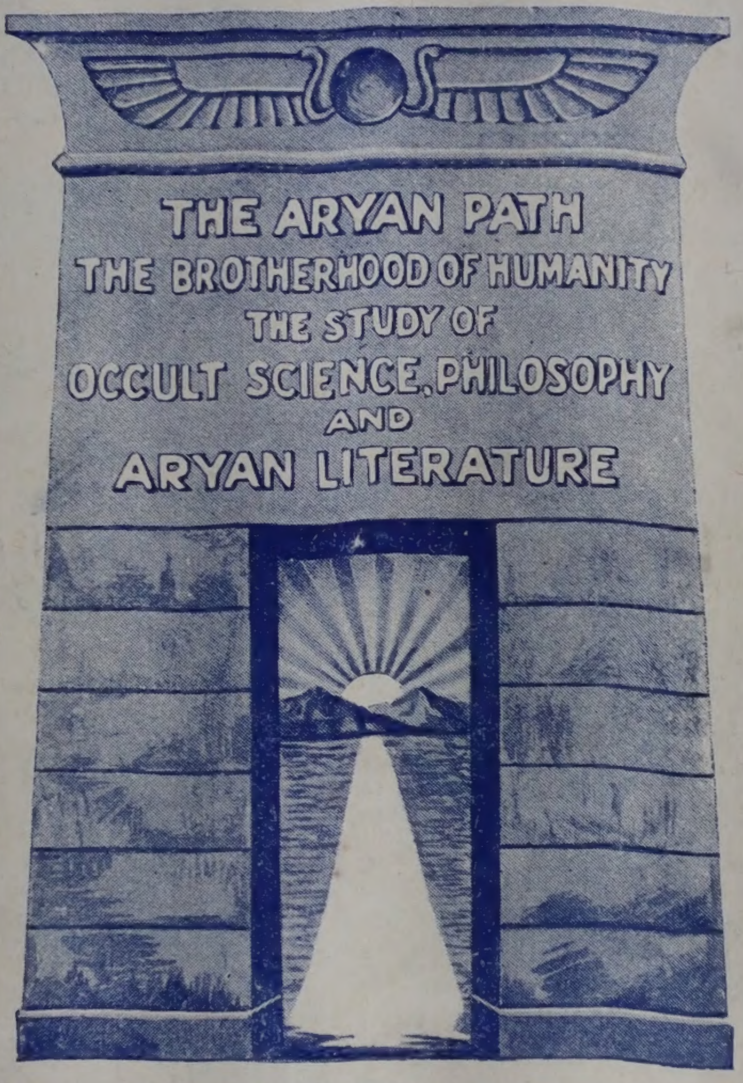
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIX No. 8

June 17, 1949

It is only through experiences that we can learn. Joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety. Moreover, our constant failure to find any permanent satisfaction in life which would meet the wants of our higher nature, shows us plainly that those wants can be met only on their own plane, to wit—the spiritual.

—H. P. Blavatsky

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

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th June 1949. VOL. XIX, No. 8.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1949. VOL. XIX. No. 8

ROBERT CROSBIE

10-1-1849 25-6-1919

Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim ;
And therefore does not stoop, nor lie in wait
For wealth, or honours, or for worldly state ;
Whom they must follow ; on whose head must fall,
Like showers of manna, if they come at all :
Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace ;
But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a Lover ; and attired
With sudden brightness, like a Man inspired ;
And, through the heat of conflict, keeps the law
In calmness made, and sees what he foresaw.

—WORDSWORTH

Students of Theosophy, whatever their affiliation, are advised to read *The Friendly Philosopher* by Robert Crosbie. Not only does it contain a straightforward and simple presentation of Theosophy but also priceless instruction and advice to the earnest aspirant who plans to devote himself to the study and service of the Esoteric Philosophy. Letters written to genuine devotees are published in this Volume, letters which solved their problems and showed them the way to Life. But further, these letters contain a record of the psychological history of the Theosophical Movement inaugurated by H. P. B., W. Q. Judge, H. S. Olcott and others.

The United Lodge of Theosophists as an organism emerged on the surface of the twentieth century Ocean of Life not by chance or by accident. As a natural emanation it came into being and so is an integral part of the Theosophical Movement. It served as a Lighthouse for all who were left floundering by the wreck of the Theosophical ship which occurred in two crises—one in 1894 and the other in 1899. Mr. Judge saved many on the first occasion, but these experienced a further storm.

From 1900 for nearly a decade, all alone, Robert Crosbie "in calmness made the law," like Wordsworth's Happy Warrior, to be used in the coming cycle. In 1909, with the aid of new aspirants and old comrades, Robert Crosbie restored the Theosophical Movement in the only right way and by using the only right method: Restoring the recorded Message, exoteric and esoteric, of H. P. Blavatsky and W. Q. Judge. From the first the emphasis was laid on study with a view to application in personal life and promulgation for the general public. That work he carried on till the 25th June 1919, when Robert Crosbie passed away.

Since then the Work has gone on: There are not many groups of the U. L. T., but there is a large number of Centres in the shape of earnest individual students. Furthermore, perhaps the most prominent feature of our work is putting into circulation the authentic texts of genuine Theosophical literature. Whatever else may happen in the future one victory has been achieved: All the genuine Theosophical books have been reprinted and sold at nominal prices (for there never was any intention to carry on business and make profits) and large numbers of them are being sold continuously. This is proof indeed of the truth of the U. L. T. being the living channel through which the Waters of Soul Knowledge have been flowing.

Something more: Of the many readers not a negligible number have been awakened to work

with their own minds and their own hearts, so that, spiritually speaking, they are more alive to the Divine Intuitions within themselves. In this cycle, appropriate to experimentation with transmitting the iron of Kama into the gold of awakened Buddhi, many a man and many a woman, both young and of adult age, have succeeded in realizing their aspirations.

By his fruits should Robert Crosbie be judged. By what he has written and done—by the influence of his dispassionate friendship, of his precepts and of his example, as that influence has manifested in the past, and as it is streaming forth in the present, preparing the harvest for the future.

THE MIND OF THE TRUE POET

There is much of interest to the Theosophical student in the admirable brochure by Shri K. Chandrasekharan on "The Poet as a *Sthitha Pragna*." It is his Rt. Hon. V. S. Srinivasa Sastri Endowment Lecture given at the Madras Sanskrit Academy, on Valmiki Day, 7th April 1949. He emphasizes the fact that the creative activity of the poet and the artist is strengthened by self-discipline and the resistance of temptations, the resulting firmness of mind making possible not only the right evaluation of things but also the retention of balance.

> Wisdom that is steadfast does not lose its confidence in serene dignity, fearing the consequences of being ignored by crowds for want of sensationalism.

The balance of mind and the firmness of understanding achieved by Valmiki through meditation enabled him to show "the supreme merit that lies in art when the artist realizes the primary concern of all literature and arts with the world within."

With the freedom from obsessions and prejudices which go with mental detachment, Valmiki's admiration for Rama's character does not lead him to exaggeration. It does not blind him to similar loftiness of character in others, nor does it make him see even Ravana as without redeeming features.

Shri Chandrasekharan brings out how admirably the self-restraint and discretion of Hanuman exemplify the steady mind—his silence to all but Rama about the abducted Sita's message establishing her identity; his reticence about his own thoughts of Sita and Rama.

> A superior person will unerringly impress you in that way wherever you find him in the world. A strange determination will seal his lips from expatiating on the clear experiences of his soul. Only when the mind is vaguely informed of finer traits in man or only when it is not alive to truth in any form does it indulge in words, words, words.

Even in some of the less prominent characters in the *Ramayana* we find an admirable detachment, as in Sumitra, the mother of Lakshmana, and are reminded of

> the existence in life of persons who by their detached outlook and unobtrusive personality have no less influenced thinking minds than perhaps the more important ones prominently placed by circumstances of their own making or otherwise.

The balance and detachment necessary to the right relation between the godlike and the animal forces in man which is emphasized in *Through the Gates of Gold* are well put in the quotation by Shri Chandrasekharan from the poet Rabindranath Tagore:—

> The animal in the savage has been transformed into higher stages in the civilized man—in other words has attained a truer consonance with Man the Divine not through any elimination of original materials, but through a magical grouping of them, through a severe discipline of art, the discipline of curbing and stressing in proper places, establishing balance of lights and shadows in the background and foreground, and thus imparting a unique value to our personality in all its completeness.

That completeness, Shri Chandrasekharan recognizes, the world's heroic characters have personified in themselves.

SOME TEACHINGS OF A GERMAN MYSTIC

V

FROM SENSITIVE TO INITIATE

[FROM THE GERMAN OF J. KERNNING]

[This article is reprinted from *The Path*, Vol. III, pp. 110-116, for July 1888.—EDS.]

I

Ruppert was a government justice in the provincial city of E—l. Besides his income he was in possession of a considerable fortune, and therefore, relatively to his colleagues, he lived in handsome style. In the first years of his stay he had married the daughter of an official, and she had borne him three fine children; at the birth of the fourth, which came lifeless into the world, her constitution was so shattered that her life was feared for. She never recovered fully from this; the slightest exertion or excitement affected her nerves, and she often lapsed into a kind of fever that would last several days. The two youngest children, one four and the other five years old, died of a prevailing epidemic in the course of one week. This was a terrible affliction for the parents. The mother took to her bed and was unable to leave it for over three months, and several times her end was believed to be at hand. At last she recovered slowly. Little by little she resumed her share in the household duties, and devoted her entire attention and love to her only remaining child, her daughter Caroline, seven years old.

Nothing for her education was neglected; the mother gave her French lessons herself, and a music-teacher was engaged to come to her daily. He discovered exceptional talents in his pupil, and Caroline made such progress that in her twelfth year she was regarded as a little virtuosa on the piano. She also, besides being thoroughly grounded in the elementary branches, had an excellent knowledge of French; reading, writing, and speaking it.

The father was so delighted with the talents of his daughter that he could not resist the desire to live in the capital, in order to secure for her social advantages that were not to be had in a provincial town. To accomplish this purpose he turned to several of his influential friends. His learning and reputation gave him rank among the prominent men of the country, and therefore his wishes were regarded; six months had not elapsed before his transference to the capital as a member of the superior judicial council.

A new life now began for the family. Ruppert had been brought up in the capital, and felt himself in his native element. He entered with a zest into the current of prevailing enjoyment, and Caroline felt that she was really beginning to live for the first time: she soon attained such a familiarity with the ways of the upper ranks of society that no one would have detected in her a child of the provinces. Her musical talent naturally contributed much to this result; wherever she went she was welcomed and admired. In this way five years quickly passed, in the course of which the young girl developed a more than ordinary beauty, attracting admirers on every hand.

The son of the President of the Council, named Breithof—the father born in the ranks of the middle class, but honoured with various orders and a man of great prominence—devoted himself particularly to Caroline. He was, indeed, betrothed to the daughter of a certain Councillor of Legation, but the charms of Caroline were so much greater that he did the utmost to break his engagement and offer heart and hand to his new love.

Caroline's mother, meanwhile, had in vain been attended by the most skilful physicians of the capital, and was not happy under the new conditions of family life. She was often filled with sorrow when she saw the delight her daughter took in the homage of the world, the poison of pride gradually gaining the ascendency over the girl's better self. The mother was mostly confin-

ed to the sick-room, and could not accompany her child into society, so the father was Caroline's companion on such occasions. She often sighed, "I see my child going wrong before my eyes, and cannot reach out my hand to save her!" She did not, indeed, withhold her maternal counsel, but her voice was not strong enough to prevail against the tumult of the world and the desires of the heart; Caroline grew more and more into social favour, and with each new triumph her thirst for distinction increased.

Ruppert himself was indescribably happy meanwhile. When his wife ventured to express her solicitude concerning their daughter, he declared that it was simply the nervous fears of a sick temperament, and he thought of nothing but to give Caroline, his idolized darling, opportunity for new triumphs. For this reason he welcomed the attentions of young Breithof; he already in imagination saw himself and his daughter moving in the highest circles, and pleased himself with the thought of the honour and admiration which would there be hers.

At last the mother was informed of this proposed betrothal. At first she had nothing to say against it; but when she learned that the young man had broken his former engagement on account of her daughter's charms, she came quickly to a determination. "Breithof can never be your husband," she said to Caroline; "you must not be the object of another's envy and hatred. Your heart must not be made heavy by the tears of an unhappy one, betrayed of her right for your sake. I beg, yes, I command you to part from your lover in all kindness, and sever a connection that would make you unavoidably unhappy.

Caroline heard this command with fear, for the idea of a marriage with Breithof had flattered her pride, to which she had already made too many sacrifices; her heart was also at stake, for love enchained it even more strongly than she had supposed; therefore she now felt extremely unhappy. Her mother observed the struggle going on in the soul of her child, and pictured to her the consequences of such a union. Caroline wept and promised obedience, but hoping secretly for her father's decision. Things therefore remained as before, but care was taken to conceal the matter from the mother.

But this state of affairs could not last long; Caroline's own feelings often rebelled as she thought of her duplicity towards her mother. She often set out to speak of it, but her courage failed her; at last her mother learned of the deception and wept bitterly over her child's disobedience. "I have become a burden to you," she told Caroline and her father, "but Heaven will soon release you from me, and then you will perceive how you have done me wrong and how well grounded my warnings were."

The daughter's heart grew heavy; she could not console her mother with a word. "Sick people," said the father, "should take care of themselves rather than of other persons." The poor woman at this felt herself most wretched and forsaken. "The lack of love," she sighed, "is the most fearful thing that can befall a family, and this, I feel, will bring me to my grave."

She spoke truly. Her nervous attacks repeated themselves with redoubled force, and after 12 days the physician declared that her case was hopeless. His words suddenly restored peace to the household. Caroline declared that she was her mother's murderer, and refused to leave the bedside of the dying one day or night. Ruppert also was deeply moved. "Wretched pride!" he said to himself, "thou scornest humanity, and then leavest us inconsolable in misfortune." With Caroline he devoted himself to the care of the dying one, but all their pains were fruitless; on the fifteenth day she was stricken with paralysis, and her death was expected every moment.

As she felt her end nigh she reached out her hands and said, "Forgive me, I forgive all. You are blameless of my death. If the estrangement that arose between us brought it on, it was but deserved fate[1] that overcame me. I am calm now, and I part from you with the tenderest love and shall think of you in my grave. Forget me not, that I may live in your memory. I ask no promise concerning anything; only one thing I beg of you,—do not take hasty action and that let to remorse be added the reproach of lack

[1] Her Karma.

foresight. Your happiness was my wish during ife, and it remains my wish in death; with this ıssurance to you, I shall, in a few minutes, enter he presence of my judge."

The last words were scarcely audible as she ell asleep, never again to awaken.

We will pass over the events of the funeral, he distress of the daughter, and the sorrow of he father, and confine ourselves to events in the ives of these two. Caroline reproached herself vith having so little heeded her mother's voice, nd determined that in future she would not so lindly obey the voice of the world. This made ıer look more carefully to the character of her over, and she soon had occasion to be convinced hat his feelings were not of such an earnest ıature as to last through life. The charms of a vealthy young lady fascinated him, and with Caroline he repeated the experience of his first etrothal. This pained her deeply, and thenceforth he turned all her thoughts to the memory of her nother. The perfidy of young Breithof so affected Caroline's father that he cursed the day on which ıe had removed to the capital. A change came ver his household that made it the abode of ilence, sorrow, and despondency. All his friends voided him, and he lived with Caroline a life so etired in the populous city that soon his name vas no more heard in the circles of society.

A year passed by, and a remarkable change ame over Caroline. She became timid and shy, voiding the sight of people, and giving herself p to a pensiveness that made her insensible to ll external impressions.[1] As her father urged er to tell the cause of her conduct, she said, "I now not how it is with me; I often feel as if enumbed, and then again so excited that the nerest trifle startles me. Within me a fire seems o be raging, and at night I hear, when I lie leepless, noises and voices around me that set my nerves a-quivering and make me feel as if I were in a violent fever."

Her father became deeply concerned on hearing this. He consulted the physician, who held the trouble for somnambulism, but soon observed that entirely other factors were at the bottom of the malady. He prescribed everything that seemed advisable, but in vain. The abnormal condition remained, and the nightly goings-on appeared to increase.

Caroline's illness now underwent a wonderful change; what she had formerly only felt and heard appeared visibly to her. The first occurrence of this kind was on April 4th. Towards evening, as twilight was coming on, she sat in her chamber and thought of the too early death of her mother and her own life's happiness destroyed; all at once there arose a great noise in the room as if the walls were cracking, and tables and chairs moved from their places. She was stricken with fear; she looked about her, and behold! a thick-set man, with brownish face and wild gestures, appeared before her and gazed upon her with fiery eyes. She sought to flee, but for horror she could not move from the spot. The man then spoke. "Why do you disturb me? Let the dead rest, and live joyfully with the living!" She tried to answer but could not utter a word, and so gave herself over to her fate, fearful that her last moment had come. At last the figure disappeared, a thick cloud gathering before it. Caroline gradually recovered from her fright and rang for a light; when this came she looked carefully all about the room for the cause of the noise and the apparition, but could not discover the slightest trace.

The next day, and the next, the same man appeared in similar circumstances, and she could only rid herself of him by having the presence of mind to ring for a light. Enraged by this, he suddenly stepped before her and said, "Do not stir, or you will pay for it! From this time forth you must lend me your mouth, and I will tell people things that will astonish them." As he said this, a shudder passed over her whole being, and it seemed to her as if he had taken entire possession of her. When it grew dark, lights were brought and she came again to her senses.

[1] Her senses being dulled to external impressions through an abnormal state of her system brought on by morbid reflections, her perceptions were awakened to a consciousness of certain phases of the inner life, or objective world, that transcends the bounds of the personality. This state, developed to a greater or less extent, is what constitutes "mediumship," or a condition in which the individual is passively subject to these influences.

The next day she told her father what had happened. All at once the floor gave forth a cracking noise, audible, however, only to her. She became frightened and said, "He is coming now!" Her father seized her hand and said, "Be calm! I am with you." "You are just the right one, too!" were the words that came from Caroline's mouth, but in a rough tone. "My child," cried the astonished father, "recollect yourself, and play no jest with me!" "Jest with you!", was the answer, "who could do that? you are too stupid!"

Ruppert looked at his daughter as if paralyzed, and could scarcely say, "If it is you, Caroline, who are speaking now, beware of your sin! If another power is ruling you, then I know only that God is punishing me fearfully!"

The voice continued its vituperations against both father and daughter; after an hour it ceased, and Caroline was so weak that she had to seek rest. She now lost all courage, and a trustworthy person was secured for her service, to stay with her night and day.

The summer came. Following the doctor's advice, Ruppert went to a pleasure-resort with his daughter to undertake a cure from the waters and divert her with new society, but all without success.

On August 5th, they having returned home, a new circumstance occurred which they hardly knew whether to take for an improvement or an increase of the evil. Caroline was in a garden near the city with her companion, and all at once said to her, "O dear! what can have happened? I can see the stars by daylight."

Her companion was frightened, and fearing a return of the obsession condition, proposed to go home. They left the garden together, but Caroline on the way home could still see the stars, and even saw them in the house through the ceiling.

"What can be the matter?" she sighed. "Wherefore these apparitions, if not for good? Ah, I daily see, more and more, that I have sinned against my mother. Why was I not true to her teaching? Why did I allow the vanities of the world to blind me?"

"Be still!", suddenly called the voice of the bad spirit, "or I will let you have no more peace. The stars which you see are wandering-lights of your brain; trust them not or tremble!"

After this Caroline scarcely ventured to speak; indeed she even became fearful of her own thoughts, for often the slightest idea aroused the demon and it would break out into cursing loudly. But the stars did not forsake her, and she looked unceasingly for their shimmer in order to receive a stimulus therefrom. One time when their glittering was particularly clear, a sort of cloud formed itself about one of them, the star transformed itself into eyes, and at last into a very lovely face which appeared to offer her consolation and hope; she spread out her arms towards it, but in the same moment it disappeared.

She sought to express her joy over this manifestation, but suddenly the rough spirit spoke from within her and made bitter reproaches. In the course of time Caroline had learned to be less fearful of this monster, and was also not so weakened by its influence. Since the appearance of the stars and that lovely face, she gained still more courage and decided not to pay so much attention to the rough fellow in future, but to act according to her own judgment and trust wholly to the lovely vision.

At this decision the bad spirit made a powerful noise. A confusion arose as if the house would tumble down, but Caroline said, "I have got used to your actions and will not let myself be influenced by them." Thereupon he again took possession of her mouth and broke out in loud curses.

In the forenoon of Sept. 7th Caroline again saw the lovely figure coming out of a cloud. She did not let her eyes leave it for a moment, and listened intently that she might hear if it said anything; at last she seemed to hear these words: "Have heed, I am taking possession of you." Thereupon she felt her heart tenderly moved; she felt so well that she shed grateful tears. The lovely spirit now took possession of her mouth and spoke with a soft and pleasant voice consoling and elevating words.

"Maintain me within thyself," it spoke from Caroline's mouth, "and let me not be driven out by that bad spirit that is endeavouring to d

hee down into the depths." She had scarcely poken this when the bad spirit began to stir, and he heart and the mouth of the afflicted one ppeared to be the battle-fields upon which the wo spirits within her had established themselves nd entered upon a conflict. She felt this, and at ast she spoke with resignation, "As God will! Him will I trust and never forsake him."[1]

B.

(To be continued)

MEDICAL HYPNOTISM

How often these days is THE THEOSOPHICAL MOVEMENT constrained to sound its warning note, ike a bell-buoy with its monotonous "Shoal, 'ware hoal!" An example is the appearance of the first ssue of *The British Journal of Medical Hypnotism*, 'Official Organ of the British Society of Medical Hypnotists." The latter is editorially announced by its President, Dr. S. J. Van Pelt, to have been formed "to promote the study and use of hypnotism in Medicine."

It is always right to try to alleviate suffering whenever we can, and to do our best for it, but to deprive a man of his free-will, even for his own good, calls for greater discrimination than can be expected from the average practitioner or even specialist. Mr. Judge wrote in *The Theosophical Forum* for December 1890 that in his opinion

> hypnotism should be prohibited by law. No one but some very few high-minded and learned physicians should be allowed to practise it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power....In the present age of black selfishness I would vote for its total seclusion from use for the present. (Reprinted in THE THEOSOPHICAL MOVEMENT Vol. XV, p. 58)

Curing people of their ailments by mesmerism, which makes use of the magnetic fluid, is a very different thing from hypnotic suggestion. And how large a part suggestion plays in medical hypnotism can be judged from Dr. Van Pelt's declaration that "hypnotism by itself is nothing; it is only a means of conveying curative suggestions." He does not believe that "every doctor should dabble in hypnotism, any more than in surgery," but the reason advanced is only that the practice is too time-consuming for the average practitioner; it can be learned by any one, like any other medical subject.

The tone of more than one article in this first issue is defensive, attempting to reassure the public. Dr. Van Pelt goes so far as to declare it as "the consensus of opinion of the world's leading specialists in hypnotism that the so-called dangers in hypnotism are non-existent in the hands of qualified medical men."

Is there no danger in the admitted fact that subjects become progressively easier to hypnotize? No danger in the "peculiar bond of sympathy between the hypnotist and [the] patient"? Mr. W. Q. Judge has written that the "influence of the operator once thrown on the subject will remain until the day of the operator's death."

Is there no danger in the reliance on suggestion, even for putting the subject in a trance, to say nothing of the suggestions made to him while in that state? Mme. Blavatsky warns that

---

[1] Both of these "spirits" were in reality *elementals*, nergized by her physical nature, from which a certain owerful force was liberated in consequence of her bnormal condition. This force clothes itself with, or anifests itself in the guise of, either the imaginings of he sensitive—in which case it is analogous to the action f dreams,—or the imaginings of other persons, or of the nages of objects or persons living or dead impressed upon he astral light, and even perhaps the elementaries of the ead. These are endowed with a temporary, but false, ersonality, having no real life apart from the mind of the erson whose forces gave them being. But feeding upon he vitality of that person, they more and more subvert nd dominate the real self of the one who passively ubmits to their influences, and who, by the sacrifice of ower, becomes less and less able to resist, finally ending n insanity or death. In this lies the danger of mediumhip, a danger to which students of Theosophy cannot be oo much alive. The emotions and passions arise in this lemental force, and whoever gives way to anger, for nstance, is temporarily insane, a "medium" who yields is real self to the domination of an elemental of his own reation. An adept generates this force consciously, and ses it as the skilled man uses any instrument he may ave at command. He knows how to feed and sustain it, ut it does not feed upon him. "The animal in man, levated, is a thing unimaginable in its great powers of ervice and of strength," says *Through the Gates of Gold*, nd those who read the foregoing aright will perceive a gh significance in the closing portion of that noble work.

suggestions made for experiment's sake are not removed by a reversed current of the will as easily as they are inspired. She writes that

> if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation.

It will be disturbing to many interested in the normal progress of young people to find an American Professor of Psychology, Wesley R. Wells, referring to group hypnosis with his entire class as "a routine procedure of the course." An account quoted from Dr. L. R. Wolberg's *Psychosomatic Medicine* describes the hypnotizing of a student volunteer in a lecture course in psychiatry.

Dr. Wolberg describes also experimentally induced conflicts, as when it was suggested to a hypnotized subject that on awakening he would have an irresistible desire to eat the bar of chocolate beside him, and at the same time feel that to do so would be very wrong. Were the acute physical symptoms produced by the resulting conflict harmless to the subject? These included dizziness and faintness, a blanched face, a "rapid and thready pulse," shivering and general muscular tremors. The same induced conflict resulted for another subject in trembling and gastrointestinal disturbance. Can these experiments be claimed to be for the subjects' or society's good, or must they be classed with the promiscuous attempts at hypnotic suggestion which Occultism regards as "black magic and sorcery, whether conscious or otherwise?"

Dr. Erickson claims that "hypnotism cannot be used for *antisocial* or criminal purposes, although most subjects can be induced to commit make-believe or pretended crimes." Dr. S. J. Van Pelt declares that "the subject's ego stands guard at all times, and the trance can always be broken if the situation becomes intolerable for the patient."

> Given a rubber dagger, and told to stab someone, a hypnotized person may carry out the action because he knows perfectly well that it is only an experiment, that the dagger is not a real one, and that the hypnotist is not likely to involve himself in a real crime.

Waiving the questions of the hypnotized subject's reasoning power being equal to this justification of the suggested action and of how dependable the last assumption is, the claim is irreconcilable with such experiments as the following, cited in Madame Blavatsky's *Lucifer* for October 1887 ("The Signs of the Times"):—

> Dr. Liégois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount.
>
> Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotizer had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine. (Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. V, p. 36.)

Dr. Van Pelt believes that "stage exhibitions, if permitted at all should be limited to harmless entertainment," but how far from harmless such exhibitions are, is shown by H. P. B. in *U. L. T. Pamphlet No. 19*, p. 14. She calls "experiments in 'suggestion' by persons ignorant of the occult laws...the most dangerous of pastimes," leading to and virtually being black magic, besides involving the exhibitors, however well-meaning, in the Karma of those who learn from them the power, but to abuse it.

Did Madame Blavatsky write too strongly at the end of Part II of the second volume of *The Secret Doctrine?* She declared there that one of the "Seven Accursed Sciences—or the Seven Arts of enchantment of the Gnostics" was now before the public,

> pregnant with danger in the present as for the future. The modern name for it is HYPNOTISM. In this ignorance of the seven principles, and used by scientific and ignorant materialists, it will soon become SATANISM in the full acceptation of the term.

Students' attention may be invited to the October 1940 issue of THE THEOSOPHICAL MOVEMENT, which brought together several important early articles on this subject; and also to *Hypnotism: A Psychic Malpractice*, an able summary of the Theosophical teachings on the subject made by our Los Angeles friends.

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that Christ did not deny Reincarnation & that there are casual references to

THE SOCRATIC METHOD

Plato is the chief source of our knowledge of what is usually called the Socratic method of teaching. To think, however, that this method is merely a process of exchanging questions and answers between teacher and pupil is to regard only its most superficial aspect, and to make the effort to employ it sterile. Teachers who want to use the Socratic method must make a study of it as exemplified in the *Dialogues* and the *Republic* of Plato; and first come to some understanding of the basic principles upon which the system rests. These principles are Theosophical ones. To employ the method fruitfully one must first acquire, at least in some measure, the metaphysical foundation and the consequent philosophically faithful attitude which are indispensable to success.

One basic principle underlying Plato's system is: Human beings are Souls, Divine in essence, each a Ray of the Universal Mind-Soul in which lie the eternal and self-existing Ideas. This method of education is possible because men are inherently gods, unfolding their powers on earth. Since Plato holds that Man, the reincarnating Ego, has been through many lives and has acquired vast knowledge, his aim in discussion is to have the individual before him recall the knowledge he possesses. This is the Theosophical position, as is shown in the following two statements:—

> Getting back the memory of other lives is really the whole of the process. (*Letters That Have Helped Me*)

> ....and now you ask whether I can teach you, when I am saying there is no teaching, but only recollection. (*Meno*, 82)

Again Plato quotes Socrates as saying also:—

> ....for I never taught or professed to teach him [youth] anything. (*Apology*, 33)

To acquiesce intellectually in these propositions is so simple for one philosophically or religiously inclined that many never wake up to the fact that such acquiescence is as far as they go and that, to employ the Socratic method in reality, it is not far enough. Because only when the underlying principle that man is a Soul is in some measure *realized* (made real in himself), is the necessary attitude brought to birth in the teacher.

This attitude is faith in human beings as Souls and the conviction that within every human being, young or old in body, is a power of moral perception, an innate perception of what is true, good and beautiful, and that this spiritual power enables the individual to deal with universals for himself, if he is strictly logical, and to arrive at corresponding particulars and practical moral values. The right attitude in the teacher thus naturally follows when the true principle is accepted, and there is the living conviction that one Soul is helping another Soul in its bodily encasement. This is expressed by old Nicias to Socrates, his junior in years:—

> ...but that the teacher is younger, or not as yet in repute—anything of that sort is of no account with me. And therefore, Socrates, I give you notice that you may teach and confute me as much as ever you like, and also learn of me anything which I know. (*Laches*, 189)

This and the following statements of Socrates, "I neither know nor think that I know" (*Apology*, 21) and "Then hear me, Gorgias, for I am quite sure that if there ever was a man who entered on the discussion of a matter from a pure love of knowing the truth, I am such a one, and I should say the same of you" (*Gorgias*, 453) express both true humility and true confidence with mutual respect and consideration. A child's attitude is naturally and usually humble but too often the teacher's is one of unconscious arrogance. The right attitude becomes established in both teacher and pupil in what is called by students of Theosophy "The pupil-teacher—teacher-pupil attitude."

The understanding of man as a Soul, with some realization of it, while making for a correct attitude will not, however, entirely suffice for successful use of the Socratic method. The goal also has to be understood. The ultimate aim of Plato is to lead youths to a sense of moral responsibility and to such an intellectual capacity that they may at last be willing and able to undertake wise leadership. He states it thus:—

> ....Only when we have established in each one of them as it were, a constitutional ruler, whom we have trained to take over the guardianship from the same principle in ourselves. (*Republic*, 590)

Since the aim is to help others to express their innate knowledge by inducing them to think

reasonably and logically—which leads to integration—Socrates excuses himself when he finds the conversation leading to expositions and lectures, which he does not favour, as they do not achieve his purpose. He definitely approves of the question-and-answer method of discussion. This is interestingly brought out in *Gorgias*, 448-9, and *Protagoras*, 335-6. In *Alcibiades*, 106, we find :—

> Socrates. You want to know whether I can make a long speech, such as you are in the habit of hearing; but that is not my way. I think, however, that I can prove to you the truth of what I am saying, if you will grant me one little favour.
>
> Alcibiades. Yes, if the favour which you mean be not a troublesome one.
>
> Soc. Will you be troubled at having questions to answer?
>
> Al. Not at all.
>
> Soc. Then please to answer.
>
> Al. Ask me.

On merely glancing through the *Dialogues* one may note that Socrates speaks a great deal, sometimes for pages, in spite of his statement quoted above. But, on study, one finds out that when he does so he is laying foundations, true or false, for discussion; testing the previous ground covered; keeping the argument running on; or illustrating with events, stories or myths. Neither does Socrates answer his own questions; he does not even lead the talk, but takes leads from others as he explains in *Theaetetus*, 161 :—

> Socrates. You, Theodorus, are a lover of theories, and now you innocently fancy that I am a bag full of them, and can easily pull one out which will overthrow its predecessor. But you do not see that in reality none of these theories come from me; they all come from him who talks with me. I only know just enough to extract them from the wisdom of another, and to receive them in a spirit of fairness. And now I shall say nothing myself, but shall endeavour to elicit something from our young friend.

And in the same *Dialogue* he describes himself as one who helps others to give birth to their mind-children.

It is also noticeable that Socrates never hurries —never rushes to give or to get answers to questions. Each point is carefully considered and nothing is left at loose ends. All statements are tested and practical examples are employed. In *Sophist*, 219-221, we find an excellent example of what time and pains Plato takes to avoid giving or receiving an untested answer as to who a Sophist is.

In posing questions care is taken to indicate the direction leading to the solution of a point. By this Socrates avoids many side issues, making the procedure almost mathematical. A good example of this method of approach is found in *Gorgias*, 448 :—

> Chaerephon. If Gorgias had the skill of his brother Herodicus, what ought we to call him? Ought he not to have the name which is given to his brother?
>
> Polus. Certainly.
>
> Chaer. Then we should be right in calling him a physician?
>
> Pol. Yes.
>
> Chaer. And if he had the skill of Aristophon the son of Aglaophon, or of his brother Polygnotus, what ought we to call him?
>
> Pol. Clearly, a painter.
>
> Chaer. But now what shall we call him—what is the art in which he is skilled?

Vagueness is avoided; neither words nor definitions are passed by without precise understanding of them, and their correctness or falsity being established. Nothing is left indefinite. Each proposition is weighed and its applications are practically examined. An example of this is found in *Sophist*, 218 :—

> Meanwhile you and I will begin together and enquire into the nature of the Sophist...I should like you to make out what he is and bring him to light in discussion; for at present we are only agreed about the name, but of the thing to which we both apply the name possibly you have one notion and I another; whereas we ought always to come to an understanding about the thing itself in terms of a definition, and not merely about the name minus the definition.

Another lesson to be learnt from the *Dialogues* is how to avoid embarrassing those who show inconsistency, vanity or ignorance in the discussion of a problem; how to deal gently with them, drawing them on patiently step by step to a true perception. In *Alcibiades*, 106, Socrates questions a handsome, popular and vain young man :—

> Socrates. You do, then, mean, as I was saying, to come forward in a little while in the character of an adviser of the Athenians? And suppose that when you are ascending the bema, I pull you by the sleeve and say, Alcibiades, you are getting up to advise the Athe

ians—do you know the matter about which they are going to deliberate, better than they?—How would you answer?

Alcibiades. I should reply, that I was going to advise them about a matter which I do know better than they.

How easy it would have been at this point for Socrates, with his greater knowledge, to have discomfited the youth by showing up his conceit; but further reading of this passage shows how wonderfully he leads him on to a better basis and attitude.

Throughout the *Dialogues* may be discerned also an undercurrent which brings about a self-sifting and a search for means of self-improvement. Old Nicias gives this line of intent approval and definiteness in *Laches*, 188, as follows:—

> And I think that there is no harm in being reminded of any wrong thing which we are, or have been, doing: he who does not fly from reproof will be sure to take more heed of his after-life; as Solon says, he will wish and desire to be learning so long as he lives, and will not think that old age of itself brings wisdom. To me, to be cross-examined by Socrates is neither unusual nor unpleasant...

But a strict discipline is observed throughout by Socrates in regard to this philosophical cross-examining. It is the observance of impersonality, as is shown clearly in the *Republic*, 500:—

> And do you not also think, as I do, that the harsh feeling which the many entertain towards philosophy originates in the pretenders, who rush in uninvited, and are always abusing them, and finding fault with them, *who make persons instead of things the theme of their conversation?* (Italics ours)

In helping others to think and reason for themselves and to practise strictly logical and accurate thought Plato leads them on to a deeper sincerity and to moral honesty, thus awakening the discriminating principle and bringing into control the Inner Ruler in each. If a discussion does not do this, at least in some measure, it is not being conducted along truly Socratic lines. This also explains why many of the Dialogues reach no conclusion in the usual sense. Socrates is satisfied if he has induced logical thought and started the Buddhi principle of discernment functioning.

THE VALUE OF ASKING QUESTIONS

[Reprinted from *The Path*, Vol. II, p.220, for October 1887. "Zadok" was a pen-name of Mr. W. Q. Judge. Mr. Judge is no longer available for questioning, though the answers to many a question will be found in his writings. Inquiries can no longer be directed to "P. O. Box 2659, N. Y." but they may be sent to the United Lodge of Theosophists, 51, Mahatma Gandhi Road, and answers will be given in the light of the recorded teachings of Theosophy. We reprint this Note by Mr. Judge to show how necessary is the spirit of enquiry not only among newcomers but also among old students.—EDS.]

Within the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the centre in a circle so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts, these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the stand-point of the questioned. The answers will be from one who seeks "the small old path"—a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan or Christian. Where permissible a certain portion will be published in *The Path*. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to ZADOK, P. O. Box 2659, N. Y.

IMAGINATION, THE KING FACULTY

...the imperial power of even the *unconscious* will, to create according to the imagination or rather the faculty of discerning images in the astral light.—H. P. B.

When a student first affirms his sympathy with the purposes of the U.L.T., he sees dimly, as through stained glass windows, the goal for which he strives and the country which he must traverse. The pictures which both obscure and distract are the images in the astral light surrounding each one. The most strongly drawn is the picture of ourselves as the centre of the universe, and all else as things we hear, see and feel. That man opposite in a public vehicle is an appearance. We may examine idly his shoes, or his hands, we may even speculate as to his trade or his profession, but the universe of which he is the centre is unimagined by us. Even a friend may be a stranger, for, while we may know his home, his habits and his opinions, the real man is hidden by our feeling of pleasure in contact with him. As simple folk picture the sun and stars as revolving round the earth, so we picture all things as revolving around ourselves instead of around the central spiritual Sun.

This conception of ourselves as the centre influences, blatantly or subtly, our thoughts and imaginings and hence our actions. Blatantly when we clamour for our rights, or are nakedly selfish or self-assertive; subtly when we conceive greatly of ourselves as philanthropic or as dutiful and are incapable of such imaginative entry into the life of another that his moral failings and his sufferings are stabs at our hearts. Too often, as parent or as teacher, we picture the child as plastic material to be moulded to a form of our own fantasy, and cannot make the effort of imagination to see through his eyes.

We are so preoccupied, Narcissus-like, with this self of fantasy that the almost limitless potency of the will is confined by the smallness of our conceptions. In the home, in business, in philanthropy, in public service as well as in Lodge work, it is ourselves we try to imprint on the obstacles we meet. Supplementary to this self of fantasy are those other mental creations: the ideas of a national state, of a church, of an army and of a family, with one or all of which we identify ourselves. Thus we produce an artificial extension of the "I-self" with a kind of vicarious self-assertion, of which National Socialism, heresy hunts, military discipline, a tyrannical attitude in the head of a family, are the extreme manifestations. The real world, in which anything of enduring value is produced by free beings working in harmony with others and not abjectly subject to them, is forgotten.

Our sense of a common humanity and of the immanence of divine beings, which once was ours, something distinct from the intellectual acceptance of these propositions, has been lost. In countless ways we show our forgetfulness of our humanity. Some even acquiesced in the dropping of the atomic bomb with no other sentiment than "Serves them right"; school-boys are capable of sadism to the point of causing a nervous breakdown for the master who has not learnt to control them; much charity has its victims and not its beneficiaries. In each instance there is self-centredness with a consequent inability to visualize either the sufferings or the real needs of other human beings.

Yet the same sinners against humanity were capable of waiting patiently on the beaches at Dunkirk, with terror in their hearts but inconsequences on their lips, while others escaped, in boats, from hell; of standing, captains of their ships and of themselves, to go down into the waves while the weaker escaped; of walking out alone into the antarctic night that the stronger might have a better chance of returning home; of tending a wounded enemy under fire. A direct awareness of human suffering, a sense of crisis, or an inbred sense of duty, may break at one small point the self-centredness, allowing the Divine which each one is at the centre to express itself.

Enthusiasm may act in a like way with the sincere student who in any incarnation accepts once more his place in the Theosophical Movement. The greatest impediment to enthusiasm

however, as to our intellectual conceptions, is fantasy, or memory. Memory is the ability to read in the astral light where those monstrous fantasies have been created: the ideas of the false self, of man as helpless and sinful, of woman as the creature of man, of business as the survival of the fittest, of disease as a visitation, and countless others. The instinct of self-assertion through these channels has the strength and agility gained by centuries of activity, and the student finds difficulty in maintaining enthusiasm, first in the home, in business and in leisure, and then in the Lodge where he has the assistance of like minds and hearts.

There the old habits of self-centredness and self-assertion try to maintain themselves to the exclusion of that unself-conscious humility and sympathy so necessary to touch the hearts of others. As state or church before, now the Lodge may be imaged as an extension of the I-self, and its dissemination of Theosophy as the overcoming of the resistance of others by irresistible logic. Platform work may become another avenue of self-assertion at the expense of an audience which is but an audience, little attempt being made to visualize its members as hungry for nourishment of mind and heart, and to choose ideas and language in accordance with their needs and not with what would be most impressive.

Imagination should be a potent help in every event of our lives, first in the formation of correct concepts, and then in action in terms of these. But imagination should not mean the creation of fantasies. Giving a form in thought to what is sensed intuitively, so that it can be contemplated, is a legitimate use of imagination up to a certain point, but the student must avoid the temptation to materialize that which transcends the grasp of finite minds. We are warned not to try to imagine the Causeless Cause, the One Reality "beyond the range and reach of thought." *The Secret Doctrine* gives many different symbols and suggestions, pregnant passages which break constantly the moulds of thought in which our minds will set themselves.

To image correctly any point of our Philosophy requires the commitment of every faculty which we possess: critical examination of our conceptions by the light of the teachings of Theosophy; courageous abandonment of what is false; learning what Theosophy has to teach; dwelling with the mind upon some of the symbols and phrases of *The Secret Doctrine* and other books; constant endeavour to present to others, correctly and impersonally, the teachings of Theosophy; visualizing all men, all things and all problems in terms of the fundamentals of Theosophy and action accordingly.

We have to put aside all preconceived ideas and learn what Theosophy has to say upon God, Law, Being, Karma and Reincarnation and so on, examining carefully each aspect of the teaching, as well as trying to see the teachings as a whole, so cleansing the mind of anthropomorphism. Then, we need to step inside the everyday "I" to dwell with mind and heart upon such symbols of the Atma as "The Spiritual Sun." Thus the imagination can be lifted above the distorted pictures in the astral light to the Akasic records provided by Those who, at any time, have helped on the spiritual evolution of mankind.

And, at every point, we have to bring imagination to bear on the understanding of human minds and hearts. Until we can enter imaginatively into others' lives we are not embodying a perception of universals; we are preoccupied still with our self of fantasy instead of with the great Self of all; we are trying to make others conform to a pattern of our choosing, not encouraging them to "self-induced and self-devised efforts." The merit of our pattern is of no consequence to others. The brilliant mathematician is a bad teacher if he cannot see imaginatively the difficulties of his pupils, does not know when to encourage and when to blame, uses language which is brilliant and forceful but not helpful. Instead of destroying a person's faith in God as a loving Father, we may do him greater service by giving him the encouragement and sympathy of a colleague at some point at which his heart recognizes his duty to another, even though he visualizes that duty as the will of his God.

Further, because we are dealing with minds and hearts and not with bodies only, we need imagination to see the possible consequences of our actions. Our senses tell us that our gift of a

coat to another has covered his body, but we need imagination to see the result of our motive and of the manner of our giving. The schoolmaster is aware of the immediate consequences of his use of the weapon of sarcasm and is content. He needs imagination to visualize his act as that of a bully doing perhaps irreparable harm to the sensitive nature of a boy.

Because conscious acts must be attempts to embody what exists already in latency, and good intentions alone can accomplish little, a transformation of the student's nature has to take place, of which he is not at first fully aware. His lower mind, of the substance of the astral light, has been preoccupied with the images there, the pictures, crude or beautiful, in the stained glass windows. He has reached the stage of seeing dimly through those to something beyond, and of recognizing them as flat surface appearances. Those windows through which he looks have now to be broken so that he may see more clearly the depth and immensity of what lies beyond.

As the landscape painter comprehends and assimilates a scene and then produces a picture which embodies the harmony of the scene, so the student has to embody his perception of universals in an image to which he must give form and substance in the physical world. What greater embodiment can there be than the image of a Buddha of Compassion, drawn line by line with the gathering up of every faculty of first student, then disciple, until:

Joy unto ye, O men of Myalba.

A Pilgrim hath returned back "from the other shore."

A new Arhan is born.

Peace to all beings.

PISTIS-SOPHIA

Students of Theosophy have read in *Lucifer*, Vols. VI to VIII, the translation by G. R. S. Mead of part of the *Pistis-Sophia*, translated by H.P.B. as "Knowledge-Wisdom" and described by her as "the most precious relic of Gnostic literature." They will be disappointed in the revised edition in book form, recently published, for, though it contains besides the text an annotated bibliography and a scholarly introduction by the translator, Mr. Mead, one misses the illuminating commentary and notes on the text which appeared in *Lucifer*.

Space permits reference to but a few of these, which the earnest student will want to relate to their context in *Lucifer*. She mentions, for example, the occult tradition, followed by Ragon, that "Masonry was a forced product of the Gnostic mysteries, born of a compromise between political Christianity and Gnosticism."

Apropos of the baptism of Jesus she writes:—

> In Egyptian Esotericism, the "dove symbol" of the Gnostics was represented by the symbol of the "winged globe." The dove, that descends on "Jesus" at his baptism is typical of the conscious "descent" of the "Higher Self" or Soul (*Atma Buddhi*) or Manas, the Higher Ego; or in other words, the union during initiation of the Christos, with *Chrestos* or the imperishable "Individuality" *in the All*, with the transcendent Personality, the adept.

Also a corner of the veil that hides the doctrine of numbers, which holds the key to such tremendous occult powers, is lifted for the intuitive student in a foot-note on p. 232 of Volume VI, in which the possibilities of juggling numbers raising them to various powers, etc. are exemplified and the hint is given:—

> Take the *powers* to represent *planes*, and apply them to the geometrical figures.
>
> Earnest esoteric students should take the hint and work out some of the marvellous permutations combinations, and interchangeabilities of numbers and geometrical figures, but in this stupendous and mind bewildering task *each must do his own thinking for himself.*

Note (1) of the Commentary on *Pistis-Sophia* (*Lucifer*, Vol. VI, pp. 495-6) describes the "Sophia-Mythus" as the pivot of the whole Gnostic teaching.

> The Mind was to instruct the Mind; "self-analyzing reflection" was to be the Way. The Material Mind (*Kama-Manas*) was to be purified, and so become one with the Spiritual Mind (Buddhi-Manas). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (*agnoia*) and sufferings.

IN THE LIGHT OF THEOSOPHY

The blessed influence of Gautama Buddha egan to wane in India after touching its zenith n the empire of Ashoka. Hindu orthodoxy and igotry succeeded in banishing Buddhists from the nd of His birth. The evil of this great tragedy as not been fully realized by the Hindu commun-ty. To bring the Master's Teaching and assign its legitimate seat of power is very necessary if ndia is to rise as a secular state radiant with the ight of Wisdom. Among the forces which can levate India is the force of Buddha's Teachings —the same in substance as those of Krishna and hankara, however different in form, and which orm is of value to modern India. Therefore it is very hopeful sign that in these first days of self-overning India there are indications of the eturn of Buddha Influence. The last of these the celebration of the thrice blessed festival at odh-Gaya. The assurance of the Bihar Premier ust be noted—"From now on, Buddhists will lso have a say in the management of the temple f their great teacher." It is reported :—

> For the first time in several centuries, the anniversary ceremony of the Buddha's birth, enlightenment and *nirvana* was celebrated here yesterday with great enthusiasm and solemnity. Hundreds of thousands of men and women from all parts of India and many from other Asian countries came to participate in the celebrations.

All Theosophists will rejoice at this and other igns which indicate the increase of the Buddha nfluence in this land.

Most students of Theosophy are interested in he problem of what is ordinarily called the colour ar. This problem manifests in a variety of ways n different parts of the world. One acute ex-ression of it is to be experienced in the United tates of America in the Negro problem, which as become more acute since the close of the last ar. When the Negro regiments after the war eturned to the U.S.A. from various fronts, the reatment meted out to them in many ways was ost unsatisfactory, and there has been a great eal of agitation against the established order of things, which keeps the Negroes compartmentalized in the matter of trade and commerce as well as in social spheres. Students of Theosophy, believing in the doctrine of Universal Brotherhood, are always keen to see justice prevail and therefore many among them in the United States have worked, making their contribution towards the solution of this problem.

They will all be interested in the publication of a very remarkable volume entitled *A Man Called White*, by Walter White. This is an autobiography of a man who chose to remain Negro while he had the rare opportunity of passing into white society on account of the colour of his skin. He has not only remained Negro but has worked for his people with great enthusiasm and persevering devotion. His volume of some 400 pages is a magnificent record of the endeavour of the Negro community towards justice and emancipation. Incidentally, we see great progress made, and while the sordid events described by Walter White are depressing, the sum-total of his achievements leave behind a happy atmosphere which reassures the reader that good progress has not only been made in the past but is being sustained.

The National Anti-Vivisection Society, 92 Victoria Street, London, S.W. 1, has done well to bring out an up-to-date collection of "Recent Medical Opinions Against Vivisection," available at 3*d*. The anti-vivisectionist doctors cited are, regrettably, in a small minority of their profession but they have undoubtedly weighed the pros and cons more than the unthinking many who accept the orthodox view unchallenged. Without sincere conviction they would hardly challenge the accepted opinion and invite the penalties which orthodoxy, medical or other, knows so well how to visit upon heretics. The fate of the leading epidemiologist of his day, Dr. Charles Creighton, who opposed vaccination, was, for example, to be dropped into oblivion, all his other work forgotten.

The condemnations of vivisection fall into two main categories—those which deny the value of its findings for the treatment of man and those

which repudiate vivisection on ethical grounds. One modern objector quotes Prof. Lawson Tait, one of the most distinguished surgeons of his day, as declaring that

> vivisection as a method of research has constantly led those who have employed it into altogether erroneous conclusions, and the records teem with instances in which not only have animals been fruitlessly sacrificed, but human lives have been added to the list of victims by reason of its false light.

Another telling statement, very much in line with the Theosophical teachings, is that of Dr. James Horsley, M.B., B.S., who writes :—

> It is our conviction that mankind cannot grow to his full stature until he has learnt to live in harmony with the creatures, their guardian and protector rather than their oppressor and exploiter; that he can find health, which is wholeness, and happiness only when his methods of healing, his laws of life and conduct, are pure and redeemed in their conception and operation, bearing no hurt to any living creature....The future hope of humanity depends upon the application of humane principles to every field of human endeavour, not least in that of medical research.

A publication of the International Hahnemannian Association which reached us recently—*Antitoxin: Toxin-Antitoxin: The Schick Test* by Dr. Eugene Underhill, M.D.—brings out the grave dangers of the much vaunted serum treatment for diphtheria. It cites many fatalities directly ascribable to the injection of the allegedly immunizing substance and claims that the Schick Test itself, devised to determine susceptibility to diphtheria, may cause damage. Dr. Stearns's statement is cited that every time a foreign protein is introduced into the blood, the individual is sensitized for that particular protein. "That is a great danger in the subsequent use of vaccines and other such allied substances." The warning of Dr. Underhill, though apparently sounded several years ago, is still very much to the point, as the power of the serum enthusiasts grows. The student of Theosophy, standing for individual responsibility and human freedom to choose in matters affecting primarily one's own health and physical well-being, cannot complacently accept the growing dominance of medical orthodoxy. Dr. Underhill has ample grounds for suggesting that

> in the politico-medical control and treatment of human beings, we are fast approaching a state comparable only with the conditions that prevailed in religion a few years ago, when all men were compelled to think alike and to react alike to so-called religious truth or else be submitted to the persuasive powers of the thumbscrew and the stake.

The "deadly upas trees of superstition, prejudice, and conceited ignorance" are not confined to the religious sphere.

We have been interested in seeing the reprint of an article by Air Vice-Marshal H. K. Thorold on "Community Centres: Some Post-War Possibilities," which appeared in July 1948 in *Rotary Service*. He pleads for giving people an opportunity to put something into society, instead of encouraging the attitude, already too prevalent, of each getting out of society what he can. Idealism has to be given a constructive outlet. If the "good life" is not within a man's vision—or within fairly easy reach—a "good time" may be grasped at as an unsatisfying substitute.

Air Vice-Marshal Thorold believes that self-governing community centres where responsibility is democratically shared and a sense of common purpose cultivated side by side with the opportunity for self-expression in service offer much for good community living. Cutting as they do across divisions, such centres can do much to heighten the sense of human brotherhood by contributing to a local community life transcending class and party bounds, preserving and strengthening good comradeship, neighbourliness, respect for the individual and for the rights and opinions of the minority. He proposes calling them "Tree Clubs" taking the tree as the symbol of good community living, its branches representing the various activities, physical, mental and moral.

Invaluable suggestions for the implementation of this project anywhere are to be found in the section on "Small Community Recreation" in Dr. Arthur E. Morgan's *The Community: A Guide for the Study of the Small Community* in America published in 1942 by Community Service, Inc., Yellow Springs, Ohio, and priced at $3.00.

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