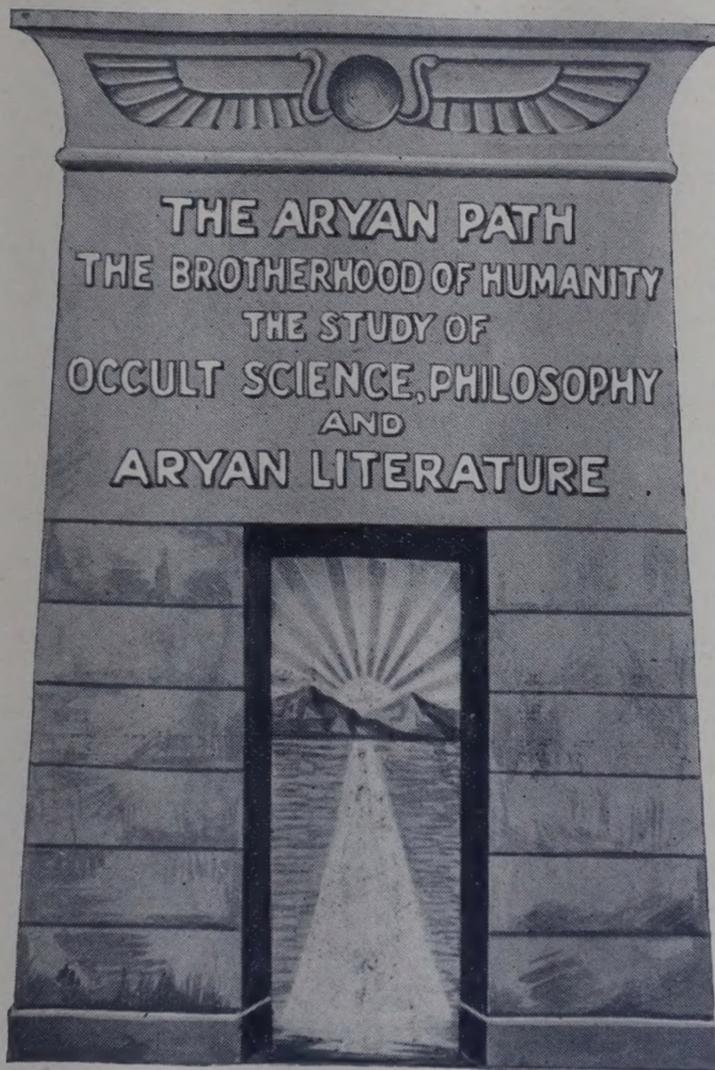




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. VIII No. 10

August 17, 1938

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation even between a star and a man; thoughts run swifter than the electric fluid.

MAHATMA K. H.

PUBLISHERS' ANNOUNCEMENT

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

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

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

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

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

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

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th August, 1938

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KRISHNA

THE WORD BECAME FLESH

To-morrow is the eighth day of the Dark Fort-night of the Hindu Lunar Month Shravan and tradition assigns to it the distinction of having been the Natal Day of Krishna, the Hindu Christ. There are many similarities between the spiritual exploits of these two "Saviours": not only between those of Krishna and of Christ, but also between theirs and those of other saviours, as every student of comparative religions knows.

In India the Birthday of Krishna is celebrated by the Hindus in a more fitting way than that of the peoples of Christendom whose "gaiety" takes peculiar forms—of injury to the animal kingdom, of strong drinks, etc.

To the student of the Esoteric philosophy or Gupta Vidya the Birth of the Saviour means something more profound in significance than what the birth of Krishna means to the pious Hindu or that of Christ to orthodox Christians. H. P. B. indicates the line of thought which the Theosophical student will do well to adopt as a subject for meditation. She writes:—

Moreover, as the Logos is as unknown to us as Parabrahmam is unknown in reality to the Logos, both Eastern Esotericism and the Kabala—in order to bring the Logos within the range of our conceptions—have resolved the abstract synthesis into concrete images; viz., into the reflections or multiplied aspects of that Logos or Avalôkitêswara, Brahmâ, Ormazd, Osiris, Adam-Kadmon, call it by any of these names—which aspects or Manvantaric emanations are the Dhyan Chohans, the Elohim, the Devas, the Amshaspendis, &c.

There is no unique phenomenon in Nature, visible or invisible, in physiology or in psychology. The unique position claimed for his Prophet and Saviour by any sectarian is rooted in ignorance. Every race, from the most ancient times, had its own Divine Teacher and Saviour. Who these God-Men are is explained in *The Secret Doctrine*:—

When mortals shall have become sufficiently spiritualised, there will be no more need of forcing them

into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (b) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Narâyana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme Brahmâ*" is yet called, *Amsâmsâvatâra*—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who re-appears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.

One of the tasks of the Theosophical student is to "become sufficiently spiritualized" so that he may feel the beauty, the power and the truth of this teaching about Avatars or Divine Incarnations.

"The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth" we are taught, and the only right way to fully understand the teaching about Avatars is by practical reprod-

uction, within ourselves along lines of analogy and correspondence, of this aphoristic saying.

Within the Eternal Higher Self of each one is the passive Wisdom; but are we Conscious, Self-Active Wisdom in our personal natures? In our consciousness we are glamourised by fancy, by dreamings, by erratic flights of imagination, be they vicious or good. Personal aversion or personal affection, personal giving or personal receiving, personal thinking and personal planning glamour us. This personal-living is not always bad, and very often is good and even ascetical. A student does not manifest "Conscious, Self-Active Wisdom" because he abstains from eating meat or drinking alcohol, because he sits for meditation in a set posture, or because he reads the *Gita* every day. The Great Self is Impersonal: the Divine Man does not incarnate on earth for the sake of a person here and a person there, for the sake of his family, community or nation, or even for the sake of his chelas and followers, but for the race as a whole. He scatters his seeds of wisdom and they fall on the minds and the hearts of those who need them; the Divine Teachers are ever active in and with the Self—touching all selves. In the example set by such Divine Teachers every student has a model to copy. And yet how many among us are really trying to follow the Path of the Impersonal? It is the Path "which is not manifest and is with difficulty attained by corporeal beings" says Shri Krishna in the *Gita*.

The Declaration of the United Lodge of Theosophists and the method by which its public work is carried on, both are copied from the precepts and the examples of Great Teachers of Soul-Science—Krishna, Buddha, Jesus, H. P. B. To join the Lodge is easy; to fulfil the duties accepted very difficult. And one of the major difficulties is the personal and not Conscious, the personal and not Self-Active, modes of thought and action of the members. Take some simple examples: a student "comes out" from his family to serve the Cause but he remains personal, and at times even insists on being personal in relation to the members of his spiritual family; another student desires to give to the Cause, but is personal and wishes to stipulate how his donation shall be used; still another is willing to give one or another of his possessions to Mr. So-and-So, but not impersonally to the Lodge or its business instrument, the Theosophy Co.; still another wants to impart Theosophical teachings in personal conversations or through personal correspondence, forgetting that the person with whom he desires to converse can attend Lodge meetings and listen to the teachings, or that there

are people who carry on correspondence with the Lodge in an impersonal manner; we can multiply instances. Such personal expressions make it very difficult if not impossible for the student to practise that Impersonal method hinted at by H. P. B. :—

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs.

We know of students who have read this piece of practical instruction upside down looking at its reversed image in the serpentine Astral Light. They forget that Theosophy does not teach exertion for some particular persons, but exertion for any and every one in need, in the Conscious, Self-Active way pointed out in the Wisdom-Religion; not personal mercy and kindness to some particular man here or woman there, but mercy and kindness spread out for all who come, once again in full consciousness guided by the Teachings of the Philosophy; and so forth. Let not the student play with words and phrases and fall under the dominance of the phantasy which is a powerful impediment to the manifestation of "Conscious, Self-Active Wisdom" in and through the Personality.

The reader might ask: "But what on earth has all this to do with Krishna-Jayanti?" Much. The Wisdom of Krishna, the Logos, will not be understood by our minds as long as they are coloured by personal wishes, personal attractions, personal ambitions and personal affections. The Song of the Lord will not touch our hearts while they are full of personal memories. Krishna is not only above evil but also above good; above aversion, but also above affection; above all pairs of opposites—*raga-dvesha*. Again, Krishna has not only transcended *tamoguna*, the dark rigidity of ignorance and *rajoguna*, the motion of ambition and of progress, but also *satvaguna*, the bliss and repose of peace, the power of wisdom. After enumerating the functions of the three *Gunas*, in the closing verse of that particular speech Krishna says :—

And when the embodied self surpasseth these three qualities of goodness, action and indifference—which are co-existent with the body it is released from rebirth and death, old age and pain, and drinketh of the water of immortality.

The goal which the student has ever to keep before him is to rise above the pairs of opposites and to transcend the three *Gunas*. Thus only will he know what ensouls the phrase—The Word Become Flesh.

THE SKIN OF THE EARTH

[The following is reprinted from *The Path*, Vol. IV, p. 208, for October 1889 where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—Eds.]

The cold materialism of the 19th century paralyzes sentiment and kills mysticism. Thus it commits a double crime, in robbing man and preventing many classes of sentient beings from progressing up the ladder that leads from earth to heaven. So in telling these tales I feel sheltered behind the shield of the editor of the magazine for which I write, for, were I to be known as believing that any beings whatever other than man are affected by the mental negations of the century, my life would soon become a burden. This age is so full of ignorance that it sees not and cares nothing for the groans that are rolling among the caverns of mother earth fathoms deep below its surface. Nor will it care until its contempt for what it calls superstition shall have caused its ruin, and then—another age will have risen and other men have come.

It was not so in our Sacred Island cycles ago. Then what we call superstition was knowledge that has now been replaced by impudent scorn for aught save the empiric classification of a few facts; a heritage of glory given up for a mere statement of the limits of our ignorance. But I will plunge into the past and forget the present hour.

Seven months had rolled away since the time when, standing in the picture gallery, I had seen the simulacrum of a dear friend blacken and disappear, and now on the morning of the day when I was to pass by the mountain of the diamond, the news was brought to me how he had fallen faithless to his trust, overcome by vanity with its dark companion, doubt.

So, at the appointed hour I waited for the messenger. Once again the white moonbeams shone into the room and, revealing the monthly dial curiously wrought into the floor and walls by a chemical art that allowed nothing to be revealed save by moonlight after the 14th day of her course, told me in a language pale and cold that this was the 17th day. I stood and watched the dial, fascinated by the symbols that crept out with the silvery light, although for years I had seen the same thing every month. But now as I looked some new combination of our ancient magic was revealed. Every now and then clouds seemed to roll across the floor, while on them rested the earth itself. This I had never seen before. Seven times it rolled by, and then I felt that near me stood the silent messenger. Turning I saw him just as he stood when he called me to the gallery.

“Do you not know this picture?” said he.

“No. All is dark to me.”

“It is the sign that you are to come to the earth’s hall beyond the gallery. Look again closely at that rolling ball upon the clouds, and tell me what you see.”

These words seemed to come not from the man’s lips, but from all about him, as if the air was full of sound. But obeying the direction I gazed at the picture and saw that the surface of the mystic globe was moving, and then that myriads of small creatures were coming through it.

“It is time”, said the sounds from all about the impassive being. “That is the signal. We will go;” And he turned away.

I followed while he led me up to the building and through the gallery of tell-tale pictures where still in the silence the faces changed and the soft music sounded. I would have lingered there to see those magic pictures, but a cord seemed to draw me after my guide. As we approached the other end of the gallery nothing was visible to the eye save a blank wall, but the messenger passed through it and disappeared. Afraid to stop, unable to resist the drawing of the invisible cord, I walked against the wall. One short moment of suspense and with my breath held I had passed through; it was but a cloud, or a vapour—and I was on the other side. Turning expecting to still see through that immaterial wall, I found that it was impervious to the sight, and then the cord that drew me slackened, for my guide had stopped. Stepping up to the wall, my outstretched fingers went through it, or rather disappeared within it, for they felt no sensation. Then the messenger’s voice said,

“Such is the skin of the Earth to those who live below it.” With these words he walked on again through a door of a large room into which I followed. Here a faint but oppressive smell of earth filled all the space, and, standing just inside the door-way now closed by a noiselessly moving door, I saw that the whole place save where we stood was moving, as if the great globe were here seen revolving upon its axis and all its motions felt.

As I gazed the surface of the revolving mass was seen to be covered with circling hosts of small creatures whose movements caused the revolutions, and all at once it seemed as if the moving body became transparent, and within was filled with the same creatures. They were constantly coming from the surface and moving to the centre along

well-defined paths. Here was the whole globe represented in forcible miniature, and these creatures within and upon it of their own nature moved it, guided by some mysterious Being whose presence was only revealed by beams of light. Nor could the others see him, but his silent directions were carried out.

These little beings were of every colour and form; some wore an appearance similar to that of man himself, others appeared like star blossoms of the sea, their pure tints waxing and waning as they throbbed with an interior pulse of light. Whatever their shapes, these seemed evanescent, translucent, and easily dissipated; in their real essence the creatures were centres of energy, a nucleolus around which light condensed, now in this form, now in that, with constant progression of type and form. Some were more swift and harmonious in their movements than others, and these I understood were the more progressed in the scale of Being. Such had a larger orbit, and satellites circled about them. Of such systems the place was full, and all owned obedience to the subtle and interior Power which I could not discern. Each system existed for the service of all the rest; each complemented and sustained the others as they swept onward in a harmony that was labour and love. Their object seemed twofold; they assisted in maintaining the revolutions of the earth upon its axis and in guiding it in its orbit. They also grew through the ever-increasing swiftness of their own motions into greater splendour and brightness, approaching greater intelligence, coming ever nearer to self-conscious reason and love, and, as they grew, stimulated the latent spark in the metals and all the underworld growth as the lambent touch of flame awakens flame.

Guided by the Unseen Power and in their automatic obedience (for to obey was their nature), there were some who by the greatness of their own momentum and the ferment of new forces attracted and gathering about them, seemed upon the point of bursting into some fuller expansion, some higher state of intelligence and life, but they were withheld by something that was not the Power guiding them. Looking closer, I saw that an antagonistic influence was at work in the place.

The orbit of many of these docile and beautiful creatures included a passage to and fro through the mystic wall. Their duties were upon the earth as well as beneath its surface; faithful fulfilment of these functions comprised an evolution into higher service and a higher form. The malign influence often prevented this. It seemed like a dark mist full of noxious vapour that deadened while it chilled. As the clouds rolled into the hall their wreaths assumed now this shape and now

that, changeful and lurid suggestions of hatred, lust, and pride. Many of the creatures coming in contact with these had that influence stamped upon their sensitive spheres, giving them the horrid likeness which they were powerless to shake off, and thus becoming servants of the baleful mist itself with altered and discordant motions. Others were paralyzed with the chill contact. Others were so taxed to make up for the partial suspension of their fellows' activity that their work was unsteady and their orbital revolutions checked. But still the whole throng swung on like some splendid creation, paling, glowing, throbbing, pausing, a huge iridescent heart scintillating, singing through the gloom. Here the mist was beaten back by greater efforts that jarred the harmony; there it gathered, condensed, and in its vile embrace swept in bright systems, stifling their motions, then leaving them paralyzed where they fell, while it crawled on to fresh victims. And all through this strange picture and wonderful battle I could see the dim cloud-like shapes of cities inhabited by the men of earth, my fellows, and also the rivers, mountains, and trees of the globe.

In my mind the query rose, "Why do the earth's cities look like dreams?"

And there upon the wall flashed out this sentence, while its meaning sounded in every letter:

"When you are being shown the elemental beings, the men of your earth and their cities appear as clouds because it is not to them that your mind is directed. Look yet again!"

I saw that the evil mist had gathered strength in one part of the place, and had destroyed the harmony and swiftness of so many of the little beings that the great circling globe was moving off its axis, circling more and more, so that I knew upon whatever earth this happened great changes would occur, and that in the path of the mist there would sweep over man epidemics of disease and crime. Horrified at such impending calamities I sought for an answer and looked towards my guide. As I did so he disappeared, and upon the wall his voice seemed to paint itself in living letters that themselves gave out a sound.

"*It is the thoughts of men.*" I hid my face, appalled at owning such a heritage, and when I looked again great jets spurted through the Skin of the Earth, thoughts spouting and pouring out in miasmatic streams.

I would have asked much more, but again from some vast distance came the tones of the deep bronze bell; a shower of earth's blossoms fell about me; I had passed the wall; my guide was gone; and I was alone in my own room reflecting on what I had seen.

BRYAN KINNAVAN

THE SELFISH DEVOTEE

A STUDY IN "LETTERS THAT HAVE HELPED ME"

Ever since the birth of orthodoxy, of exoteric religion and of black magic, thousands upon thousands of years ago two predominant vices have held sway over the minds of men—Doubt and Hypocrisy. In pure Occultism, White Magic or Divine Wisdom, these two are known as unpardonable sins. The first anthropomorphists who worshipped form and matter were the creators of these two vices, which invariably go together.

Doubt is ever rooted in the doubt of and about one's own Higher Self and Inner God. Hypocrisy is related to the lower Personal Self. The self of matter is like a woman with many paramours—innumerable expressions of hypocrisy—who ever doubts the very existence of virgin chastity or marital fidelity.

Hypocrisy is the human psychological aspect of the metaphysical Maya; the great Buddha taught that life has coverings which give to our existence and problems false meanings and so veil the Light of Nirvana that its very existence is doubted.

Hypocrisy is pardonable in the ordinary man whose upbringing—social, religious and educational—keeps him in crass ignorance about the God within him. Anthropomorphism and Atheism, *i.e.*, religious orthodoxy and scientific orthodoxy blind him; however different these two orthodoxies, they produce the same result—doubt in regard to the Divinity which abides, albeit in a slumbering state, in the heart of every man.

Unpardonable becomes hypocrisy when a person accepts the rational philosophy of Theosophy and its very primary teaching, the existence of a living God within the consciousness of man. No student deliberately commits the sin of hypocrisy; for no student deliberately doubts the existence of his own Inner Ego and Higher Self. But is there any one among us who is absolutely free from doubt and hypocrisy and who does not, *unconsciously to himself*, commit these sins?

But while all aspirants slip into these sins, the earnest rectify their mistakes with the aid of self-examination and study. But there are others whose Karma blinds them and whose defects are not unadulterated vices but are the defects of their quality and virtues. One of the most pitiable instances of such a sinful aspirant is the Selfish Devotee. The very taint of his motive is hidden from

him; fancying himself a devoted servant of the Cause, ever ready to extend a helping hand, he, unconsciously to himself, enveloped in egotism, self-righteousness and false piety falls—never suspecting that he is developing into an Uriah Heep while believing himself to be on the highway to Adeptship.

Turn to Mr. Judge and note what he has to say about doubt.

"Some too have doubt and darkness, the doubt mostly as to themselves. This should not be harboured, for it is a wile of the lower man striving to keep you back among the mediocre of the race...."

"Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself.... We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured...."

"All doubts come from the lower nature and *never* in any case from the higher nature."

This doubt in regard to one's own Divinity does not always take the familiar forms—of despair, of nonchalance, and so on. Very often it is subtle in manifestation producing subtle forms of hypocrisy.

In this Kali-Yuga many are the lures which draw the aspirant to Adeptship away from the Path of Purity. One of the most powerful lures is that of running away from one's Karma in the belief that there is a Call for self-sacrifice in behalf of the Cause of Masters and Human Brotherhood.

The teaching reiterated by W. Q. Judge is very often overlooked, that "Duty persistently followed is the highest Yoga". He calls it "the royal talisman". He writes:—

"Perhaps I see in you—I hope I mistake not—a pure desire to seek Knowledge for its own sake, and that all others may be benefited. So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done instantly resigning all interest in them."

Doing that which must be done, but instantly resigning interest in what is done—duty without interest in the accruing results. This, be it noted, leads to knowledge—this, the method which must be ensouled by the pure motive—benefit to others. Mr. Judge further explains :—

“ I do not say, nor have I said, that you ought to do something other than you do. . . . It is one’s duty to try and find one’s own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others, whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress. . . . Often we do not know our duty, but that too is our own fault ; it is a Karmic disability.”

In another place he gives a very direct teaching on the subject which would-be occultists will do well to memorize, take to heart and practise from day to day. Here it is :—

“ It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. . . .

“ Remember it is the little things the work is done through. . . .

“ The very first step towards being positive and Self-centred is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the little duties of life. When doing any duty put your whole heart into it.”

When the instructions contained in the above citations are neglected then the Selfish Devotee is born. In a couplet of *The Voice of the Silence* this whole teaching is imparted, but it is the genius of W. Q. Judge who explains it in a way which the ardent practitioner of this era admiringly accepts and in silent gratitude applies. Here is H. P. B.’s rendition of that couplet :—

“ The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.”

“ Follow the wheel of life ; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.”

To go through our appointed work *i.e.*, our congenital duties, the duties which Karma has brought us, but without seeking pleasures or shunning pains which result from their performance. Thus not only is freedom from Karma achieved but also yogic powers are unfolded ; or to repeat and complete the above quoted words of W. Q. Judge :—

“ Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal.”

Now, in this correct performance of duties are developed primarily Faith in the Inner Ruler and Veracity in outer life. The artlessness and ingenuousness of the child-state which has to be attained is reached through this veracity in the doing of duties ; the doer thereof is the Soul in whom we have faith. Those who have faith in others before they have faith in their own Soul cannot but go wrong.

To avoid hypocrisy then we should develop Faith in the God within, in the Inner Ruler immortal. And remembering him, as continuously as possible, we should work outwardly, confining ourselves to the field of duty. As we grow that field will expand, for as H. P. B. has pointed out in *The Key to Theosophy* :—

“ Duty is that which is *due* to Humanity, to our fellowmen, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*.”

All of us are debtors to Nature and to humanity. But unless we find out the quality and the quantity of that debt we may turn speculators on the psychic plane, gamblers who gamble more and more in the mere hope of acquiring merit by which the debt incurred might be paid. Therefore the very straight warning of H. P. B. to all would-be chelas :—

“ A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater ; for the first *duty* taught in Occultism is to do one’s duty unflinchingly *by every duty*.”

Light and darkness chase each other through the days and the nights. Real and false devotion also run a race in the life of every earnest aspirant. Devotee and Selfish Devotee by rotation, so to speak, play each his part in the Occult World as in the heart of the aspirant. It is for each one of us to establish himself in the Life of Duty in such a way that the very desire to grow and to serve becomes automatic and his mind does not always turn to peer whether he is growing or serving. In his "Ode to Duty" Wordsworth makes this point in words worth remembering and students of Theosophy will do well to study that poem dedicated to the Goddess of Dharma. He says to her :—

There are who ask not if thine eye
Be on them ; who, in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth :
Glad hearts ! without reproach or blot ;
Who do thy work and know it not :
May joy be theirs while life shall last !
And thou, if they should totter, teach them to
stand fast.

NAZISM AND THEOSOPHY

This year has begun in Berlin a series of illustrated "Tellemare Publications" in English, which set forth glowingly the history of National Socialism. There is a sketch of Hitler's life ; another brochure, already in its second edition, describes the "German Labour Service" and another "Social Welfare in Germany". They are not free from overstatements that are beyond credence. Making due allowance, however, for exaggerations difficult to keep out of propaganda, some positive achievements are plausibly claimed :—

A national renaissance from the chaotic conditions when Hitler came to power in 1933 ; the awakening of a new spirit of optimism and of solidarity ; the elimination of barriers of class and creed ; the growth of a spirit of unselfish service for the good of the Nation.

The key-note, however, of much of this composite achievement is centralization. One of the first measures which Hitler enacted replaced "the governments of the various federative states and their legislatures by a strong central Government in Berlin". The voluntary labour service with camps organized by heterogeneous political, religious and social groups has been superseded by the uniform compulsory Reich Labour Service. The

National Socialist People's Welfare Organization has accomplished considerable consolidation of social services, though its success is attributed to spontaneous popular collaboration.

Hitler's receipt of 99 per cent of the total electoral vote in March 1933 is pointed to as the strongest vote of the confidence ever given a politician. The German Nation, we are given to understand, has achieved a remarkable degree of unity and harmony in thought and feeling.

Harmony is good, but its price may be too high. Harmony is not identity, not even likeness ; least of all is it forced conformity.

We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likeness. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force.

At what cost has the unanimity in Germany been achieved and maintained? We get little direct light on that subject from the Tellemare brochures, but there are other sources, for example, Mr. James G. McDonald's letter to the Secretary General of the League of Nations, dated 27th December 1935, tendering his resignation as High Commissioner for Refugees (Jewish and other) Coming from Germany. From it we learn that more than 80,000 persons had been forced during the last three years to leave Germany and to seek refuge abroad.

More than half a million persons, against whom no charge can be made except that they are not what the National Socialists choose to regard as 'Nordic' are being crushed. Tens of thousands are to-day anxiously seeking ways to flee abroad ; but except for those prepared to sacrifice the whole or greater part of their savings, the official restrictions on export of capital effectively bar the road to escape. . . . Nevertheless, if the present pressure is not relieved, it is inconceivable that those who can flee will remain within Germany.

German Jews, Mr. McDonald points out, have been deprived of their citizenship and the full political rights that go with it.

An arresting collection of articles by the Rev. John Haynes Holmes, recently published by the Jewish Opinion Publishing Corporation of New York under the title, *Through Gentile Eyes : A Plea for Tolerance and Good Will*, fills in many gaps in Mr. McDonald's picture. The present generation of German Jews is allowed to exist under galling restrictions, but the prospect for Jewish children is bleak indeed, with all doors of opportunity closed to them. Mr. Holmes is convinced from extensive personal investigations that

there is no hope for the Jew in Germany while the superstition of Nordic superiority persists.

Theosophy has one unflinching criterion for testing every movement that purports to be for human betterment: Does it promote Universal Brotherhood? In the eyes of the student of Theosophy the Nazi régime, like every other form of government, must stand or fall by that test. What brotherhood is possible between a convinced Nazi and what Hitler calls in *Mein Kampf* "the eternal parasitic fungus of mankind, the Jew"?

But the Jews are not the only sufferers. Apart from the denial of human brotherhood implicit in racial intolerance, there is the steady pressure upon thought, the attempt to force ideation into approved grooves. The Berlin brochures are silent upon the "Blood Bath", which shocked the world fairly soon after the Nazis came to power, as upon the concentration camps where those who do not see eye to eye with Germany's present rulers are given leisure to reconsider their views. Thomas Mann wrote from his exile at the end of 1936 of "the inexpiable evil that is done daily in my country to bodies, souls and minds, to right and truth, to men and to mankind... To what a pass, in less than four years, have they brought Germany!"

In a book recently published in English translation (Random House, New York) under the title *Savage Symphony*, the wife of Dr. Julius Lips, former Head of the Department of Anthropology in the University of Cologne and Director of the Museum of Ethnology there, but now a refugee in America, describes the pressure put upon her husband to uphold, against his convictions, the superiority of the Nordic race; the official demand, after Hitler became Chancellor: "From now on all our museums must have as their main object the business of propaganda for the National Socialist State"; the supersession and subsequent persecution of Dr. Lips; the Government's unsuccessful effort to get possession of the essential material for Dr. Lips's new book; the warning that led to his flight from his native land—all this makes Katherine Woods, who reviews the volume in *The New York Times Book Review*, exclaim that civilization itself is being blasted under Nazi rule.

Theosophy stands unalterably opposed not only to unbrotherliness but also to regimentation of thought, mental robotism. H. P. B. has stated the position admirably:—

Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamoured, we recognize the right to the same freedom

in our foes as in our friends. (*U.L.T. Pamphlet No. 32, p. 9*)

It is a far cry from Horace Greeley's sturdy declaration, "I accept unreservedly the views of no man, living or dead" to the attitude of the German Nation to Hitler, as found in the propaganda sketch of his life: "They have willingly placed their future in his hands, trusting unconditionally to the wisdom of his leadership."

Theosophy holds no brief against any form of government *per se*, but the feeling against the Jews in the state of Germany and the denial of the right of freedom of thought that has gone hand in hand with it, must move the earnest student to deeper sympathy with the "Great Orphan", whose limbs war against each other and whose misery will not cease until men recognize the *fact* of Brotherhood.

THE QUEST

[It is appropriate to reprint this month of Krishna-Jayanti the poem of India's world-famous singer, Sarojini Naidu, which brings out the old mystic truth of finding the Lord within the heart. —Eds.]

My foolish love went seeking Thee at dawn
Crying *O Wind, Where is Kanhya gone?*

I questioned at noonrise the forest glade
O rests my Lover in thy friendly shade?

At dusk I pleaded with the dove-gray tides
O tell me where my Flute-player abides?

Dumb were the waters, dumb the wood, the wind,
They knew not where my Playfellow to find.

I bowed my weeping face upon my palm
Moaning *Where art Thou O Sweet Ghanashyam?*

Then like a boat that rocks from keel to rafter
My heart was shaken by Thy hidden laughter,

Then didst Thou mock me with Thy tender malice,
Like nectar bubbling from my own heart's chalice.

Thou said'st, O faithless one self-slain with doubt
Why seekest thou My loveliness without?

And askest wind or wave or flowering dell
The Secret that within thyself doth dwell?

I am of thee, as thou of Me a part,
Look for Me in the mirror of thy heart.

CAGLIOSTRO

[From time to time appear in the public press articles which go to deprecate the character and status of Cagliostro. From the pen of one Carel Hautman has appeared such a contribution in the *Hindu* of Madras, and there is also a rehash of old gossip in the June *Britannia and Eve*.

Theosophical students estimate Cagliostro differently. Below we reprint two articles—one from *Lucifer*, Vol. V, p. 389, for January 1890, by H.P.B. ; the second was first printed by Mr. Judge in his *The Path*, Vol. V, p. 211, for October 1890.

Mr. Geoffrey West wrote in *The Aryan Path* (April 1934) on this occultist to which article our readers' attention is drawn.—Eds.]

WAS CAGLIOSTRO A CHARLATAN?

To send the injured unredressed away,
How great soe'er the offender, and the wrong'd
Howe'er obscure, is wicked, weak and vile—
Degrades, defiles, and should dethrone a king.

—SMOLLETT

The mention of Cagliostro's name produces a twofold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past ; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt. People are unable to understand that this "enchanter and magician" (read "Charlatan") could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him a brother Mason say, that (like Prince Bismarck and some Theosophists) "Cagliostro might well be said to be the best abused and most hated man in Europe." Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about "Guiseppe Balsamo" in his supposed native land ; and it was from these copious notes that the author of *Faust* wrote his play "The Great Kophta."

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the *imprimatur* of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Guiseppe Balsamo, which, when rendered by cabalistic methods, means "He who was sent", or "The Given", also "Lord of the Sun", shows that such was not his real patronymic. As Kenneth R. H. Mackenzie, F.T.S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whoever then, may have been Cagliostro's parents, their name was not "Balsamo." So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, "a great Hermetic Eastern Sage" or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name. But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro,—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and *protégé* of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. "Is it possible, then," pertinently asks Mackenzie, "that a man of such engaging manners could have been the lying impostor his enemies endeavoured to prove him?"

The chief cause of his life-troubles was his marriage with Lorenza Feliciani, a tool of the Jesuits ; and two minor causes his extreme good-nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and *posthumous* reputation ; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church.

Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the "Good Brotherhood of Castiglione," as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, "he who is not *with us* is *against us*," and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even to-day accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded *the orders of those whom he served*. But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this "cunning impostor" is tried and condemned—by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to life-long imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds, so that they had to beg their way through Piedmont and Geneva. Kenneth Mackenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. "He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and

his appearance as an advocate of revolutionary principles has no basis in fact." He was simply an Occultist and a Mason, and as such he was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by life-long imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the "principles" in man, of "God" dwelling in man—as a potentiality *in actu* (the "Higher Self")—and in every living thing and even atom—as a potentiality *in posse*, and that he served the Masters of a Fraternity he *would not* name because on account of his pledge *he could not*. His letter to the new mystical but rather motley Brotherhood the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the *Loges des Amis Réunis*, based on the principles of Martinism,¹ and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and *theosophical* Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the *Royal Masonic Cyclopædia* says on the subject:—

On the 15 February 1785 the Lodge of Philalethes in solemn Section, with Lavalette de Langes, royal treasurer; Tassin, the banker; and Tassin, an officer in the royal service; opened a Fraternal Convention, at Paris... Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of Magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers-general, and notably two London names,—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Count de Cagliostro, and Mesmer 'the inventor' as Thory describes him (*Acta Latomorum*, vol. ii. p. 95), 'of the doctrine of magnetism!' Surely such an able set of men to set the world to rights, as France never saw before or since!

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the *Philalethes* consent to have its archives consigned to the flames, which were his conditions *sine qua non*. It is strange that his

¹ The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists,

answer to that Lodge should be regarded by Brother K. R. H. Mackenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:—

... "The unknown grand Master of true Masonry has cast his eyes upon the Philaletheans... Touched by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the Unknown Great Master, to prove to them the existence of one God—the basis of their faith; the original dignity of man; his powers and destiny... It is by deeds and facts, by the testimony of the senses, that they will know GOD, MAN and the intermediary spiritual beings (principles) existing between them; of which true Masonry gives the symbols and indicates the real road. Let, then, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the Sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith (based on knowledge), not into that of Scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected".

In the Occult phraseology of certain Occultists "Father, Son and Angels" stood for the compound symbol of physical, and astro-Spiritual MAN.¹ John G. Gichtel (end of XVIIth cent.), the ardent lover of Boehme, the Seer of whom St. Martin relates that he was married "to the heavenly Sophia," the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their "senses", "God, man and the intermediary Spiritual beings", that exist between God (*Atma*), and Man (the *Ego*). Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it in consequence of a love of forms... Can you elevate yourselves to (your) God and the knowledge of yourselves by the assistance of a Secretary and a Convocation?" etc.²

¹ See the *Three Principles* and the *Seven Forms of Nature* by Boehme and fathom their Occult significance, to assure yourself of this.

² The statement on the authority of Beswick that Cagliostro was connected with *The Loge des Amis Réunis* under the name of Count Crabionka is not proven. There was a Polish Count of that name at that time in France, a mystic mentioned in Madame de Krüdner's letters which are with the writer's family, and one who belonged, as Beswick says, together with Mesmer and Count St. Germain, to the Lodge of the Philalethes. Where are Lavalette de Langes' Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so-called, several of which were incorporated by Alexander Dumas in his *Mémoires d'un Médecin*, with those prolific variations of truth and fact which so characterize Dumas père's romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian *savant*, Giovanni Sforza, from the private correspondence of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap. This correspondence with Pietro Calandrini, the Great Chancellor of the said Republic begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the "celebrated Count di Cagliostro, who has recently arrived with his wife from Trent *via* Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani... So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him." From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2 January, 1790, just a year after Cagliostro's arrival, it is stated that: "last Sunday secret and extraordinary debates in council took place at the Vatican." It (the council) consisted of the State Secretary and Antonelli, Pillotta and Campanelli, Monsignor Figgerenti performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe Maurijio. The Count is incarcerated in Fort St. Angelo, the Countess in the Convent of St. Apollonia, and the monk in the prison of Araceli. That monk, who calls himself 'Father Swizzero', is regarded as a confederate of the famous magician. In the number

of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, 'The Three Sisters'. The object of this work is 'to pulverize certain three high-born individuals.'

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the "three sisters" standing symbolically for the three "Principles" in their duplex symbolism. On the plane of occult chemistry they "pulverize" the triple ingredient used in the process of the transmutation of metals; on the plane of Spirituality they reduce to a state of pulverization the three "lower" *personal* "principles" in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous "wizard" has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th 1791 he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an "Illuminate", an "Enchanter" occupied with unlawful studies; he was also accused of deriding the *holy* Faith, of doing harm to society, of possessing himself by *means unknown* of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the "arch heretic's" documents, diplomas from foreign Courts and Societies, Masonic regalias and *family relics* were solemnly burned by the public hangmen in the *Piazza della Minerva*, before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the *Maçonnerie Egyptienne*, which thus can no longer serve as a witness *in favour* of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the

Cardinal Secretary a *word* instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of St. Leo, and that the whole transaction should be conducted in great secrecy. The monk Swiz-zero was condemned to ten years' imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

But what was the Castle of St. Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the "Castle" in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box after which the jailors pulled him up "with the rapidity of the wind." On April 23rd 1792 Giuseppe Balsamo—if so we must call him—ascended *heavenward* in the criminal's box, incarcerated in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular *stiletto*, as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, and brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luigi Angiolini, a Tuscan diplomat, writes as follows: "At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Cæsar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semironi had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property. The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay...."

But yet—a query! Was Cagliostro dead and buried in 1792, at St. Leo? And if so, why should

the custodians at the Castle of St. Angelo, of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and "died"? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

"Why" asks Bottini, "if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?"

PRINCE TALLEYRAND—CAGLIOSTRO

A good deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of Jesus, that the ordinary run of people have come to think of him as no more than an impostor, and a very cheap one at that. This has been pushed so far that his name in the encyclopædias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honoured fellow-student, Helena P. Blavatsky, and for similar reasons, with just as little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great impostor, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an impostor, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopædias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name, but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, "He saved others; himself he cannot save.... let him now come down from the cross, and we will believe...."

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.
H. P. B.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary, M. Colemache, in chapter four. It (*sic*) there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly everyone was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange figure—a woman dressed in black and whose face was veiled—of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under any circumstan-

ces to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed impostor. The Prince produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst, who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetised, and that if the Prince had followed directions no harm would have come; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories.

J. QUILTER

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing, of darkness will absorb thy being before thou hast well realised the black foul monster's presence.

—*The Voice of the Silence.*

THE BHAGAVAD GITA

A NEW PUBLICATION

The well-known publisher of mystical and occult literature, John M. Watkins of London, has brought out *The Yoga of the Bhagavat Gita*, by Sri Krishna Prem. It contains in a revised form the series of articles which appeared in *The Aryan Path* under the caption "The Song of the Higher Life".

Inquirers ought to read the *Bhagavad Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first.

Such was a commendation of Mr. Judge of the *Gita*.

Sankara says in *Baja Govindam*: "Even a study of a part of the *Gita* will lead to freedom from *asa* and *pasa*, desires and bonds of life."

The *Gita* was known to and appreciated by the medieval Arab scholars who were "the bearers of the torch of wisdom and learning in the dark middle ages".

No wonder then, there is a perennial addition to the numerous already existing renditions, commentaries, studies, expositions, interpretations and translations of the *Gita*, by sincere students, devoted practitioners, scholars and even practical men of affairs, such as the late Bal Gangadhar Tilak and the present Premier of Madras, Sri Rajagopalachari.

Sri Krishna Prem writes :

The Path is not the special property of Hinduism, nor indeed of any religion. It is something which is to be found, more or less deeply buried, in all religions, and which can exist apart from any formal religion at all. That is why the *Gita*, though a definitely Hindu book, the very crest-jewel of Hindu teachings, is capable of being a guide to seekers all over the world...

...The *Gita* is based on direct knowledge of Reality, and of the Path that leads to that Reality...The Path is neither "eastern" nor "western". It belongs to no race and no religion, being that on which all true religions were originally based.

In addition to the original articles, there are appendices, a "prolegomena" and a glossary. The book is available in India at: The International Book House, Ash Lane, Esplanade Road, Bombay. The price is 8s. 6d. or Rs. 6-6.

IN THE LIGHT OF THEOSOPHY

The proposal for the provision of a Sanskrit College in Bombay under consideration by the Home Member, the well-known *littérateur* Shri K. M. Munshi, and the contemplated publication of a series of Sanskrit manuscripts—the “Ashutosān Sanskrit Series”—by the University of Calcutta will hearten lovers and students of old culture and are perhaps the faint precursors of a busy Sanskrit literary revival on an organized scale, foreshadowed by the cultural unrest of India to-day and foretold by Madame Blavatsky. Time and again H.P.B. emphasised the importance of the revival of the study of Sanskrit in India as well as in the West as a necessary concomitant to the successful fruition of the “Second Object”. The simultaneous interest in Sanskrit research keenly evinced in the world of Western thought perhaps presages the realisation of one of H. P. B.’s hopes—“the coming into its own” of “the language of the Gods”.

In this connection we would draw the readers’ attention to a “prophecy... placed far enough in the future to give it some value as a test” printed by Mr. Judge in the very first volume of his *Path* (May, 1886 p. 58). It is stated :

The Sanscrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, later on in common life.

The August number of *The Aryan Path* contains revealing articles on the subject of the abnormal, the superphysical and the psychical. What do they reveal? This—that the Spiritists, Psychical Researchers, and some modern scientists are going round and round the sphere of their investigations into the abnormal. While physical sciences have made gigantic strides, psychical ones have hardly made progress during the last fifty years. Collection of data has been going on and observed phenomena are being recorded and tabulated ; new names are being coined for old phenomena—e.g., Extra-sensory-perception is taking the place of Internal autoscopy of a few years ago, both of which are but learned-looking translations of—Clairvoyance. But rational explanations are still absent. This is Karma : if the Psychical Researchers of the eighties of the last century and the Spiritists or the Spiritualists of the previous decade had listened to the words of instruction of H. P. B. they would not find themselves in the predicament in which they are now. But it is never too late to mend. If some at least among them would study the explanations contained in the writings of H. P. B. they would find not only hints about but clues to their many puzzles. Meantime the Theosophical student will do well to be in touch with the trend of events. In the ideas of

such men as Mr. Waldemar Kaempffert whose article in *The Aryan Path* is worth studying, we have a foreshadowing of how Physical Scientists will sooner penetrate the sphere of the abnormal than the Psychical Researcher. The Spiritists or Spiritualists find their belief in the return of the dead a solid wall ; unless they examine it and find that it is not what they believe it to be they cannot make real headway in understanding the subjects of spirit and soul, of life and death.

In a popular scientific article, “Ants That Keep Cows” (*The News Chronicle*, 13th June 1938), Mr. Wilfrid Sendall brings out numerous interesting facts about the strange little insects which H. P. B. describes as “intermediary beings... a kind of transitional entity between two planes”. Mr. Sendall tells us that ant communities at all stages of cultural development can be found, hunting, pastoral and agricultural.

It is in the pastoral stage that ants keep and breed their dairy herds of green aphides and milk them of the saccharine liquor which the aphides extract from plants. The agricultural ants store husked seeds in granaries and some even till and weed gardens of edible fungi. The social instincts of ants, Mr. Sendall says, are so developed as to approach very near to reason.

H. P. B. goes farther, declaring that though it cannot express it in words, yet, over and above instinct, the ant shows very high reasoning powers.

In relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one. The ant has conceptions of time and space which are its own, not ours ; conceptions which are entirely on another plane. The ant and ourselves possess different degrees of preception. We are on a higher scale of evolution than the ant, but, comparatively speaking, we are the ants to the plane above.

Though *varieties* of cultivated grain resulted during the evolutionary process and though modern technical plant-breeding can produce “new varieties possessing new and desirable characters of our cultivated plants and make them better yielding”, the origin of the remote wild differentiated forms of the cultivated plants has not so far been definitely traced, is the view Shri Anil Mitra of the Department of Botany, University of Allahabad, expressed in a contribution on “The Origin of Wheat and a Few Other Cultivated Plants” (*Science and Culture*, Calcutta, June 1938),

“The earliest records in our possession show wheat and other grains very little different from the present ones. The nature of the steps through which man first began to cultivate, will ever re-

main obscure. Prehistoric in origin, its [rice's] earliest records are found in the oldest Chinese writings." There are "striking evidences of a Megalithic civilization" for the origin of potato in South America. . . The sugar-cane's "parent is not known".

Shri Mitra's views, based on modern scientific data especially gathered by the various Russian expeditions, suggest the advisability of impartial scientists, especially Indian, examining the Theosophical position of Mr. Judge that the lower kingdoms existed in germ and type in subtler worlds than the physical and carry on their evolution upward by the aid of man.

Regarding the origin of wheat, he cites the findings of N. I. Vavilov—now Director of the Russian State Institute of Experimental Agronomy—during his 1924 expedition in the unexplored mountainous wilds of Afghanistan:—

They found on the top of the mountain ridges, many unknown and new varieties of the group of 'soft' or Bread wheats. Some had awns (beards) which were very big while in others, they were short or lacking. The colour of the head varied from white to red, bluish or black, and the grains exhibited all kinds of shape, size and colour. Sometimes as many as 15-20 varieties were found growing in a single field.

His definite and conclusive finding is that "though the place of origin has thus been found out with more or less certainty, the actual parents of the wheats of to-day are not known"; nor will they be, for the Theosophical teaching is that wheat is not a product of the earth; it has hitherto defied the efforts of botanists to trace it to its origin, and will continue to do so till the hints given by H. P. B. and W. Q. Judge are examined.

From the mass of the principles and essential tenets of the major religions of the world, a few calculated to be of intrinsic value to 'modern life' are given out in brief by Dr. Har Dayal in his recent book, *Twelve Religions and Modern Life*. The studies, especially of the less well-known religions, though written from a Humanist-positivist point of view, are replete with facts. "Vegetarianism is not a cardinal virtue, but it is certainly the graceful floral decoration of Ethics" is a comment on the Jain habit, which is being increasingly adopted. The Japanese Shinto tenet of Mikado-veneration is interpreted as "*devotion to the State, as the paramount social institution*", but we must not overlook that such devotion to the states' faults or to a faulty state is no virtue. The facts adduced by Dr. Har Dayal in support of Humanism throw in vivid relief the Theosophical enunciation—though the author makes no mention either of Theosophy or of Madame Blavatsky, a great lover and servant of India—that the major religions are but

complementary to each other, each keeping intact a vital part of a once universal Wisdom-Religion, while all of them, without exception, are corrupted.

Increasingly, leading men of science are realizing their responsibility for present conditions and for the future of mankind. The Presidential Addresses at recent sessions of the British Association for the Advancement of Science have been straws that have shown the set of the wind. Thus Sir James Jeans in 1934 confirmed the admission of his predecessor, Sir Alfred Ewing, in 1932, that "Science has given man control over Nature before he has gained control of himself". It was pointed out editorially in *The Aryan Path* for November 1933 that "To call this an indictment of mankind but not of science is like blaming the child who plays with a stick of dynamite and excusing the man who put it within his reach." Numerous scientists are approaching the stand taken last year by Professor Szent-Györgyi of Hungary: "To find out how to prevent the misuse of scientific discoveries for destructive purposes is the most pressing task of scientific research."

The World Association for the Advancement of Science *and Society* (Italics ours), projected by leading British and American scientists includes the following among its points and aims:

"National Science" is a contradiction in terms, and science stands for peace and seeks the common good of mankind.

Membership will be open to all nations or scientists who can subscribe to the democratic ideals and free principles of science.

The establishment of permanent organisations on the lines of the International Labour Office at Geneva, for different purposes, among others to "act as trustee for scientific discoveries which may benefit mankind or might be dangerous".

This is only a step towards the position of the Adepts for whom no fact of science "is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind", (*U. L. T. Pamphlet No. 29*), but it is a step in the right direction.

The Manchester Guardian (29th June) reports that at the joint Conference of the National Association of Cemetery and Crematorium Superintendents held in Edinburgh Mr. J. T. Jeffrey, Superintendent of Parks said that after careful consideration he was of the opinion that cremation was the only solution where there was a dense population. Mr. Alexander, M.P., wrote that a national effort should be made to provide cheaper cremation. Cremation is becoming very popular in many countries, and that is very natural, for it is the cleanest and most hygienic of all methods of disposing off the dead bodies.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to

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