" *pointless*, and "a vain book," is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse—that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called "search of paternity." And is it not again the ferocious selfishness of the male, in which species legislators are of course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? *e. g.*, the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either—any more than to Pozdnisheff—"that *immorality does not consist in physical acts alone but on the contrary, in liberating one's self from all moral obligations, which such acts impose?*" (*Kreutzer Sonata*, p. 32.) And as a direct result of such legal "*liberation* from any moral obligations," we have the present marriage system in every civilised nation, viz., men "steeped in corruption" seeking "at the same time for a virgin whose purity might be worthy" of them (p. 89); men, out of a thousand of whom "hardly one could be found who has not been married before at least a dozen times" (p. 41)!

Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to

* All the italics throughout the article are ours. [ED., *Lucifer*].

make the "Kreutzer Sonata" ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself *as it is*, but only as it would like to make itself *appear*. Had the book been directed against your slave and creature—woman, Tolstoi's popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows *male kind* collectively in all the artificial ugliness of the final fruits of civilisation, which make every vicious man believe himself, like Pozdnisheff, "a thoroughly moral man." And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to seek reprisals. Hear the fine and truthful description of most Society men:—

Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy.... Ask an experienced coquette... which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made.... She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly cut.... Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms.

Create no demand and there will be no supply. But such demand being established by men, it...

"Explains this extraordinary phenomenon: that on the one hand woman is reduced to the lowest degree of humiliation, while on the other she reigns above everything.... 'Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke,' say the women" who "like absolute queens, keep as prisoners of war and at hard labour nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets...." Why? Because "the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head.... we cannot wake up to the truth...."

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:—

If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewellery, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever.

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the "ladies in good Society"—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the *demi-mondaines* whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in *cabinets particuliers* in the company of enamelled females artificial from top to foot, the correct demeanour of a *lady*, presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as nature made them—becomes very soon a *bore*. A legitimate wife who imitates in dress, and mimics the *désinvolture* of her husband's mistresses has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband's affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the *animal* demands of the latter never created that class which Baudelaire calls so poetically *les fleurs du mal*, and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister,

would have ever thought of emulating the modern *hetaira*. But now they have. The act of despair of the first wife abandoned for a *demi-mondaine* has borne its fruit. Other wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks :—

The absence of women's rights does not consist in being deprived of the right of voting, or of administering law; but in the fact that with regard to matters of affection she is not the equal of man, that *she has not the right to choose instead of being chosen*. That would be quite abnormal, you think. Then let men also be without their rights.... At bottom her slavery lies in the fact of her being regarded as a source of enjoyment. You excite her, you give her all kinds of rights equal to those of man;* but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood.... She is always the slave, humiliated and corrupted, and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labour of one's neighbour; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure.

Such is *man*, who is shewn in all the hideous nakedness of his selfish nature, almost beneath the "animals" which "would seem to know that their descendants continue the species, and they accordingly follow a certain law." But "*man* alone does not, and will not, know.... The lord of creation—man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be his helpmate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy." ...

And now it is made abundantly clear, why the author of the *Kreutzer Sonata* has suddenly become in the eyes of all *men*—"the most conspicuous case out of Bedlam." Count Tolstoi who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other *as at present*, "a gross and vile abomination," and who thus interferes with "man's pleasures"—must, of course, expect to be proclaimed a madman. He preaches "Christian

virtue," and what men want now is *vice*, such as the old Romans themselves have never dreamed of. "Stone him to death"—gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every house-top, is such articles as Mr. Grant Allen's "The Girl of the Future." Fortunately, for that author's admirers, the editor of the *Universal Review* has laid for once aside "that exquisite tact and that rare refinement of feeling which distinguish him from all his fellows" (if we have to believe the editor of the *Scot's Observer*). Otherwise he would have never published such an uncalled-for insult to every woman, whether wife or mother. Having done with Tolstoi's diagnosis we may now turn to Grant Allen's *palliative*.

But even Mr. Quilter hastens while publishing this *scientific* effusion, to avoid identifying himself with the opinions expressed in it. So much more the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the "problem of Paternity and Maternity" rather than that of sex; a highly philanthropic paper which substitutes "the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten" to that "of the personal convenience of two adults involved" in the question of marriage. To call this problem of the age the "Sex Problem" is one error; the "Marriage Problem," another, though "most people call it so with illogical glibness." Therefore to avoid the latter Mr. Grant Allen... "would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Pædopoietics."

After this fling at Girton, he has one at Lord Campbell's Act, prohibiting certain too *décolleté* questions from being discussed in public: after which the author has a third one, at woman in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the *Kreutzer Sonata*, as he denies them even the average intellect of man. For what he wants is "the opinions of men who have thought much upon these subjects and the *opinions of women*

* This only in "semi" civilised Russia, if you please. In England she has not even the privilege of voting yet.

(if any) who have thought a little." The author's chief concern being "the moulding of the future British nationality," and his chief quarrel with the higher education of women, "the broken-down product of the Oxford local examination system," he has a fourth and a fifth fling, as vicious as the rest, at "Mr. Podsnap and Mrs. Grundy" for their *pruderie*, and at the "university" ladies. What, then, he queries:—

... Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world haphazard with hereditary idiots, hereditary drunkards, hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever. Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with...

Such weakness for *one* "black moustache" will never do. The author has a "nobler," a "higher" calling for the "blushing English maiden," to wit, to keep herself in readiness to become a happy and proud mother *for the good of the State*, by several "black" and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the "higher education" which debilitates woman. For —

... the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not? If it doesn't, then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone, and the staff of the Girls' Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the nethermost abyss of limbo, though all its girls rejoice in logarithms, smoke Russian cigarettes, and act Æschylean tragedies in most æsthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast anything better than equally-developed and well-balanced minds and bodies.

Having done with his *entrée en matière*, he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only "to approach by a lateral avenue one of the minor outworks of the fortress to be stormed." What this "fortress" is, we will now see and by the "lateral" small "avenue" judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for him is the greatest evil of the day, now answers his own question. This is what he proposes for producing sound children out of sound—because *unmarried*—mothers, whom he urges to select for every new babe a fresh and well-chosen father. It is, you see—

... "what Mr. Galton aptly terms 'eugenics'—that is to say a systematic endeavour towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers." The other "leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us.

"We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavour by crossing his own qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don't throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the best and fullest complement of his particular nature."

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the

cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests "different mixtures of blood." We abandon him willingly his "sires," as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilisation. They have even succeeded, while tying up their "dam" to a single "sire" under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of "dams" for each single "sire," as their means would permit them. But we protest against the same offer to women to become *nolens volens* "accredited mares and heifers." Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Mr. Allen the "freedom" he longs for, "for such variety of experimentation," without which, he says it is quite "impossible to turn out the best results in the end for humanity." *Animal* humanity would be more correct, though he explains that it is "not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and *morally noblest citizens*." We wonder the author does not add to these laudatory epithets, two more, viz., "the most respectful sons," and men "proudest of their virtuous mothers." The latter are not qualified by Mr. Grant Allen, because, perchance, he was anticipated on this point by the "Lord God" of Hosea (i. 2) who specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the *Kreutzer Sonata*, by preceding the "Confession" of Count Tolstoi with an eulogy on Miss Tennant, "the Bride of the Season"—the insertion of "The Girl of the Future" is a direct slap in the face of that marriage. Moreover, Mr. G. Allen's idea is not new. It is as old as Plato, and as modern as Auguste Comte and the "Oneida Community" in the United States of America. And, as neither

the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical *naturalism*—neither in the Vth Book of the *Republic*, nor "the Woman of the Future" in the *Catechism of the Religion of Positivism*—we come to the following conclusion. As the name of Comte's "Woman of the Future" is the prototype of Mr. G. Allen's "Girl of the Future," so the daily rites of "mystic coupling" performed in the *Oneida*, must have been copied by our author and published, with only an additional peppering of still crasser materialism and naturalism. Plato suggests no more than a method for improving the human race by *the careful elimination of unhealthy and deformed children*, and by coupling the better specimens of both sexes; he contents himself with the "fine characteristics" of a "single sire" and "a single dam," and would have turned away in horror at the idea of "the advantage of different mixtures of blood." On the other hand the high-priest of Positivism, suggesting that the woman of the future "should cease to be the *female* of the man," and "submitting to artificial fecundation," thus become "the *Virgin Mother without a husband*," preaches only a kind of insane mysticism. Not so with Mr. Grant Allen. His noble ideal for woman is to make of her a regular *brood-mare*. He prompts her to follow out

... "the divine impulse of the moment, which is the voice of Nature within us, prompting us there and then (but not for a lifetime) to union with a predestined and appropriate complement of our being," and adds: "If there is anything sacred and divine in man surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other, is now and here the one best fitted to become with him the parent of a suitable offspring. If sexual selection among us (*men* only, if you please), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and does it not suggest to us that Nature herself, on these special occasions, is choosing for us anatomically the help most meet for us in our reproductive functions?"

But why "divine"? And if so, why only *in man* when the stallion, the hog and the dog all share this "divine impulse" with him? In the author's view "such an occasional variation modifying and *heightening the general moral stand-*

ard" is ennobling; in our theosophical opinion, such casual union on momentary impulse is *essentially bestial*. It is no longer love but *lust*, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a "divine impulse" in his mother, wife, sister or daughter? Finally, his arguments about "sexual selection" being "more capricious and dainty in man than in any other species of animal," are pitiable. Instead of proving this "selection" "sacred and divine" he simply shows that *civilised man has descended lower than any brute* after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are "divine impulses," and we shall be invited to see in Messalina the highest exemplar of a virtuous Roman matron.

This new "Catechism of Sexual Ethics"—shall we call it?—ends with the following eloquent appeal to the "Girls of the Future" to become the brood mares of cultured society stallions:—

This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome, would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. *Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community, and would use her maternity as a precious gift to be sparingly employed for public purposes, though always in accordance with instinctive promptings, to the best advantage of the future offspring....If conscious of possessing valuable and desirable maternal qualities she would employ them to the best advantage for the State and for her own offspring, by freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature.* And surely a woman who had reached *such an elevated ideal of the duties of sex* as that would feel she was acting far more right in becoming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old

dotard, to that feeble young lord, to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots.

And now gentlemen of the Press, severe critics of Tolstoi's "immoral" *Sonata*, stern moralists who shudder at Zola's "filthy realism," what say you to this production of one of your own national prophets, who has evidently found honour in his own country? Such naturalistic articles as "The Girls of the Future," published in the hugest and reddest *Review* on the globe, are, methinks, more dangerous for the public morals than all the Tolstoi-Zola *fictions* put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. *E. g.*, if it is an "honour for any woman to have been loved by Shelley....and to have brought into the world a son by a Newton," and another "by a Goethe," why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such "honours," why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the decent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen's article!

H. P. B.

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "Body and Astral Body." In this issue we reprint answers on

KAMA—DESIRE

Mr. Sinnett says: "It is not the goody-good or devoutly aspiring man that attains to the highest development." What is the highest development and how best attained?

I should like to add that Mr. Sinnett had in view the doctrine found in many books old and new that wisdom as well as virtue is needed in him who aspires to the "highest development." Virtue leads only to heaven, wisdom leads to union with the whole. But wisdom must at last have virtue as companion. Virtue pursued and practised through many lives will lead at last to wisdom, yet wisdom first attained makes the cultivation of virtue easier. The highest development cannot be attained in any single incarnation. The teachers say that we must seek the company of those who are pure and wise, who lead holy lives, and that we must look for knowledge with persistency, humbleness, and faith, and that thus setting our feet upon the path the goal will loom in sight after many weary struggles.

(October 1890, p. 9)

In *Forum* 16 it says: "Virtue leads only to heaven. Wisdom leads to union with the whole." What is here meant by virtue?

According to the dictionaries the radical meaning of virtue is *strength*. Other meanings are bravery, efficacy, valour, moral goodness, the abstaining from vice, or conforming to the moral law. In this last sense the word is used. There is nothing synonymous between *virtue* and *wisdom*. In the Christian scheme fear of God is the beginning of wisdom. There is the mere wisdom of erudition, but properly *wisdom* means *having knowledge or to know*; or skilled in arts, science or philosophy, or in magic and divination. (2 Samuel XIV.) In homely language, then, to be virtuous is to be good; to be wise is to possess

knowledge. If the kingdom of God is the perfectness of evolution, then knowledge is what leads to it sooner than virtue. Of course these terms are used with the theosophical scheme of man and nature in view, and in that light it appears that in addition to virtue we must have knowledge, for a life of virtue leads to pleasures of devachan, with good karma for next life and thus through many lives; but knowledge added to virtue shows how to use virtue and its results in finding and treading the path leading to the Supreme which is all.

(January 1891, p. 9)

Is sympathy a quality of Kama? If not, of what principle is it a part? Should it be indulged to the extent of having one's enjoyment of a pleasure almost destroyed because so many who would like to enjoy it cannot from want of money?

Sympathy comes from *kama* sometimes, and sometimes is derived from other parts of our constitution. It is often a disease with unintelligent persons, or in those who have not disciplined their minds and do not use their judgment or whose judgment is deficient. But sympathy in its highest aspect must flow from the spiritual part of our nature. However, I think that in its ordinary exhibition it is derived from the principle of desire acting with the mind, the memory, and the sensations. Very often it is false, but true sympathy can never be false, and no matter what principle in our nature it arises from, being a noble and heathful thing, it should be exercised, always however with judgment. It would certainly be folly to allow our sympathies to carry us so away that we are plunged ourselves into needless sorrow, for in such case we will lose power to judge how to be able to act for the benefit of others. The mere fact that others have no money is not in itself a proper cause for arousing sympathy. The want

of money is not the cause of trouble, but the desire for money is. We may sympathize with others who have no money, but not because they are deficient in that means; it should be on account of their failure to see that within themselves is the realization of happiness, and that in fact they should not depend upon anything outside for true enjoyment. (September 1893, p. 3)

In *Forum* No. 43, Question 216, the doctrine of the Antinomians is denounced. How are we to understand in "Tea Table" of *Path* for January 1892, "For desire ceases to attract us when we no longer identify it with ourself"?

I see no connection whatever between the doctrine of the Antinomians and the passage quoted from the *Path*. The Antinomians, doubtless arguing upon St. Paul's statement that certain persons become a law unto themselves, held that they were not subject to any law and could satisfy or work their desires in any direction. The statement in the "Tea Table" is intended to convey the idea that when we have gotten beyond desire it ceases to attract us, which is an entirely different matter from the Antinomian question. The Theosophic philosophy teaches that by overcoming desire, by ceasing to desire, by controlling the appetites, desire ceases to attract us, all of which seems to me to be almost the statement of a truism. (October 1893, p. 12)

In killing out desire, do you not also kill out worldly ambition? When a man has done this, is he fit to fight the battle of life, or to be the head of a family?

In killing out desire we do not kill out right action, though we may kill ambition. It is likely you have a wrong meaning for the word "ambition," as it is wrongly used by many. It is used out of its way to mean energy and action, whereas it does not mean that. It means the desire to get gain and power and glory and wealth for oneself, and that is selfishness of the worst, and hence ambition may be rightly killed and no true progress is made till it is put under. But by following the rules given, that is, to do your duty, you cannot neglect your great and small duties, hence you will care for your family. But if you give the word "ambition" the meaning of the opposite of "apathy" and say that he who kills ambition becomes apathetic, then all would be

folly. Fitness to fight the battle of life is not from worldly ambition at all, but from a right and strong sense of duty, from a determination to do it, and from a true sense of your duty to your neighbour. (April 1894, p. 10)

In the "Ocean of Theosophy," on page 46 [Bombay Ed., p. 50], is made the statement that it is desire and passion which caused us to be born, and will bring us to birth again and again in this body or in some other. How could we again inhabit this body? Please explain.

The statement on p. 46 of "Ocean of Theosophy" was a slip of the pen. The intent was to say that desire and passion make rebirth in some body, and it should have said "in some body on this earth or another globe." I do not believe we come back to this body. I also think it is from the context reasonably clear. The *Ocean* was written in a very few days, and hence some slips may have occurred in it; this is one, and will be corrected in another edition. (June 1894, p. 12)

"On page 10 of May *Forum*, in answer to Question 5, appears the following; "Those actions which in the moment are like nectar, are, in the long run like poison;—and those actions which in the moment are like poison, are, in the long run like nectar" (*Bhagavad Gita*). This sentence seems to indicate that one should always do that which is disagreeable; that that I would do, I should not do, and that that I would not do, I should do. We are all seeking the truth from a strong desire to know of the truth;—should we curb that desire and seek falsehood? For one I would like to see every man reap the full rewards of his labour;—should I curb that desire and despoil him (or assist) of those rewards? No man, however base, loves to be deceived, and there are some who do not like to practise deception;—shall we curb that desire and practise deception? Shall or should we learn to sip poison from nectar, and then nectar from poison? If so we must learn to love both; evidently there is something lacking in the sentence quoted.

The confusion produced as shown in this question is due to the fact that C. F. W. did not quote the words of the chapter in question, and that the questioner did not consult the *Gita* for himself. It refers solely to pleasure or benefit or enjoyment and not to actions specifically. It mentions three kinds of pleasures. The first is due to a purified understanding and will appear in the beginning to the man who has lived in the senses to be as poison, that is, objectionable, but

the end will be "as the waters of life," because it arises from *satwa* or truth. This does not mean we are to seek for poisonous or disagreeable things. The second sort of pleasure is derived from our senses, seems sweet at first, but in the end will be as poison, being derived from passion or *rajas*; The third includes all those so-called pleasures which in beginning and end are bad in themselves. Looked at in this way and having read the chapter the questioner will not ask the question; he ought to read the poem. (October 1895, p. 86)

THEOSOPHY: THE INTEGRATOR

The ethics of Theosophy are not the same as the ethics of the ordinary outside world, *i. e.*, the ethics practised in the world today. The ethics of the Vedas, of the Upanishads, of the Sayings of Muhammad and of Ali, of the Sermon on the Mount of Jesus, and of innumerable other Seers, these principles of ethics are very different from those that pass for ethics in the world. The concrete need in changing the mind of the race is the presentation of the principles of true ethics supported by their metaphysical counterparts. Unless man is shown the necessity, why it is in his own interest to be altruistic rather than egotistic, the mere preaching of ethics goes for naught, as is the experience of the preachers in many temples, many churches, many mosques. Even the virtuous principles enshrined in the words "the good, the beautiful, the true" cannot be practised unless good reasons are forthcoming as to why they should be. Why should a man practise self-sacrifice, kindness, and the other great virtues unless his mind gets some kind of a philosophical basis on which to rest and from which his actions should proceed?

Good actions may be instinctive and there is enough of good in human nature instinctively to manifest itself. But that does not help the world, for when competition arises the good instincts become submerged. The mind finds reasons why they should be given the go-by. And so the ethical values go under and people profess a religion very

different from their speech, their ideation, their imagination.

The great value of the Theosophical philosophy is that when practised it removes from man those forces and tendencies which conflict one against the other in his brain and in his blood. The integrating process begins its miraculous work so that man is harmonious in his thought and in his words, in his feelings and in his imagination, and ultimately in his deeds and actions.

Most of the people in the civilised world and in educated society are not integrated beings. They hold views of one kind within themselves and they express opinions and views that are not in conformity with those. Men try to show themselves good outside and the inner volcano bursts within them and so they begin to practise that great principle of modern human society, "You may do wrong but take good care that you are not found out." Theosophy is against that principle. Why? Because through the practice of Theosophy integration takes place. It is not necessary for us who are students of Theosophy to be afraid of public opinion as it is called, provided our own higher and nobler nature is able to put the seal of its sanction on the actions and the words, the feelings and the thoughts of our lower nature. If such a seal is not forthcoming, all the flattery and the praise of the world, and all its condemnation also, go for naught.

Theosophy teaches that pretensions do not go very far. If other people cannot fool us for long, our lower nature also cannot fool the higher nature in us for very long. If we continue in that folly the great sin of hypocrisy results and instead of an integrated individual we become multiplex personalities, to use the favourite phrase of modern psychologists for a process which the teachings of Occultism in Theosophy explain in a very different way.

The teachings of Theosophy are to bring the mind and the heart, the brain and the blood of man into harmony, the inner with the outer, so that a man not only is not wicked but he does not commit the follies which sometimes produce greater catastrophes in the world than wickedness produces. Folly and wickedness—the man knows that wickedness is wrong. But when he commits

folly he does not know that he is a fool and that is the great danger. That does not mean that Theosophy recommends wickedness! What Theosophy recommends is the recognition of one's own words and works at their proper worth.

Let us not try to fool ourselves. If we have told a falsehood it is not necessary that we tell other falsehoods to protect ourselves, so that others may not find us out. But it is necessary that we should not protect the lower nature against the higher by pretending that we have not told a falsehood.

To what extent an individual is practising the great teachings of Theosophy who can tell? Not his neighbour, but himself, if he is honest with himself. And intellectual honesty is a force that produces its own beneficent reactions. It is not his neighbours' business to tell a man he is doing his duty or he is not. To pass judgment on the duty of another is dangerous.

So the student of Theosophy works in the spirit of absolute freedom, but that freedom brings him to the recognition of the principles of Law which govern the universe. The student of Theosophy, if he is in earnest and true to himself, is a greater slave to his duty than a man of the world is a slave to his emotions, to his passions, to his desires and to the animal in him. But the student of Theosophy is in the way of becoming an integrated being, with all of his principles working in harmony, proceeding purposefully towards a recognised goal, while the wavering man of the world is "like a wave of the sea driven with the wind and tossed."

INDIAN MEDICINE

An article on the Institute of Indian Medicine planned for Bangalore, in the December *Mysore Information Bulletin* recently received, reports gratifying attention to the indigenous medical systems in that progressive State. For years there has been at Mysore an Ayurvedic College

and hospital, with an Unani section, and over 200 dispensaries are maintained in the State on a grant-in-aid basis by District Boards and Municipalities. Now an up-to-date Institute of Indian Medicine with hospitals, pharmacies, research department and library is announced for Bangalore. Over three lakhs of rupees have been donated for the Institute.

The importance of investigating the possibilities of the Indian systems of medicine is being increasingly recognised and it is a good sign. We believe with Paracelsus that "the character of the physician acts more powerfully upon the patient than all the drugs employed." But the tried and tested Ayurvedic system has a wealth of traditional wisdom to add to modern therapeutics. Not only had surgery reached a high development in ancient India; details of various diseases and their remedies are locked up in old Sanskrit and Pali texts. "Not even in Egypt were botany and mineralogy so extensively studied as by the savants of archaic Middle Asia," writes H. P. B.

Not to the same extent as when H. P. B. wrote *Isis Unveiled* do European physicians treat practitioners of the indigenous Eastern systems as quacks and empirics. Even then, she wrote, the latter were "often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed."

The best febrifuges have been learned by British physicians from the Hindus, and where patients, deafened and swollen by abuse of quinine, were slowly dying of fever under the treatment of enlightened physicians, the bark of the Margosa, and the Chiretta herb have cured them completely, and these now occupy an honourable place among European drugs.

(*Isis Unveiled* II. 621-2 n.)

Brevet-Colonel R. N. Chopra declared a few years ago that the literature of indigenous medicine ascribed medicinal properties to more than 2,000 plants out of the approximately 11,000 species in India. He expressed his conviction that the time was ripe for a re-investigation of the ancient system of Ayurveda, "The Veda of Life."

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

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

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

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

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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