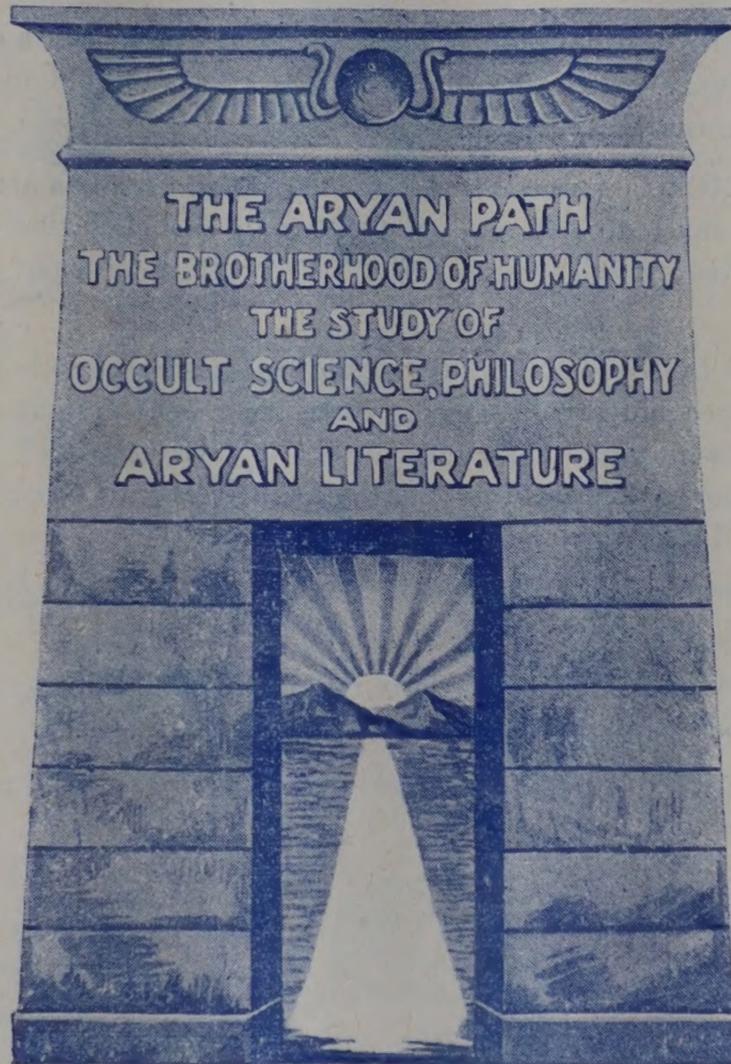




THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XX No. 4

February 17, 1950

Kill out desire ; but if thou killest it, take heed lest from the dead it should again arise.

Kill love of life ; but if thou slayest Tanha, let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her ; and Nature will regard thee as one of her creators and make obeisance.

—THE VOICE OF THE SILENCE

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th February 1950.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1950.

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INERTIA—MOTION—HARMONY

O brother, use the Inertia of Matter to move thy mind away from darkness.

And use the Motion of Manas to pass out of the sphere of lust, wrath, greed, vanity: Touch the radiance of thy Inner God.

Thou art that Shining One, O brother, full of truth, harmony, and light.

Learn to sacrifice: Give the bliss of that light to the realm of sorrow and darkness. Create in thyself the future Bodhisattva. Service, Sevā, opens the path of renunciation. Of myriad renunciations is the Great Renunciation made.

—*The Mirror of Magic*

The central truth of the Higher Life destroys the cause of all errors and crimes—the dire heresy of separateness. That truth proclaims that there is no division between the spiritual and the secular. The continuity of conscious living in spirit is the goal for which knowledge is sought, application of sage teachings is made and discriminative promulgation of Theosophy is undertaken. All day long this triple activity of study, application and promulgation is attended to. Many slips in the observance of this Divine Practice occur and with zeal and promptitude each of them is silently corrected. He who talks of his slips to all and sundry is committing another mistake in trying to amend the original ones.

For such a devotee-practitioner the conscious doing of wrong becomes impossible. His struggle is not so much to avoid wrong-doing as to find what is the right. Paul, the Christian Apostle, repeats the teaching about the constant enemy of man of which the *Gita* (III. 39) speaks:—

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

(*Romans VII. 14-15*)

The power of Rajas which Paul calls “the sin that dwelleth in me” works in so subtle a way that thoughts are entertained, words are spoken and deeds are done non-self-consciously. This constitutes the trial of the neophyte—it may be regarded as the archetypal test from which all trials emanate. Our preliminary effort at living the Higher Life should be directed at understanding the mystery of Paul’s statement; how is it that

to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.

(*Romans VII. 18-19*)

Note how the Christian Initiate emphasizes the point by reiteration.

Between our motive for action and the method with which it is done with mind, voice, or body, there persists the dire heresy. This mars, and often completely spoils, the practice which the *Gita* emphasizes and which we aspire to follow:—

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me,

(IX. 27)

If our motive is marred by the undetected subtle influence of the dire heresy of separateness, our method is covered over by the projective power of ignorance which envelops the Soul, and produces false valuation of objects and appearances of the external world.

Conscience itself is fooled by the dire heresy of separateness and by ignorance. Desires make untruth and ugliness appear as truth and beauty and then follows that other envelopment caused by Tamas, the power of darkness, which makes truth appear as falsehood and beauty as ugliness.

Conscience itself is in need of enlightenment. Good motive, if it is really good, demands correct methods of expression. The end never matures in good if the means thereto are bad. Tamas fights against Rajas; Rajas itself resists its own frustration by Sattva. Therefore, the creation of a Sattvic personality out of the present disorderly one in which all three Gunas play their parts, causing pleasures, pains and *ennui*, becomes the chief occupation of the aspirant to the higher life. Without neglecting the performance of duties, which become purified under the Law of Necessity intelligently applied; watching that no harm comes through our duties to the many for the good of the few, much less to the advantage of the selfish and greedy ones; by adding to natural or prakritic duties those acts necessary for spiritual living, pertaining to Purusha, we transmute the present personality into the purely Sattvic one, through which the Ishvara in man radiates its light.

Under the impulse of Tanhaic elementals, or karma, we feel desires and are impelled to action which right knowledge can and should resist. By the aid of right knowledge we know (1) our own duties and (2) our obligations to our own Higher Ego. By walking on the Bridge of Antahkarana we gain these two perceptions. The conjunction of the Personal Consciousness with the Inner Individuality takes place—fleetingly at first, then temporarily and ultimately permanently.

Not by withdrawing from the world of mortals wherein we are born but by transforming ourselves by right living in that very world is the process which *The Gita*, *The Voice of the Silence* and *Light on the Path* and other books of devotion

advocate. As long as a devotee has a body and a personality, so long is he in and of the world. When he has learnt to part his soul from his body he is in the world but not of it. When he has resolved to make the great renunciation he once again lives in and with the world and is of it also, but on a higher spiral, as leader and master and compassionater of a few directly and of all men indirectly.

THE STATE FOR THE INDIVIDUAL

The trend to interrelationship between peoples as between fields of knowledge was brought out by Dr. Ralph E. Turner, Durfee Professor of History of Yale University in the U. S. A., in the interesting lecture which he gave at the Indian Institute of Culture, Basavangudi, Bangalore, on January 12th, on "The Emergence of a New Culture." Civilization and culture in all countries, he declared, were changing under the impact of modern science and its implications. The regional languages in the East were having to adopt, for example, many foreign words to express the new concepts. Surveying briefly recent developments in several branches of knowledge, including psychosomatic medicine, which shows the interrelationship of mind and body, he brought out that the present trend was not to divide things up and label them in separate compartments, but to study how things worked together. In sociology this trend found expression in the rejection of isolation and the realization that the human family was one, a very hopeful development from the Theosophical point of view!

Individualism as expressed in the capitalist-democratic set-up and the class concept, such as that of communism, which held that the community existed to serve one class alone, *viz.*, the leaders, and rejected the worth of individuality, were alike unsatisfactory. Professor Turner said that the problem was to have the worth of the individual recognized and at the same time to have the interrelationships properly taken care of. He saw the trend in all countries as being towards a truer understanding of these links.

HENRIK IBSEN'S "PEER GYNT"

One of the marks of great genius is to draw from the Universal the particular; to express the abstract in the concrete, to personify principles. These everlasting Principles, poured, as it were, into the vases of human forms, twisted or distorted or elevated and beautified, according to the motive and nature of each, are the substance of all great drama. The old Greeks knew it, and Ibsen is the great exponent of it in the history of the modern stage. The artist in any line—poet, painter, dramatist, musician—deals with ideas, with principles, long before they reach embodiment in verse, in picture, in drama, in music. And when the great arts combine one feels the profound and intricate plan behind the projection of each character; for each embodies a psychological principle.

A strong undercurrent of mysticism and symbolism is detectable in the works of Henrik Ibsen, and pre-eminently so in his play, *Peer Gynt*, where the idea of each man's being potentially a "picture of God" prevails throughout. This picture is there in latency, and can, through exertion, be developed into potency. To make this clear, the poet has to show us the reverse, the negative side. Man is represented as the double being, the higher and the lower self.

Just as the basis of every photograph is the negative, with light and shadow reversed, which needs to be converted to present the true picture, so man must convert himself, change his negative quality into a positive one; that is to say, his personality must become the active servant of the divine, spiritual Ego.

Peer Gynt is an allegorical type, picturing the single human being, a nation, humanity, or the evolutionary course. His life is shown along the negative line, which produces the thorough egotist. From the personal point of view, "being oneself" means self-assertion, the instinct of self-preservation, the readiness to defend the precious little self, and to expand its field of power, if necessary at the cost of other selves that might happen to stand in its way. Peer Gynt's "being oneself" is built on that basis. He does not fight himself,

he is never in conflict with himself, he dreams of future greatness and does not recognize in himself that dualism that in time will bring discrimination and ability to see the white against the background of the black, and *vice-versa*. He is blind to the fact that one can be "oneself" in two ways,—“be the right or the wrong side of the robe.”

Thus Peer Gynt's peculiar Karma revolves around the problem of the self and how to be "oneself." In this confusion of principles his discrimination is obscured, his character impaired, the divine impress effaced, which again leads him towards the fatal "casting ladle"—the gloom of nothingness.

But above Peer's life, as above that of all others, there is a brightness, a faint lustre of the Higher Self that, throughout and in spite of all, seeks to influence the personality. He has found the golden prize of his life in the character of Solveig, a young, pure and bright woman. For his whole life she remains his guardian spirit who ever watches and protects the divine spark in him, though it appears to be withdrawn, while his mistakes continue until the turning-point is reached, when discrimination awakens and creates realization and the right relation between the two "selves."

When first he sees Solveig a new, hitherto unknown feeling thrills through him, not desire, but rapture, admiration. From that moment she occupies a place in his life, even though they live in worlds apart. Peer sees her, stands in ecstasy at the sight, and later can never forget her, as one who once—be it only for a moment—has had a vision of the Promised Land can never forget.

But Peer is again seeking pleasures and enjoyments for his personal self and is thereby attracting the negative powers. For this he leaves his fond, faithful old mother and Solveig (the "Way of the Sun"), the blessing of his life, and, driven by the fates of his own nature, comes step by step to the castle of the Trolls; to *kama loka* in Theosophical parlance. He meets the daughter of the King Troll, a representative of sensuality and

idleness. They meet in mutual triumph and outvie each other in boasting of themselves and their possessions. Here, in the bewitched hall where the trolls walk their incessant circular course around themselves and their possessions, without caring for what is outside their personal ring, the newcomer's sight must be perverted to suit the view of life that is peculiar to the tribe of trolls. The Troll-King tells him the difference between a troll and a man:—

“Out yonder under the shining vault
Among men the saying goes: ‘Man, be thyself.’
At home, here with us ‘mid the tribe of the Trolls,
The saying goes: ‘Troll, to thyself be enough!’”

The denizens of this *kama-lokic* world, where white is black and black is white, as on the photographic negative, want to cut all bridges back to the human world. But Peer refuses to submit to the operation that the King Troll would perform upon his eyes, when he realizes that after it his sight would never be what it had been, *human* sight. A ray of light illumines his dim consciousness. Illegitimate desires meet their legitimate doom of fulfilment, and his resistance challenges the dark powers he has sought. Brute force in horrible carnal shapes tortures the mind; the whole crew of base thoughts and imaginings, in mutiny against the Higher Ego, make chaos in the Soul. And out of this nightmare the poor soul cries dimly, “I would I could awaken!” The difference between Man and Troll is the difference between the Higher Self and the lower. But the aim of the “Gyntish” self that Peer cares for is not Self-realization, but self-preservation.

To realize ourself is to travel spiritually in the direction of an ideal. To preserve ourself is to travel in the easier direction of the gratification of one's personal needs.

And, since “Outward the Troll-King's gate opens not,” the whole horrible army of lower entities and elementals set upon the Soul, and all but overcome it. In that moment of direst need, Peer calls, “Mother, help me, I die!” As the fiend approaches, Peer calls to the soul of Solveig:—

“If you'd save me, now, lass, you must do it quick!
Gaze not adown so, lowly and bending—
Your clasp-book! hurl it straight into his eyes.”

But, as the gathering birds of prey hover ready to pounce, they see the fiend shrivel up and hear him gasp: “He was too strong. *There were women behind him.*”

There was love behind him, little as he seemed to deserve it for *putting* it behind him. There was the feminine *Buddhic* principle, the vehicle of *Atma*, the Spirit, beautifully symbolized in the character of Solveig, eternally faithful, watching and waiting till the ego should return with its garnered experience. Of the fruit of its life, what part can be assimilated by *Buddhi*?

Peer loves Solveig, the only true and complete feeling in his half-hearted, unreal existence, and she has stretched her hands towards him in unselfish, pure love. But this light that fell on his path also revealed the dark way that had been his.

The law of retribution is implacable; in the same moment there came a heavy dark shadow between Solveig and the “Gyntish” self. It is his Karma, all the sins of his life, not repented, not amended, unpaid debts that he long ago had forgotten. But the Law of Life forgets not, it registers all with merciless exactitude. Between Solveig and him is the abyss—the women he has deceived, the promises he has broken and his frivolous play with what should have been the most precious values of human life—all this now bars his way to her.

Outside the trolls' castle Peer considers himself freed from the results of his contact with the trolls. He does not realize that, although he has left that world physically, he is still living in it, that this world lies with himself, and only, for some moments, was manifested in an outward relation; that the actuality was within and not in the outward mirage. He proceeds through life without realizing his enormous mistake, he requires and takes, on behalf of his personality, without bestowing or giving what is due. The daughter of the King-Troll, with her offspring, appears in his way, and reveals herself in all her hideousness. She requires a part of him for herself and the child. This is an account that Peer had never thought of. He dares not approach Solveig in this sordid company, which in reality he carries within himself. Now, he could either

courageously engage in the combat, enter the path and conquer the horrors it has in store for him,—or renounce Solveig.

“Straight through the obstacles,” says the Higher Self. “Go round about,” whispers the lower. He chooses the easier way, avoids the difficulties and leaves all of them. This going “round about” he has learned from the “Great Boyg,” a mythical representation of a man’s sinful past, the negative force that neutralizes the positive endeavours of the Will to break through the walls of indifference, habit and cowardice.

The last part of Act III is the exquisitely tender scene at his mother’s death-bed, and we see the wild boy at his best when, to ease old Ase’s mortal fears, he forgets himself in fantastic imagining for her, and drives her on her last journey:—

To the castle west of the moon, and
The castle east of the sun,
To Soria-Moria castle
The road ran both high and low.

One is carried along with him in his fantastic nursery tales, and scarcely realizes that he is still on the “low road.” Later on in the play comes the ghostly voice of Ase:—

“Hu, you’ve upset me
Here in the slush, boy!...
You’ve driven me the wrong way.
Peer, where’s the castle?
The fiend has misled you.”

Thus it resounds in his inner ear when at last his conscience awakens. Until now he has followed the “Great Boyg,” which appears to symbolize the Karma of the sins of omission, the neglected opportunities, the unsolved problems, the powers wasted and spilt. This negative resistance is the worst obstacle in the way of evolution. In consequence of its nature—inactivity—it is in itself predestined for death. The “lukewarm,” the indifferent, casts himself out of the evolutionary stream, being inherently a dissolving quality that must disappear in the remoulding “casting ladle.”

Peer wants to leave his past, and he leaves everything, without knowing that one can never leave oneself, that facts and actions do not disappear, even though the perpetrator disappears

from the place of perpetration. They await one’s return, perhaps on a higher spiral.

In the second half of the play we are, as it were, met by a new Peer Gynt. The new section of his life forms, so to say, a fresh incarnation. The penniless, adventurous, imaginative peasant boy has become the mature, experienced man of the world, who bases his position on wealth, riches earned by doubtful means, the slave trade and the export of idols to “heathen lands.” His qualities and his propensities are the same as before, but they are expressed in a more civilized way, and more intelligently. Instead of amending his failures and paying his debts, he has learned to balance his acts, and he believes he is thereby avoiding any risks. He follows the utilitarian morality, not his voice of conscience, when he proceeds to send Bibles and to fit out missionaries to the same peoples, from selling idols to whom he has amassed a fortune.

The utilitarian moralist, the negative man, too, believes in a Providence to which he looks when trouble arises. Fear of consequences produces the hypocrite who turns his eyes heavenward, when earthly powers prove insufficient, as Peer does when he finds himself left alone in the desert, deceived by his colleagues and business friends, cheated of his part of the gold, and surrounded on all sides by unknown dangers. The invocation then instinctively assumes this form: “O Lord, listen and help me; it’s me, Peer Gynt,—leave the affairs of the others in the meantime; the world will take care of itself.” Then, when he has luck, he sighs complacently, “What a wonderful security and comfort to know oneself separately protected!”

When Peer has passed through different phases of such a materialistic, selfish life, he returns again to his starting-point. First, however, he is crowned as emperor of “the basis of the self”; again he is in the world of the trolls, although in another form; he is in the *kama loka* of intellectuals in the shape of a madhouse in Cairo. Each in this new collection of madmen walks the same hopeless circular course around his own limited intellectual self, each possessed by his own monomania. With them, all ideas are perverted just as they were in the hall of the King Troll. They

consider themselves normal, and deem those outside the grating, lunatics. Here Peer receives the emperor's crown that he has dreamt of all his life. But it is not a crown of gold, only one of chaff and straw, the sham crown of illusion and egotism. The madhouse is the world of personalities and of separate interests. For this time Peer has finished his course. He has played the parts in the drama of life under various masks—the day-dreamer, the egotist, the seducer, the pleasure-lover, the fantastic poet, the philosophizer, the hypocrite.

There is a survey of all these phases, when he takes an onion, compares it to himself and peels off layer after layer. In vain he tries to find the kernel, symbolic of the fact that the "kernel" has in his case been absent in the parts played, has remained latent in the real actor, the divine soul.

Peer is back at home in his old country, and wanders through old, familiar places, and here all the spooks from the past range themselves to call him to account and to take him to task. He believes that he hears his mother's voice, her words of reproach, although she has been dead and gone for long years. All the things he once left, raise themselves up, the duties he did not perform, the tasks he neglected, the knots not untied, the questions not answered. The tears he should have wept drip from the branches as he walks through the woods; the thoughts he should have thought, bar his way. All the waste of his life, is made apparent to him as he is tripped up by Thread-balls who say:—

"We are thoughts;
Thou shouldst have thought us,"

and, as he slips on withered leaves:—

"We are a watch-word;
Thou shouldst have proclaimed us,"

and, as he hears "a sighing in the air":—

"We are songs;
Thou shouldst have sung us.
Down in thy heart's pit
We have lain and waited;
We were never called forth."

The air is filled with the Song of Life that he should have joined in singing. All is there. "Go round about!" says the Boyg. Peer goes on,

but on each path, at every turn of the way, is the same company, the identical encounter. Now he realizes that the way he follows is still circular, he can no more go "round about," the only possible way is "straight through." On the other side of the way shines the light from Solveig's pavilion, he can hear her sing the song of youth, the ancient, eternally young song of divine love, while she waits for his return:—

"Dearest Boy of mine, far away,
Comest thou soon?...
I will await thee;
I promised of old."

And to Solveig the Soul answers:—

"One that's remembered—and one that's forgot,
One that has squandered—and one that has saved.
Oh, earnest! and never can the game be played o'er!
Oh, dread!—here was my true empire!"

Not yet can he break through the ring, and the result is that the Button-Moulder arrives with his casting ladle. He explains to Peer that he gathers all the human wreckage in his box, to let it pass into the molten mass. This is the fate of the human personality that has not expressed its real self, has effaced the divine impress and bid defiance to his life's aim. "But in Master's household nothing is wasted," says the Moulder, and the unsuccessful cast-work must go through the process of recasting.

"Now you were designed for a shining button
On the vest of the world; but your loop gave way;
So into the waste-box you needs must go,
And then, as they phrase it, be merged in the mass."

Many reflections are suggested by the idea of the "casting ladle." It may mean perdition or re-creation or regeneration. The process may apply to the individual, a society, a nation, or humanity. In this case Peer, who has tried so hard to preserve himself, thinks it an easy matter to render the proof that he throughout his whole course has been "himself." The answer is:—

"Yourself you never have been at all;
Then what does it matter, your dying right out?"

The Moulder, the mysterious personage of the drama, is the accomplisher of the negative Karma—the dissolution. He grants Peer a respite from crossroad to crossroad, but Peer cannot procure the right kind of certificates; on them all are in

scribed the fatal words, "To thyself be enough!" Now, for the first time, Peer asks the question, "What does it really mean to be oneself?" And the Moulder gives the profound answer:—

"To be oneself is : to slay oneself . . .
And therefore we'll say : to stand forth everywhere
With Māster's intention displayed like a signboard."

Peer at last realizes that he has followed the wrong line. He sees that he has never lived according to the dictates of his real Self; he has never lived the higher life. Again his instinct of self-preservation awakens. Would not his very sins save him from annihilation? He would rather be in hell than disappear in the terrible casting ladle of the Moulder, he would rather have a painful existence than none at all.

He meets the "lord of hell" in the shape of a travelling photographer, the one who has in hand the accomplishment of the positive Karma, through a process of purification and chastening, by which the negative human pictures become positive, and bring forth the original "divine impress." To the "photographer" Peer explains his distressing status, and confesses his sins, but is not found admissible to the hell of sinners. He has been neither positively good, nor positively wicked. He took his sins easily, "only on the outside, like a spot of mud," and, consequently, he has never really recognized his transgressions. The photographer explains to him the symbolic meaning of his craft, the process of transforming a negative picture into a positive one, the way from non-self to Self. "But," adds he, "if one, like you, have effaced oneself, none of my remedies can be of any use."

Beings receive the divine impress only through a negative, where the relation of light and darkness are opposite to that of the original, since Spirit and Matter are opposite poles that need an intermediate link. The receptive film must possess the stuff that can receive and reflect the light effects from the original. If this stuff is not present to a sufficient degree, there will be no picture, only grey, faded shades. That the picture is at first inverted, is so according to the law of optics, as the symbol of all creation, as both the uppermost and the lowest rays pass through

the narrow focus of a lens. This shows the relation between Macrocosm, and Microcosm, between light and darkness, the entire duality of life. The lower self must be led on by the higher, the Light from the Higher Self must shine on the lower.

Peer realizes that he has lived in isolation from his real Self, the picture has faded, the divine impress cannot be seen. He collapses in despair; the first glimmer of self-knowledge bursts forth, when he says good-bye to that earth life.

But on this apparently hopelessly effaced human picture glimmerings of light have fallen from time to time; unconsciously to himself the light has had its effects, and brought him the view of the way his lower self has pursued. From distant heights the fair, eternally young song of divine love has resounded, has sought to enlighten him, to sustain him and to remind him of his real goal.

In the mountain pavilion of Solveig, the light has never been put out, her love has not failed, her hope has not faded. When the Moulder, at the last crossroad says, "the respite is at an end," light is bursting through the hard shell of the Soul. Peer points to Solveig's window and asks: "What is it that shines?"

The Moulder answers, "Only Light from a dwelling-place."

Peer: "What is this soughing?"

The Moulder: "Only the singing of a woman."

The Light has ultimately broken through, the picture is coming into visibility.

Solveig appears in the door, and Peer at once realizes his sin against Solveig, his faithlessness against the best, the purest, the immortal part of his being. This is the sin that makes for punishment, repentance, correction and regeneration. But it also implies going through all the horrors that stand in his way.

"Round about, Peer," whispers the Boyg.

For one moment he hesitates. No,—this time straight through, be the Path ever so narrow! Right knowledge creates the possibility of purification and the expiation of the accumulated Karma.

He asks Solveig:—

“Canst thou tell where Peer Gynt has been since we parted?
Been as in God’s thought he first sprang forth?”

and she answers:—

“Oh, that riddle is easy—
In my faith, in my hope, in my love....”

Many have thought that now Peer enters a new life, and that before him are new struggles and new conquests; that his way back to Solveig’s pavilion symbolizes the awakening of his discrimination and the progressive illumination of his insight. The personality is conscious of its relation to the Higher Self, and will endeavour to fight to increase the strength of that relation.

Ibsen gives no information as to Peer’s actual victory or defeat, when the drama is at an end. And perhaps rightly so, since it is a common experience that when a friend, after having met praise and blame, sympathy and the reverse, passes away, silent and undecided thoughts will follow, and, from his friends, tender wishes and fervent longing to solve the riddle and unravel the mystery of that Soul.

FELLOWSHIP OF FRIENDS OF TRUTH

Believing as students of Theosophy do in the fundamental importance of thinking on broad and unsectarian lines, which the comparative study of religion encourages, and in the Spirit as the source of all forces, they will welcome the new fellowship which is being formed for “a common striving towards fuller knowledge of the truth that is God.”

It is fitting that the launchers of the Fellowship of Friends of Truth, which has its headquarters at the Friends’ Rural Settlement, Rasulia, Hoshangabad (C. P.), should be unsectarian members of the Society of Friends. Not all Quakers can admit the possibility “for men of differing faiths to enter true heart unity, to become one in God,” but their sect is one of the freest in Christendom from orthodox dogmatism and its members, believers in the Inner Light and

the way of love, have stood uncompromisingly for peace and freedom, maintaining the superior authority of conscience over any formulated dogma, and rejecting all class distinctions. They have no fixed priesthood, no rigid rites or ceremonies, and have suffered persecution for their heresies, including the firm faith

that God reveals himself directly to every man who will listen to his voice; he was revealing himself before Christ came upon the earth, and he has continued to reveal his truth to man in every age and clime.

No wonder, therefore, that when Mr. Horace Alexander, a well-known pacifist and a good friend of India, took up with Gandhiji in January 1947 his project of starting such “a fellowship in which men of each faith, Hindu, Buddhist, Parsi, Jew, Muslim, Christian, may find themselves at one because they are seeking together to practise the truth of God in the world,” Gandhiji’s reaction should have been that he knew of no society better fitted to provide such a fellowship than the Friends, or any other even so good. “But,” he added characteristically, “only on one condition: are they prepared to recognize that it is as natural for a Hindu to grow into a Friend as it is for a Christian to grow into one?”

That condition those responsible for this Fellowship of Friends of Truth (we are glad that the words “in South Asia” have been dropped from the Fellowship’s designation, thus removing even the geographical barrier)—Mr. Alexander and others of like open mind—accept. He writes:—

Every true religion speaks in universal language. It proclaims truth and salvation from error, and the power to overcome sin and self-love, to all men throughout the world. Therefore, when one religion tries to destroy another, truth may be fighting truth. Each religion should be willing to see what others have learnt of God’s truth which in their own tradition may have been missed or too little emphasized; each should be prepared to learn humbly from the followers of other faiths.

It is good that the open-minded search for Truth inspires the members of the Society of Friends responsible for the launching of the new effort; and not only the spirit of sharing, which however unselfish, rests in many cases on essentially divisive exclusive claims. Any one, a mem

ber or a non-member of the Society of Friends, a Christian or a non-Christian, is welcome who seriously desires to associate himself with the new Fellowship's basis and goal, committing himself to learn with and from others "of the things that are eternal, through common acts of quiet worship and meditation, and other forms of communion with God and man." The prospectus of the Fellowship of Friends of Truth concludes:—

Every member will inevitably find strength and support as he or she tries to live a godly, truthful life, and to work for peace and social justice and human brotherhood. For true prayer must lead to selfless action.

Many have been deploring the decline in spiritual fervour among the great majority who were fired by the living presence of Gandhiji. The new nation, as Mr. S. K. George writes truly in *The Friendly Way* for December, "freed largely through the methods of non-violence, is drifting farther and farther away from the ideal of a non-violent state," since "the political heirs of the Mahatma are not his spiritual heirs." There is, as a counteracting influence, the Sarvodaya, formed to carry on and to perpetuate the teachings of Gandhiji. It has been described as "a spiritual fraternity of those who inwardly accept the central principles of Gandhiji—Truth and Non-violence," for which its members are prepared to suffer and to die. It can and ought to be a powerful ally of the new Fellowship. Its constructive activities are a vital force for good, but Mr. George declares that even these will fail of their highest objective unless they are "God-centred," as were Gandhiji's own. He sees a contribution which the new Fellowship of Friends of Truth can make even to this devoted group, by its emphasis on spiritual love and power. He believes that

a Fellowship like the one we are forming can be the soul of Sarvodaya, the channel of its strength, the core of its hope and the rock of its foundation against which the "gates of Hades," all the forces of evil in the world, shall not prevail.

Pure Spirit is the source of wisdom in the universe, as in man. But the material and psychic natures envelop that pure Spirit. These two

natures are the source of ordinary knowledge, often false because always partial. To gain wisdom, the human personality has to overcome its material and psychic natures and to gain the Light of Divine Wisdom, Theo-Sophia. Hence it is said in *The Voice of the Silence*:—

Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.

GĀNDHIJI TO ANDREWS

Calcutta,
29th January '20/21

I look at the problem as an Indian and a Hindu: you as an Englishman and Christian. You look at it with the eye of an observer; I as an affected and afflicted party. You *can* be patient, I cannot. Or you as a disinterested reformer can afford to be impatient whereas I as a sinner must be patient if I would get rid of the sin. I may talk glibly of the Englishman's sin in Jallianwalla. But as a Hindu I may not talk about the sin of Hinduism against the untouchables. I have to deal with Hindu Dyers. I must act and have *ever* acted. You act, you do not speak, when you feel most. Not knowing Gujarati, you do not know how furiously the question is raging in Gujarat. Do you know that I have purposely adopted a *pariah* girl? There is today at Ashram a *pariah* family again. You are doing an injustice to me in even allowing yourself to think that for a single moment I may be subordinating the question to any other. But I need not give addresses or write in English upon it. Most of those who form my audience are not hostile to the *pariahs*. I had the least difficulty about carrying the proposition about these in the Congress. *Harijan*—January 29, 1950.

THE LIFE-LINE OF THOUGHT

Human beings live separate existences, and know little of each other. How little we know is borne in upon the reader of any full-hearted autobiography. When we look upon a life that has been examined for its continuity—the continuity, that is, of primal convictions, persisting attitudes of mind, and correlated visions—we sense that any one human existence, although but a “wink in the eye of Eternity,” is a thing of wonder and of power. Rarely does the single human mind succeed in completely fathoming itself: it is precisely the fundamental, sustaining elements of our consciousness—the basis from which we *move*—that we do not remember (and sometimes are not able) to describe. What the Ego begins with in a particular birth cannot be left out of account in the review of his accomplishment. But who is able to trace the subtle heredity of mind, the intangibles of the thinking being's environment?

The task is difficult, but not impossible. Every man is capable of re-examining himself and the purposes he has consistently held in mind. This examination, however, if it is to approach completeness, must somehow be made as if by a third person, by a philosopher, indeed. The human mind cannot get outside itself, but it may, by means of principle, eliminate the bias of self-love (or self-deprecation) and achieve an impersonal view. We may be fond of imagining, for example, that we are, generally speaking, honest—and perhaps we are. But the *principle* of honesty implies a thorough knowledge of motive, for if intentions are not straight, conscious and correctly judged, we cannot know whether or not we are honest, that is, morally consistent with our ethical ideals. The more we can appreciate honesty and sincerity *wherever we encounter them*, the more we understand the impersonal reality behind these two words.

Autobiography, especially when concerned with the line of thought and endeavour, serves to extend the reader's horizon on human nature. The writer may not have succeeded in “expos-

ing” the starting-points of his mental life. (But how, after all, could these ever be more than suggested?) He may begin his story where he began as an individual, without realizing the unique way in which he differs from other men, and he may end his narrative feeling, in truth, that his achievement has not been particularly remarkable, or anything more than would have accrued to any one else under the circumstances. Yet if the tale has been told without flourishes; without prejudice for or against the principals, the scene, or the action; and without fear of misunderstanding, ridicule, or distrust on the part of the future readers—it is a rounded view, an honest estimate, a declaration of faith and conviction.

The reader brings to a book the capacity for deriving from it certain values, and none others. The values are those which he has trained himself to see; the benefit is that which he is open to receive. This is no more and no less than the autobiographer also has done, with respect to life as a whole, and this is, perhaps, the best gift he can offer his readers: the reminder that life is what man is prepared to find, and what he is willing to give.

These considerations come to mind in reflecting upon the recent autobiography of a pioneering teacher: *I Learn from Children*, by Caroline Pratt (Simon and Schuster, New York, 1948). Miss Pratt founded the City and Country School, an experiment in progressive education, and over the years she managed to make and maintain a place where children, teachers and parents could cooperate in evolving intelligent human beings. Miss Pratt's book is not long, not personal, and is far from complete. We hear of almost nothing except her *life*, and her life was in learning-teaching and teaching-learning. We read out of her story courage, perseverance, self-abnegation and dauntlessness—these qualities Miss Pratt apparently takes for granted in any one who is possessed of an unresting desire to try to improve the condition of man.

It might have been helpful if Miss Pratt had elucidated the sources of her driving ideas, the origin of her ineradicable convictions, for more of us need to go to such sources: there are not

enough staunch idealists to go around. But since she does not (and quite probably could not) uncover the secret springs of her own inspiration, the reader is free to speculate. Let us reproduce a few passages that may be said to take the measure of Miss Pratt's philosophy of life:—

"It is not easy to fool a child into thinking he has done something by himself; he knows where the skilled hand of the grown-up has intervened. But these children knew that the entire work of production—thinking, planning, executing—was all theirs, and the knowledge opened for them a fascinating world into which they walked with confidence in their own powers. (Page 21)

"Much later in my work with children I learned the truth of the discovery Lucy Sprague Mitchell made: a young child's question is not always meant to be answered. It may be a way to open a conversation; it may be a question to which he himself wants to supply the answer, to verify a recently acquired bit of knowledge. (Page 33)

"Open questions are good things to carry around with one; they sharpen the eye and prod the mind; they give the imagination many a practice spin on the way to finding the answer. (Page 45)

"How illusory are those flash talents! The ability to repeat long passages from memory or make lightning mathematical calculations is not; after all, much equipment for coping with the world. It is the whole child we must nurture, not just one part of him. It takes a whole man or woman to live capably in our complex civilization. (Page 48)

"Discipline for its own sake—an axiom of traditional child rearing—was anathema to us. But freedom for its own sake was scarcely better. Freedom to work, and the discipline of work, both individual work and group work—these were the values on which the children thrived and grew. (Page 72)

"Children are different from adults only in size and experience; they need most of the same things adults need—consideration, respect for their work, the knowledge that they and the things they do are taken seriously. (Page 74)

"A fine teacher is not necessarily one who has had the most complete pedagogical training, but one who has had experience as a human being and is creative enough to take advantage of it. (Page 104)

"There is just one mechanism that can produce a unified, integrated piece of work: the human mind. No poem, no painting, no philosophical system, no scientific theory was ever produced by a committee. Many minds have contributed to each of these, but in the end one mind has gathered the ideas, the information, the logic and the creative imagination of many to make the vital, functioning whole." (Page 182)

Is it too much to say that these passages cohere around the fundamental hypothesis that the human being is characterized by the mind, and that the mind is a power capable of untold development? Is there any doubt that Miss Pratt conceived of other people, regardless of their age, as minds and hearts all needing the atmosphere for growth—an atmosphere contributed by the dynamic qualities which we name trust, encouragement, dispassion and compassion? Clearly, here is one teacher who joins the philosophers in respecting a question almost more than an answer. Did not Socrates, also, believe that open questions were good to carry around? Here, furthermore, is one who expects, quite candidly, that the human being is most naturally engaged when he is *at work*, when—in pursuit of a plan and with the help of all the faculties at his command—he is bringing forth something out of the world of dream and imagination into the world which dreams can transform and imagination improve. Systems, materials, time, place and circumstance, are ever at hand, Miss Pratt seems to be saying, waiting for the *human mind* to use them as it chooses, by means of the creative will.

Who can say if we thus have penetrated to the "back of the mind" in Miss Pratt's case? What is important is that Miss Pratt's own life-story demonstrates the hypotheses that have been mentioned. One human existence—"dropping out of the to-be into the has-been, out of the future into the past"—is said to be only a cross-section of our total selves, all passing "through time and space (as matter) on their way from

one eternity to another." But, by full contemplation, even if only of "cross-sections," we may hope to broaden our vision of what man's life can hold.

BLOOD AND THE PRIMITIVE

In the paper under this title in *Science and Culture* for December 1949, Mrs. Hilda Raj presents an interesting selection from the customs and ceremonies of widely scattered primitive tribes and races, which show remarkably similar beliefs about blood and practices involving its use. The identity of these beliefs and practices suggests a common source. Theosophy teaches that these "primitive" tribes are the degenerate descendants of races which survived the great cataclysm which submerged Atlantis, with its sorcerers and black magicians, a legend of which catastrophe is given in *The Secret Doctrine* (II. 427-8).

Among the many practices enumerated in this article are: the offering of blood to the dead or at their tombs at certain times; the sprinkling of young men on their initiation into the tribe with their elders' blood, and having them also drink it—so that they may acquire courage; expiatory rites for blood-shedding; the segregation of women at certain times as "unclean"; the cementing of brotherhood by the exchange of blood; the use of blood in fertility and rain-making ceremonies, to ward off evil, to appease malignant spirits, and in medicine—but here, in the conception of the primitive, Mrs. Raj says, "it is difficult to tell where medicine ends and magic begins." It is perhaps even more difficult to keep the distinction in modern medical practice! For example,

...to the primitive—blood is... "the normal and visible soul," when a man bleeds to death his soul is seen leaving the body. In transfusion as we know it blood has no other value but with regard to its physical properties, whereas to the primitive the psychic value is tremendous and he cannot separate it from the physical.

How much wiser, then, the primitive than modern man, in intuitively recognizing the psychic effects of blood-letting and blood-giving! Blood transfusion as a medical practice, along with those

of vaccination, immunization, hormone treatments, etc., now so widely used in allopathic medicine, must be viewed in a different light once we realize that it involves the transfer to the recipient of some of the magnetism and qualities, including defects of character, of the donor; not only in the shape of physical matter but on the psychological plane as well. So also may be surmised the effects, though to a lesser extent, of eating meat. H.P.B. mentions in *The Key to Theosophy* its having been scientifically shown that animal tissue of every kind, however it is cooked, retains marked characteristics of the animal to which it belonged. She adds:—

We go a step farther, and prove that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from.

Anthropologists have found in many parts of the world the belief among the primitive tribes, as among the ancient Hebrews, that "blood is the life."

Everything connected with a man—his body, his clothes, his ornaments, his weapons, anything that has been in contact with him, have, in the primitive's conception, what we might describe as "spiritual values," just as much as his spiritual part which the primitive does not separate... for all things material and immaterial belonging to a man have the value of his personality—his "mana" or his special essence.

Students will recognize in this the Theosophical teaching that man's personal magnetism impresses those things which he uses or has close to him with the stamp of his character, emotions and ideas; and also his blood, which corresponds, on the physical plane, to that "principle" in man called *Prana* or *Jiva*—his "life-energy."

For the primitive, Mrs. Raj continues,

Blood is sacred and holy, so it may not be lightly handled. It is charged with a mysterious power which cannot be gauged, a power which is neutral in itself, but in the process of application might turn out to be beneficial or harmful... for it is potent with danger, and no one can tell what evils it might cause.

Theosophy describes what happens on the invisible planes of nature when blood is used:—

Blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances... Paracelsus writes that

with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a *visible* body—only this is sorcery. (*Isis Unveiled*, II. 567)

“Vampires have a great weakness for blood and they are believed to suck the very life out of infants,” says Mrs. Raj. H. P. B. confirms the existence of “*vampire* shells, the Elementaries who live a posthumous life at the expense of their living victims.” “Once the Kamarupa has learnt the way back to living human bodies, it becomes a vampire feeding on the vitality of those who are so anxious for its company”—a warning which frequenters of Spiritualistic séances would do well to heed. H. P. B. quotes Porphyry on “some hideous facts whose verity is substantiated in the experience of every student of magic:—

“The *soul*,” says he, “having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.”

Imagine, then, the influences that must surround a battlefield, a place where criminals are executed, a blood-bank, a slaughterhouse or even a market where meat is sold!

Mrs. Raj writes: “It is in the realm of black magic or witchcraft that the nefarious practices with blood seem to take place.” Anything once part of man; hair, nails, excreta, blood, etc., has

“the man’s spiritual essence in them, and could be used to work evil against their erstwhile owner.”

Numerous examples are quoted by H. P. B. in *Isis Unveiled* (II. 567-573) of blood rituals in black magic from all over the world.

It must, however, be remembered that in ancient tradition “blood” was very often symbolically used. “Soul, life and blood were synonymous terms in every language,” H. P. B. writes. She brings out, for example, the fact that many a legend among widely separated peoples ascribes soul and consciousness in newly created mankind to the blood of the god-creators.

Sanchoniathon and Hesiod...both ascribe the *vivifying* of mankind to the spilt blood of the gods. But blood and *soul* are one (*nephesh*), and the blood of the gods means here the informing soul.

The metaphysical interpretation, then, of the saying that blood “revivifies the dead,” is that “it gives *conscious* life and a soul to the man of matter or clay—such as the modern materialist is now.”

Modern Theosophy, the restatement of the Wisdom of antiquity, has thus much light to throw upon these curious ideas and observances of old and also of “primitive” peoples, heirs to an ancient knowledge now dimmed by time and distorted by superstition. Without the key which Theosophy offers, the modern investigators will hardly be able to trace any of these debased customs to ancient symbolic antecedents.

“MASTER, HOW WONDERFUL THOU ART!”

AN ALLEGORY

Up and down Bharatavarsh, for many years the teacher wandered. He taught in village and in city to Sudra and to Brahmin, to farmer and to merchant. He spake of life and death, and of the life hereafter. He spake of duties, to wife and child and to the Wise; and preached as all great teachers do.

As years passed and the teacher grew old in body, his eyes would trouble him so that he could

not see properly, but, the soul being ever young and full of life, he wandered on, teaching the Good Law.

One day there came a Sudra to hear the teacher speak. After the master had ended his sermon the Sudra took him home and fed him and gave him new raiment, and, seeing the trouble seated in the teacher’s eyes, unto him he gave his faithful Das, saying, “This dog hath faithfully

served me; thy need of him is greater than mine; he shall be thy servant and see for thee."

One day, while the master rested in the shade of a tree at noon time, Das, taking the master's begging-bowl, had gone in search of food for him. Coming upon the King's hunting party, encamped beside the road, Das went up to the King and laid at his feet the begging-bowl. The King ordered it filled. When the dog carried it back to his master the King and his retinue followed Das to the master's feet.

After partaking of the food, while the King and his retinue waited near-by, the sage spoke of kingship and the laws that govern kings and men alike, of the duty of the King and the responsibility of the citizens. And, when the teacher was silent, the King, desiring to show his appreciation, cast his eyes around for something that he might give the sage. He saw nothing that he valued except his beautiful chief hunting dog, Mitra. So to the master he gave the hunting dog.

As the teacher walked from place to place on his mission of teaching, the dogs followed him, over mountains and through forests.

The King's dog followed close behind the master. During the day as they walked the pit-pat of the dog's feet would be heard by the master, at night his even breathing. When they came to a hamlet or a city Mitra with proud steps walked the main street, as if he were saying, "My Master is the most wonderful Master there is." Those seeing the lordly dog would follow him saying "The master of this dog must be great, let us follow and see." Thus this dog served the master.

Das was not beside the master often. On a hot day as they walked, he often left the master, giving a bark to say good-bye, and went in search of a stream or river where there would be cooling water and shade for the master to rest under. While passing through barren tracts or through forests where the road was not marked, Das,

leaving the master, would run in all directions to find the nearest way to the next village or resting-place. When he found a needy man by the roadside he would lead his master to him so that the needy man might be attended to. When the monsoon clouds gathered he would go in search of a cave near the habitations of men so that the rain and wind would not reach his master, but near enough to where food might be got.

On reaching places where men stayed, Das would take from his master's hands the begging-bowl and go to the back of a house, where the kitchen was, and, laying the bowl on the doorstep, would wait for the lady of the house to place some food in it. Then, taking the begging-bowl in his mouth, he would trot off in the direction of his master. The woman watching would say "What kind of a master has this dog, that, though thin and tired itself, it first takes the food to its master before itself resting or eating?" Thus saying she would call her husband and gather their children together and follow the dog to the feet of the master. Then from the master's lips they would hear all manner of good things about the Oneness of Life.

In the fullness of time it happened that the master, quitting his mortal frame, went to the Land of the Immortals.

Mitra wandered now the streets where the master had spoken and taught. No longer was he fat and sleek. In his eyes was to be seen the sorrow of his loss, and the people, seeing the dog and remembering the master, said "Alas! the Master is dead."

Das, returning to the hard roads where the master had walked, would lead the traveller to water and to rest or, tugging at the hem of the traveller's garment, would lead him back to the right road, getting him to come away from the roads that lead to sorrow, thirst and weariness. Men who had known the master said, seeing this dog, "The Master lives, for his teachings are still practised. Some live for the Master instead of only dying for the Master."

“EXERTION IS GREATER THAN DESTINY”

“Why?” the student asks.

The answer may be formulated very simply: Destiny is dead, whereas exertion is a living force; destiny is a result, the crystallized past, whereas exertion is a cause, the seed of the future.

Our destiny, our fate, is the result of what we did and were in the past. Of course, like other dead things, what we did and what we were produce effects. Suppose we have made ourselves such that poverty and obstructions are our lot. Result: We grumble and sit down to wait for better times, meanwhile growing poorer and less successful all the time. Or—to give a pleasanter and less obvious example—we support various charities without looking into their nature or their value simply because the family has always done so or “everybody’s doing it.” Echoes of the dead past absorb our attention, but we need not allow this to happen. They are an illusion and a little exertion on our part puts us in a position to tap the living force within us. Then we become masters of destiny and realize that exertion is indeed the stronger of the two.

Like all simple statements of profound truth, the above definition proves to be a seed which, when fructified by our effort to understand, produces sustenance for the mind along several lines. Take for instance the following statement in the *Bhagavad-Gita*: “Whatever thou doest, O Son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.” What does this really mean? One meaning at least is surely connected with our question on the relation between destiny and exertion. For every act is either the automatic progeny of destiny, or the child of exertion. The past makes the setting and gives the natural impulse to act in a certain way—but there is always a moment in which the wakeful consciousness can exercise its human privilege of choice. Every act performed on the basis of choice—deliberate choice of the mind—is one committed unto Krishna, a libation, however small, of spiritual energy. On the other hand, the act caused by the momentum of the past wastes

the life force instead of increasing it.

The following passage from a letter written by one of the Elder Brothers in the early days of the Theosophical Movement of our century is most suggestive in this connection:—

In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. Please do not consider me vaguely metaphysical. The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity.

It may seem a far cry from the scientifically trained brain to the ordinary man choosing his simple course of action. The link between these two is, of course, the human mind. In both cases the act is performed at the behest of Manas, the great spiritual dynamo. Though in the former, no doubt, the energy involved is more far-reaching in its effects; still even the apparently insignificant occasion when a man checks the all-too-common tendency to act automatically shares with it that quality of being mind-induced and mind-initiated which makes it valuable.

It would seem, then, that there are two distinct kinds of karmic future built up by the above two types of action respectively. The one washes away the individual who, as a human being, should no longer be driven by natural impulse, further and further away from the world of the “living” back into the ocean of passivity and negation and final death. The other, being

fathered by the characteristically human principle of discrimination, brings the actor one step nearer to life eternal.

As suggested by the above-quoted verse from the *Gita*, these opportunities to make a contribution to the spiritual aspects of things come to us daily, hourly. Walking, eating, performing the simplest of tasks, may be made spiritually important no less than the more obviously complicated deeds that life requires of us. With every little turn in the affairs of our lives comes a great opportunity, though most of us seldom realize this.

Each day, with souls that cringe and plot,
We Sinai's climb and know it not.

For purposes of self-analysis and practice it is well to note that the act based on discrimination may prove to be the same as that which would have followed automatically, but the fact of its origin in the positive human principle raises it into the higher class. To adopt a method or routine suggested by circumstances is often highly to be recommended, but this way of working should be chosen consciously. Those who forget this important point will be apt to lapse into a negative form of automatism, as it were, by automatically objecting to the path indicated by natural impulse instead of automatically following it.

Nor should it be forgotten that our effort to discriminate in the matter of action will not always lead us to do "right." In fact, the striving to stand on one's own feet, self-energized and self-determined, will itself occasionally prevent a man's seeing the obvious as the best. Yet even such failure to see clearly is of more value to the individual and the race than the success born of passively following the line of least resistance. It is better to carve out our future than to drift, and this applies to small matters no less than to great ones.

B. C. G. VACCINATION

In *B. C. G. Vaccination in Theory and Practice* (1949), Dr. K. Neville Irvine attempts to review objectively the information on B. C. G. vac-

nation as a preventive of tubercular infection. In the Foreword Dr. Konrad Birkhaug, Chief of the B. C. G. Laboratory, New York State Department of Health, observes :—

Despite the fact that no clear and unequivocal scientific proof is available of the precise effectiveness of B.C.G. vaccination in the control of human tuberculosis, the weight of evidence from a small number of serious and impartial studies *seems* strongly to favour the procedure for persons exposed to special dangers of infection.

But under no conditions should vaccination be used to the exclusion of time-honoured anti-tuberculosis measures, such as case-finding, isolation and treatment of diseased persons, and enforcement of hygienic precautions against the spread of the disease. As an adjunct to such measures, B.C.G. vaccination *may* prove a valuable weapon in the control of the disease. (Italics ours.)

This book reveals distressing facts, in view of the B. C. G. campaigns in India and elsewhere. As illustrated in the above quotations, the literature on the subject confines its positive statements almost entirely to the limitations of, or to warnings against, B. C. G.; when its use is favoured, the sentences are qualified with such words as "may"; "seems"; "possibly" and "if." This cautious phrasing is found throughout the book.

The account, moreover, is not complete. As well-authenticated disasters as those mentioned have occurred in Europe; and other material detrimental to B. C. G. is absent. Though giving the impression of an impartial study (packed with references), the book shows, on careful and logical review, that not only is there no case at all for the mass use of B. C. G., but that Dr. Irvine has, however unconsciously, been influenced by pro-B. C. G. opinions and propaganda more than by the facts that he has accumulated and their clear implications. How often do sincere medical men become glamoured by "Medical opinion" or by medical organizations or journals which have made names—no matter how. Then, arguing from unproven, confused, often false, premises, inevitably they arrive at wrong conclusions and mislead others.

This book mentions immense experiments being made with B. C. G. on more than 15 groups among helpless and less educated peoples, ex-

cluding South American countries, a few of which are carrying on their own campaigns and experiments. To cite but one example:—

To omit the (Mantoux) test before vaccination is to risk vaccinating clinical tuberculosis, which has not been proven free from danger; the report of Foley and Parrott who are carrying out vaccination in this manner in Algeria. (on the primitive "Bled" population) is awaited with interest.

The implications of this coolly stated outrage are appalling, though the horror of it may not strike medically educated persons, who, trained to regard animals as legitimate experimental material, have simply taken the next logical step and are now regarding "primitive" peoples as their next field for experimentation "for the benefit of the masses"! Even a mother animal will fight to the death to defend her little ones in danger—what of these "primitive" mothers and their little ones in the clutches of "science," as helpless and more pitiful than animals?

Lately there have been references in scientific periodicals to the possible "uselessness" of B.C.G. because some suspect that it has become too weak to produce any "resistance" to tuberculosis. Dr. Irvine quotes several authorities on this and writes:—

The exact degree of efficacy would be important if vaccination was to *replace* some anti-tuberculosis measures.... In these circumstances the question must be whether or not there is sufficient evidence to show that the vaccine produces *any* increase in resistance...

If there is even a possibility of B.C.G. being useless, how justify the expenditure of millions of dollars on the B.C.G. campaigns of the Danish Red Cross, helped by Norway and Sweden? To quote Dr. Irvine again:—

In 1948... the United Nations International Children's Emergency Fund (UNICEF) allocated 2 million dollars to help the work in Europe.... Great interest has been shown by the World Health Organization.

These enormous sums might better have been spent on what Dr. Birkhaug in the Foreword designates as "time-honoured anti-tuberculosis measures" about which there is no uncertainty and without which B.C.G. vaccination is useless anyway! There is no mention in this book of any

sanitary or hygienic precautions being undertaken with the B.C.G. campaigns. Does this look like even sound finance? And what about the thousands whose donations have created this fund for emergency use for suffering children? Will they think this a legitimate use of their donations?

Dr. Irvine's book brings out that 24 countries are being supplied with B.C.G. vaccine from the Pasteur Institute, Paris, or the three Scandinavian countries' "Joint Enterprise"; and that further funds are being solicited by the latter from the UNICEF to extend their campaigns.

Neither Great Britain nor the U. S. A. are "campaigning" with B. C. G. In the latter, we read:—

The Public Health Service is at present engaged in extensive research to decide the place of B.C.G. in tuberculosis control and the best methods of using it.

After decades of research and the many thousand vaccinations made, the usefulness of B.C.G. and the method of its proper use are not yet determined to the satisfaction of two of the most scientifically advanced nations.

Theosophy would condemn B. C. G. as it must condemn all practices involving vivisection, to say nothing of the injury inflicted upon human beings by the injection of diseased animal substance into their blood-stream. H. P. B. wrote in *Lucifer* in September 1890:—

There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

The laws of the Universal Science of Theosophy show that an act of cruelty is as definite an error as the faulty addition of a column of figures, and pregnant with most drastic consequences. What a pity that modern science, which has done so much to reveal that this is a universe of law, has made so little intelligent, constructive use of the discovery!

IN THE LIGHT OF THEOSOPHY

Last month was held at Delhi the second session of the International Congress of the World Fellowship of Faiths, presided over by Dr. Rajendra Prasad, the first President of our new Republic. Shri C. Rajagopalachari, who then was still the Governor-General, spoke to the gathering; he urged the development of the feeling that all faiths lead to the same truth. But he rightly referred to the truth that religious people should not unite only for the purpose of fighting materialistic science. Tolerance of a higher type, which tries to understand and appreciate the religions of other people, depends on study of all faiths. This study must be prosecuted in a scientific spirit—fearless and dispassionate enquiry into the mystery of God, of Man and of their interdependence. As W. Q. Judge pointed out half a century ago, science should become religious and religion should become scientific.

Sometimes Theosophy is called a good mixture of the good points of all religious creeds. This is incorrect. Every religion, from the oldest Vedic down to the most modern offshoot of the Semitic creeds (and such offshoots are numerous), is true at the source and wrong and misleading at the surface. Theosophy is the Mother Source, the Fountain-head. It is not a religion, or a philosophy, or a science. It is the Source of religions, philosophies and sciences synthesized in a body of knowledge. H. P. Blavatsky's *Secret Doctrine* presents a great deal of that knowledge.

Comparative study of ancient and modern faiths reveals the Source of the river of Wisdom; application to one's diurnal life of the ethics and metaphysics common to all of them in the present leads to the unfoldment of Soul-Powers, man's latent capabilities. Humanity is one and indivisible, however manifold its expressions of mental and moral powers. Man's real religion is not the creed of his parents or of his family; it is his way of life—the way he builds his home, earns his livelihood, fights his selfishness and radiates his altruism. The closing note of Shri Rajagopalachari is pure Theosophy:—

We should learn to be fellows to one another, because all religions lead to the same Truth, and we

should practise humility. If we could put the sugar of humility into the milk of conviction, then we get the *Amrit* that we want.

In the January 1950 *Aryan Path*, Dr. Alexander F. Skutch put forward "A New Project for Human Happiness." It is the obverse of the ancient concept of *Ahimsa*, adding to the refraining from giving pain to living beings an active effort to promote the welfare of the lower kingdoms, a co-operative undertaking that would unite human beings in service of the vast community of living things. Theosophists would echo his denial that human beings alone are worthy of being served. Mr. Judge writes in *The Ocean of Theosophy* that the purpose of the universe includes the raising of "the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood... It will all be raised to man's estate when man has gone further on himself." Dr. Skutch writes:—

True worship consists in wide-eyed reverent contemplation of the whole of creation, in so far as it can be known to our limited faculties; adequate service is service to all created things, in so far as we can preserve or help them in their own strivings toward perfection.

It is good to learn that at the end of August an International Conference on the Protection of Nature met at Lake Success, sponsored jointly by Unesco and the International Union for the Protection of Nature, with the aim of studying "means of educating the public to a better understanding of man's relationship to his environment and to other living things" and formulating recommendations concerning legislation.

Two significant addresses were quoted in the report of that Conference in the *United Nations Bulletin* for September 1st. Dr. Fairfield Osborn, President of the Conservation Foundation said:—

Scientific development resulting in man's mastery of the air, the use of radar and even of atomic power, is apt to trick human beings into believing that they are the masters of the universe and cause them to overlook man's oneness with the natural world.

And Dr. Frank Malina, representing the Director-General of Unesco, mentioned the delicate

balance of living nature and the unexpected dangers of wholesale interference with it:—

Just as plants and animals living in nature are closely interdependent, so the well-being of human society is closely connected with a wise use of the natural background of man.

Students will do well to read in this connection what H.P.B. has written about the harmony or lack of sympathy between the soul of man and the so-called "inferior" natures, in *The Secret Doctrine*, Vol. II, p. 74.

Prime Minister Nehru made some stirring speeches during his visit to Colombo. Not only political pragmatism but also human inspiration is there in numerous statements. Something important to political and religious sectarians was said on the subject of Culture. Each country has its own culture but

there is something more than that national culture; it is human culture. Today it is more essential for us to develop that culture—a world culture.

He stated that we might judge culture "by the calmness, courtesy and gesture of man." To be constructively serviceable, one needs to give up a narrow approach and, however restricted one's field of service, the depth of culture produces a nourishing harvest. It was a Gandhian note on Hinduism which Panditji struck:—

We have to live in this world with all its degradation and evil. If we have our life and culture deeply rooted on our soil and do not lose ourselves in imagining all kinds of fear and suspicion, and have faith in that divine spark in which a Hindu believes, we would indeed develop an integrated life so essential in the world of today.

Addressing the Delhi University Convocation Sardar K. M. Panikkar made a very similar point. Referring to Hindu orthodox propaganda by men vociferous about Hindu culture he asked:—

What is the Hindu culture about which these men speak so loudly and so vehemently? I venture to think that true culture, while it may have regional characteristics, arising from racial traditions, can only be universal. The Indian people have made valuable contributions to the culture of the world. But we should not forget that it is only a segment of the culture of the world, only a partial and imperfect ex-

pression of the human spirit. No nation can progress and take its place in the world by living within itself and claiming that its people are the chosen of God and all that is of value is to be found in their country.

The whole address is full of pregnant and very useful thoughts. The roots of the New India, he said, were in "the common tradition that civilized humanity has developed during the last 150 years." He added:—

Truly, what modern India represents is a new civilization, a synthesis between the East and the West. . . . It is our education in the English language during a period of over a hundred years that has enabled us to share equally with the peoples of Europe the garnered harvest of world enlightenment. . . . It is imperative that till our national language is able to assume that position we should continue to cultivate English assiduously, not because it is a language which gives us contact with the outside world, but because its continued cultivation is necessary for our own intellectual growth.

It is encouraging to find a Member of the Council of the British Association for the Advancement of Science, Mr. Ritchie Calder, C.B.E., taking a strong stand for the responsibility of the scientist, as he does in his article, "Science" in the Winter 1949 *Question*, a symposium on "Man and Freedom?" "The scientist," he declares, "is also a functional citizen," and he challenges the advocates of complete scientific irresponsibility in the pursuit of knowledge, who claim that the scientist

leaves his discovery like a foundling on the doorstep of society, and if the ignorant foster-parents bring it up as a chimney sweep or a gunman that is not the scientist's fault.

"I do not accept that," he declares. The scientists no longer have the excuse even that they made the discoveries and others abused them, because "the scientist from the beginning set out to create a bomb."

He has created as a positive social act, or political, military act, a weapon of destruction; therefore he has accepted in these terms the moral responsibility for what happens to a discovery. . . . As the people who know what is potentially latent in their discoveries, good or bad, they have a very heavy responsibility, in return for their freedom, to guide society in the development. That is a duty which I personally believe a scientist ought to accept as a matter of conscience.

Mr. Calder approves the scientist's demand for freedom to pursue knowledge for its own sake, but it is hard to reconcile with his stand for the responsibility of the scientist his approval of the scientist's having "the absolute right to communicate, to be part of the greater commonwealth of science." The assertion that science must transcend national lines does not solve the contradiction. The position of Theosophy is that every man is responsible for his words no less than for his deeds, and there is knowledge which, because of its obvious potentialities for harm, should not be spread by its discoverer. The Master wrote in 1881:—

To give more knowledge to a man than he is yet fitted to receive is a dangerous experiment.

H.P.B. writes in *The Secret Doctrine*:—

There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine. (I. xxxv)

In *Isis Unveiled* (1877) H.P.B. wrote: "The cycle has almost run its course; a new one is about to begin." (I. 38). Writing in 1888 in *The Secret Doctrine* she says:—

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (I. 612)

History and the results of scientific research since then have shown the fulfilment of these prophecies. Let us recall the advances made in science from the middle of the 1890's: the discovery of the X-ray by Röntgen in 1895; that of the radio-activity of uranium by Becquerel in 1896 and that of radium by the Curies in 1898; G. Marconi's first practical harnessing in 1896 of electro-magnetic waves for sound transmission and Sir J. J. Thomson's contribution in 1897 to the electronic theory: these are but five of the principal discoveries which have revolutionized

scientific concepts. To the student of recent history a multitude of other discoveries and inventions, of changes, cultural, social and political, prove the significance of that change of cycle in wider fields than the purely scientific.

Students will be interested to learn of the confirmation which the science of astronomy has brought as to 1897 being an important year. This is presented in "a fact article on the subject of time" by R. S. Richardson, which appears in *Astounding Science-Fiction* for November 1949 under the title "The Time of Your Life." He explains how variations or "fluctuations" in the Earth's rate of rotation are calculated by observations of the motion of the Moon and of the Sun and planets in relation to the point of observation on the Earth. When it is found that they deviate from their predicted positions on particular dates, and that their fluctuations are similar, the inference is that the fluctuations observed in the Moon's motion are due in part to changes in the rate of the Earth's rotation. Mr. Richardson presents astronomical graphs to illustrate his points. He writes:—

During the latter half of the nineteenth century the Earth ran fast, apparently gaining at the rate of a second a year until by 1897 the rest of the universe seemed to have dropped behind about thirty seconds. . . . Then something happened to reverse the trend so that the Earth began to lose time. . . . The great fluctuation which occurred in 1897 altered the length of the day by 0.00339 seconds or 1.24 seconds in a year.

Around 1917, it appears, "something happened to cause the Earth to start gaining again." The hypothesis that the fluctuations may be due to pulsation of the Earth, not detectable at the surface, is put forward tentatively by Mr. Richardson. It seems not irrelevant to recall in this connection H.P.B.'s statement that

the universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. (*The Secret Doctrine*, I. 541)

For if the Earth breathes, the assumption of other organic functions rhythmically occurring seems logically warranted.

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

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

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

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

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