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ROOSEVELT'S ATTITUDE AND CANADA.

By Fred B. Houser

The inaugural address of President Roosevelt stands a good chance of going down in history side by side with the famous utterance of Abraham Lincoln in which he pled for a government of the people, by the people, for the people. In his own way Roosevelt made the same appeal and when, seen in the perspective of history, the occasion of it may appear to have been as grave a crisis as that which was faced by Lincoln.

If Mr. Roosevelt's words mean what they appear to mean, and if his administration cleaves steadfastly to the policies and attitude of his inauguration address, the North America continent truly stands at the threshold of a new era. What his speech implied was that he proposes to solve the economic problems of the United States by a reorganization and reorientation of society itself. What else could he have meant when he said "we must frankly recognize the over-balance of population in our industrial centres, and by engaging on a national scale in a redistribution, endeavour to provide a better use of the land for those best fitted for the land?"—or when he said "there must be an end to speculation with other people's money?"—or again when he said—"Recognition of the falsity of material wealth as the standard of success goes hand in hand with the

abandonment of the false belief that public office and high political position are to be valued only by the standards of pride of place and personal profit?"

In order to fully appreciate several of the references in the president's speech, it is necessary to recall the events which immediately preceded it. The banking crisis which padlocked every bank in the United States was caused by a panic in which depositors from one end of the country to the other withdrew their money, many of them demanding gold. Within one week approximately \$735 million dollars was withdrawn from the banks of the United States by her own people. The cause of this panic was the scandalous revelations of the behaviour of certain officers of the National City Bank—one of the largest in the United States—before the Senate investigation committee at Washington. The unethical, not to mention the unsound banking practices which this investigation revealed was the last straw. The American people had remained calm before the Insull scandal and a score of others but with the National City Bank disclosures, the worm turned. Hence Mr. Roosevelt's words—"Practices of the unscrupulous money-changers stand indicted in the court of public opinion, rejected by the hearts and minds of men."

It may be said, without prejudice, that the major cause of the economic disaster which has overtaken the western world was the corruptness of financial cliques and stock market manipulators. If Canadians look with pious smugness at the revelations of corruption in the United States and thank God we are not as they are, we on this side of the line have much to learn. It may be that we too will have to be taught by experience before we are prepared to accept leadership which proposes to re-orientate and reorganize our society on a basis where the standard of success will not be linked with the idea that public office and high political position are only to be valued for their pride of place and personal profit.

Theosophists, of all people, should not give themselves up to despair or panic when a crisis appears such as the United States is now facing. President Roosevelt's speech was the most heartening utterance that any statesman has made in the last three years. There is hope for moral and economic recovery when the head of a great nation can receive national support in a programme which aims at applying "social values more noble than mere monetary profit", and when it is

recognized and stated, as Mr. Roosevelt did, that the corrupt financiers and their satellites "know only the rules of a generation of self-seekers" and have no vision.

"If I read the temper of our people correctly," said Mr. Roosevelt, "we now realize as we have never realized before our interdependence on each other; that we cannot merely take but we must give as well; that if we are to go forward we must move as a trained and loyal army willing to sacrifice for the good of a common discipline."

If that is the temper of the American people it means that when better times return new values will rule the actions of governments and business and that what the president called "a creative attitude" will dominate the national life instead of what he described as an attitude "cast in the pattern of an outworn tradition."

Do Canadians intend to cling to the pattern of an outworn tradition or to go forward with the States? If so prosperity, so far as Canada is concerned, will only mean another play for those who helped most to bring us to where we have landed, and we shall be served again the same old deal.

CYCLES OF CIVILIZATION.

By R. A. V. Morris

Civilization is one of those words which we all think we understand, but when asked to define it, we are apt to discover that our notions on the subject are not as clear as we fancied. According to Annandale's dictionary, it means "the state of being refined in manners from the rudeness of savage life, and improved in arts and learning". Lewis Morgan used the word to describe the state of society after the invention of writing. For the purpose of this paper, however, a very precise definition is unnecessary. Broadly speaking, I take civilization to mean a complex state

of society, with highly organized political arrangements, with considerable differentiation of economic functions, with advanced mechanical skill in fashioning to human ends the raw materials provided by nature, with organized religion, characteristic art and literature. In fact I am going to use the word civilization in its ordinary every-day sense. In contrast to civilization, we have barbarism; and by that I do not mean a savage and degraded condition, but merely one that is simple and little organized. Civilization, being complex, is relatively unstable, while barbarism is relative-

ly stable. Civilizations are the periods of humanity's active growth and harvesting; barbarisms are humanity's fallow seasons. Savagery, the very low cultural state, in which the Tasmanians, Tierra del Fuegians, Veddahs, and other such peoples were found, I regard, not as a primitive condition of rising peoples, but as a late stage in the decadence of dying races.

A glance back through the comparatively brief period of time for which we have historical records, shows that civilization is not a continuous phenomenon, but that it has always been subject to a cyclic movement of rise, culmination, and then decline and fall, to be followed, after an interval, by renaissance in the same or another place. This kind of cyclic sequence seems to be a general rule both in nature and in human affairs. Day, night, and the dawn of another day; the birth of vegetation in the spring of the year, its death as autumn merges into winter, and then its rebirth when spring comes round again. In our own lives we have the daily round of waking, sleeping and re-waking; and the very much greater round of birth, death, and as some of us think, rebirth. Precisely the same order prevails in the affairs of collective humanity. Nations and races rise and fall; civilizations die only to be reborn.

Belief in the cyclic character of civilization was very widely spread in ancient times. The Brahmins had—and have—an elaborate chronology showing a regular succession of yugas, or ages,—golden, silver, copper and iron. According to them we are now going through Kali Yuga, the iron, or black age, which is destined to be succeeded in course of time by another age of gold. Plato tells us that the Egyptians believed in periodical deluges. He says also, in his dialogue on the State: "A state cannot be everlasting, but must find its dissolution. However far a divine production, there is always a certain cycle of life. . . ." Plutarch in his Life of Sulla, describes the Etruscans as dividing the Great Year, or lifetime of the earth, into eight lesser

cycles. They believed that each successive race of men had one of these as its allotted period, in which it sprouted, flourished, decayed and died. Virgil, in Eclogue IV., speaks of a grand series of ages which began afresh in the renewal of the Great Year. "There shall be", he says, "another ark, steered by another pilot, bearing the chosen heroes; there shall be other wars, and great Achilles shall be sent once more to Troy." Inasmuch as the famous archæologist, Schliemann, found the superimposed ruins of nine distinct cities on the traditional site of Troy, it does not seem impossible that Virgil's prophecy may yet be fulfilled, and a tenth city be built and overthrown there.

In America, the Aztecs, who preserved the traditions of still older races, believed that four "suns" had existed before the present one, and that each of them had in turn been destroyed together with the human race belonging to it. The word "sun" here clearly symbolizes a period of time.

During recent years, this doctrine of cycles in history has been reasserted by H. P. Blavatsky, founder of the Theosophical movement, and it has also found advocates in such distinguished scholars as Professor Zasse of Berlin, Spengler, the philosophic historian, and Sir W. M. Flinders Petrie, the Egyptologist. In his book, "The Revolutions of Civilization", the last named describes in some detail the successive cultures that have left their traces in Egypt and in Europe during the last ten thousand years. He tells us that, during that time, no less than eight distinct periods of civilization can be traced in Egypt, each separated from its successor by an interval of decline and barbarism. Civilizations I and II, Petrie allocates to the so-called prehistoric age. They are distinguished by the rise, perfection and decadence of pottery decoration and flint work. Civilization III includes the first two historic dynasties; IV, dynasties 3-6; V, dynasties 7-14; VI, dynasties 15-20; VII, dynasties 21-33,

of which the last was the Ptolemaic; while VIII was founded by the Arabs who conquered Egypt under Amru in the seventh century of the Christian era.

Owing to the nature of the materials used, sculpture is the most durable of the arts; and typical specimens of the sculpture of very ancient civilizations have survived, when their literature and more perishable products have for the most part disappeared under the disintegrating influences of time and climate. Sir Flinders has been able to collect data as regards the sculpture of his civilizations III to VIII for the purpose of making an extremely interesting and fruitful comparison. He places the culminating point of perfection in sculpture at roughly the following dates: civilization III, B.C. 5400; IV, B.C. 4700; V, B.C. 3400; VI, B.C. 1550; VII, B.C. 450; VIII, A.D. 1240. In every case it is possible to trace the art through a parallel process of development from an archaic stage to a stage of perfect freedom and vigour, and then to degeneration and decay. He points out further that in every case, as far as our knowledge goes, sculpture was the first of the arts to reach perfection. Painting always seems to have come into its own later; and, where we have sufficient information to place them, we find that literature developed later than painting; then mechanics; thence science; and finally material wealth. The greatest expansion of wealth has invariably precluded the fall of the curtain.

In Europe, Sir Flinders discovers a series of five distinct cultures corresponding to the Egyptian nos. IV-VIII. For the three earliest of these our principal source of knowledge is the brilliant excavation work conducted by Sir Arthur Evans and others in Crete, where the so-called Early-Minoan culture synchronizes with Egyptian IV; Middle-Minoan with Egyptian V; and Late-Minoan with Egyptian VI. The Classical civilization of Greece and Rome corresponds with VII; and the Mediaeval-Modern with VIII. Our in-

formation about the last two of these periods is sufficient to enable us to compare in some detail the parallel evolution of the arts and sciences in classical and modern times: the dates given are the approximate dates of the highest point of development in each case as worked out by Petrie:

	<i>Classical</i>	<i>Mediaeval-Modern</i>
Sculpture	B.C. 450	A.D. 1240
Painting	350	1400
Literature	200	1600
Music	?	1790
Mechanics	0	1890
Science	A.D. 150	after 1910
Wealth	200	after 1910

Some of these figures are doubtless open to criticism. In particular that given as the culminating point in modern mechanical development, which should probably be fixed much later. It is indeed difficult to say whether we have even now reached the peak in mechanics, science, or wealth.

In addition to the civilization cycle described by Petrie, which appears to vary in length from 700 to 2,000 years, it is easy to trace minor cycles within the greater ones—wheels within wheels, as it were. Thus in classical times, there was a Greek period and a Roman period, the first of which itself exhibits the rise and fall of several states in succession, each of them for a while standing in the forefront of the culture or the politics of the time. Sybaris and Croton in Magna Graecia, Athens in Greece proper, and Alexandria were in turn the chief centres of Greek literature, philosophy and art; while the political supremacy passed in succession from one state to another. Argos, Sparta, Athens, Thebes, all had their turns of power and decline. With the eclipse of the Greek city states came the rise of Macedon as a world power; and the successors of Alexander ruled from the Adriatic to the borders of India until in the course of time their kingdoms were absorbed by Rome on the one side and a renaissance Persia on the other.

In her turn Rome experienced a number of rises and falls of prosperity. Between the golden age of Augustus and the silver age of the Antonines were disastrous decades of mad or bad emperors and incessant civil wars. Even when the great decline began after about A.D. 200, the long agony of the Empire's dissolution was not by any means continuous; for at intervals the appearance of a strong and able man on the throne brought about the temporary defeat of the invading barbarians and the restoration of something like prosperity for a while.

In recent times, each of the great European nations has had its own ups and downs while sharing in the general cyclic development of Western civilization as a whole. The golden age of English literature culminated towards the end of the reign of Elizabeth; then gradually fell off into the corruption or formalism of the restoration and eighteenth century; until with the advent of Keats, Shelley, Wordsworth, and Scott, at the beginning of the nineteenth century, was ushered in a very brilliant silver age. This in its turn has gone; and we are now once more in the trough between the waves.

The difficulty is not to find examples of cyclic movements in history, but to avoid making this paper intolerably long by quoting too many of them. There are, however, one or two other phases of the subject to which I would like to refer before passing on to consider why nations and civilizations invariably fall after reaching the apex of their power and culture.

Some years ago, a well known German scholar, E. Zasse, published the results of his investigations into the available data concerning all the wars recorded in history. He claimed to have traced a series of rhythmical, or wave-like, movements of activity, which had passed across the old world from East to West during the last three thousand years. His earliest examples of this process are necessarily incomplete

for he wrote before the unearthing—literally unearthing—of the long forgotten Cretan and Hittite empires. But, from about B.C. 500 onwards, his facts are impressive. About that date, a period of great activity in Western Asia—a period that included the empires of the Babylonians, Assyrians and Medes—reached its climax in the rise of the Persian power, which began slowly to decline after the defeat of the attempted invasion of Greece by Xerxes. Its end came with the decisive overthrow of Darius by Alexander at Arbela in B.C. 351, when the hegemony of the world passed to the Macedonian and his successors. About two hundred years later the centre of power passed westward to Rome. At the beginning of the Christian era, when the might of Rome was at its zenith, a second great East to West movement commenced. China began to recover from a long period of decline, and became once more a powerful state with flourishing arts and sciences. 250 years afterwards, Central Asia began to wake up, and the Huns swept westward from the Chinese borders, destroying and conquering over thousands of miles until they were finally defeated at Chalons in 451. In the third century also came the rise of the new and powerful Empire of the Sassanides in Persia. Then—we are still moving westward—the Arabs, whose scattered tribes had been welded into unity by the preaching of Mahomet, became world conquerors. Later still in the far West arose the Empire of the Franks, who defeated the Arab invaders at Tours in 732, and thrust their armies back over the Pyrenees. About A.D. 1000 the beginnings of a third East to West movement can be discerned. China was again flourishing; then came the rise of the Mongols to power and conquest under Zinghiz and Timour, who swept all before them from Peking to Moscow before the wave receded. With their decline came the rise of the Ottoman Turks in West Asia and East Europe; and finally, during the last few centuries, the sceptre of poli-

tical power has passed into the hands of the Western peoples. Whether it is destined to move further West across the Atlantic ocean, or whether the present unrest in the far East is symptomatic of the gathering of a new wave there that will move westward during the coming centuries, who shall dare to say?

Another very significant cycle refers to the foundation and growth of religions. In the sixth century B.C., there appeared almost simultaneously the Buddha, Pythagoras, Confucius and Lao-tse. Roughly six hundred years later came Jesus; still another six hundred and Mahomet began to preach at Mecca. Then, after about the same interval, we have St. Francis of Assisi, who revitalized Christianity in Europe, and Tsong-ka-pa, the great Tibetan reformer of Northern Buddhism. Illustrating these historical facts, we have the very wide spread belief in the periodical appearance of religious teachers. The Brahmins hold that there have been a series of avatars, or divine incarnations, of Vishnu, the Preserver. Thus Krishna, himself reputed one of those avatars, is made to say in the Bhagavad Gita:

"... When Righteousness

Declines, O Bharata! When Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succouring the good, thrusting the evil
back,

And setting Virtue on her seat again."

Buddha taught that he was one of a long line of Buddhas; and Mahomet averred that he was the latest of the prophets, among his predecessors being Abraham, Noah and Jesus.

In economic matters there is said to be a cyclic occurrence of commercial crises—an encouraging thought at the present time, for when we reach the bottom of a cycle, then necessarily we once more begin to ascend.

So much for the facts of the case. The question why do civilizations, after rising to greater or less heights of power and

splendour, invariably decay and pass into oblivion, is a very complex one, and in a short paper, one can but offer a few suggestions. I am tempted to begin by quoting Edward Carpenter's statement of the problem:

"We find ourselves", he says, "in the midst of a somewhat peculiar state of society, which we call Civilization, but which even to the most optimistic among us, indeed, are inclined to think that it is a kind of disease which the various races of man have to pass through—as children pass through measles or whooping cough; but if it is a disease, there is this serious consideration to be made, that while History tells us of many nations that have been attacked by it, of many that have succumbed to it, and of some that are still in the throes of it, we know of no single case in which a nation has fairly recovered from and passed through it to a more normal and healthy condition. In other words the development of human society has never yet (that we know of) passed beyond a certain definite and apparently final stage in the process we call Civilization; at that stage it has always succumbed or been arrested."

These words, even if we do not wholly endorse them, are at least provocative of thought. For my part, I do not regard civilization as a disease. On the contrary it is a very important phase of human life; but a phase that is peculiarly apt to become diseased. We might, I think, have a civilization that would be perfectly healthy: it would be relatively durable, and its end, when it came at last, would be as normal as the coming of sleep after a long day's activity. Moderation and simplicity would be its keynotes, and man's mastery over nature would be used not abused. Such a state of things, however, will remain out of our reach so long as the unbridled desire for personal advantage, personal security, wealth, pleasure, luxury, continue to goad us into abusing and carrying to excess those material improvements which accompany

civilization, and which, properly used, might afford the necessary physical basis for sane and wholesome living. But as the most nutritious food turns to poison in the system when we eat too much of it, so the very conditions on which civilization is built up, are apt to become the chief causes of its destruction when we, hag-ridden by

the desires and fears of the personal self, push them beyond the norm which makes for health and sanity. When this happens, the body corporate becomes diseased in much the same way as the individual body. Some cells, or individuals are gorged, others starved; and in both cases, death comes painfully and before it need.

(To Be Concluded.)

THE THEOSOPHY OF THE UPANISHADS PART I.—SELF AND NOT SELF.

INTRODUCTION

“A MAN’S religion,” says Tolstoi, “is the relation which he believes himself to bear to the endless universe around him, and to the source of that endless universe; and, as every man believes himself to bear some relation to the universe, every man must have a religion.”

Tolstoi further thinks that the relations which men believe themselves to bear to the universe may be divided into three great types, and only three: the first of these three he calls the primitive or savage, the relation that a man bears to the universe when he looks on it solely as the source from which he, as an isolated individual, may draw the largest amount of gratification possible; the second relation he calls the social or pagan, that wherein a man no longer regards the universe as the great treasure-house of good things for his own enjoyment, but looks on it rather as something to be used and profited by, not by himself personally, but by the tribe or clan or community to which he belongs, or even by the whole human race; the third relation is that which a man stands in to the universe when he believes that universe to be the expression of a divine Will, “the Will that sent him;” and therefore makes the whole of his life an obedience to “the Will that sent him,” the divine Will that has given birth to the worlds. As every man must believe either that the universe

exists for his enjoyment and profit, or for the profit of the race to which he belongs, or, lastly, for the purposes of the divine “Will that sent him into the world,” so every man must hold one of the three religions, whether knowingly or not.

These great types of religion are very ably developed and illustrated by the thinker from whom this quotation is taken; and it cannot be denied that the whole study of religion and morality, of which it forms a part, is of the highest interest and value; yet it may be held that the most valuable thought is the initial one,—that a man’s religion is the relation he believes himself to hold to the endless universe around him,—and that the further development of this thought, and the analysis of this relation under three great types, is of subsidiary worth.

A man’s religion is the relation he believes himself to bear to the endless universe around him, or to its cause and source; one objection may, perhaps, be taken to this thought, an objection that will naturally occur to every one: that this use of the word “religion” is too wide and universal; that it would be better to keep the word “religion” for one special relation of man to the universe, the nature of which will presently be considered; that it would be better to find other less universal terms for other types of man’s relation to the universe, if these relations lack the special character which

is inevitably suggested by the word "religion".

Let us consider the initial idea somewhat further, the idea that every man must believe himself, and does believe himself, to stand in some relation to the endless universe around him. We shall find it subject to a very important qualification. Every man does, it is true, believe himself to stand in some relation to the universe; but this he may believe either consciously or unconsciously, either by original observation or by imitation. And it will hardly be denied that the vast majority of mankind, when they recognize that they stand in a relation to the world, to the endless universe around them, and to its cause, do so without any clear and vivid consciousness, in a rather instinctive and dumb way; and that they are very strongly influenced by imitation; very prone to accept as their true relation to the universe whatever view they may find nearest to hand; that tradition has far more to do with confirming them in their belief as to their relation to the universe than any clearly conscious thought or will or observation of their own.

So that, if we speak of men's religion, of their belief as to the relation they bear to the endless universe around them and to its source, we must recognize that, for the vast majority, this belief is unconscious or largely unconscious; drawn from tradition, or lightly adopted from whatever source was nearest to hand; and held all their lives long without any very clear or vivid thought or feeling at all. We must recognize that only very few men, a very small part of the whole human race, have any conscious and consciously held belief as to their relation to the universe; that only this very small number have entered into first-hand relations with the universe, have dealt with the universe and life face to face.

Setting aside, for a while, all beliefs as to man's relation to the universe and life which are held unconsciously, by imitation

or adoption, let us turn to those beliefs that may be held with full consciousness and original intent, the beliefs of those who have entered into first-hand relations with the universe and life, and have dealt with life originally and face to face.

If we consider these original and conscious beliefs as to man's relation to the universe and life, we shall find that they may very fitly be divided into three types, though these three types will not quite coincide with the three types of relation described by the thinker who has already been quoted from.

We shall find that the first type of belief as to man's relation with the universe is this: the universe is primarily presented to us, life primarily affects us, as a series of pictures and impressions, sounds and tastes and contacts, that build themselves up into a great unity which we call the world; the mountains and forests, and rivers and seas, the sun and moon and stars, the blue arch of heaven and the coloured clouds, that make up the splendid scenery of our life. By this pictorially presented world we may be so entirely engrossed that it holds our thought and observation altogether; that our thought and observation have no energy to disengage themselves from the pictorial world and pass beyond it; that the pictorial world seems to us all in all, the whole of life, the endless universe in its completeness. If our thought is thus enthralled by the pictorial world, we inevitably regard ourselves as a part of the picture, as subject to the destinies and powers that make themselves felt in the mountains and rivers, the forests and clouds; we inevitably regard ourselves as a part of this, of the nature of this, limited to this. To this first belief it is difficult to give a suitable name. We might, with the thinker whom we have referred to, call it the savage or primitive belief as to man's relation to the world; or, seeing that it is, at the present day, largely the belief of those who consider themselves the teachers and up-

holders of science, we might call it the scientific belief; or, again, as one particular hypothesis has been largely identified with this view of the pictorial world—the hypothesis of “matter” and the continuity of matter—we might very well speak of this belief as materialist; so that we may choose between these three names—savage, scientific, materialist—to describe this belief as to man’s relation to the universe and life. The result of our choice matters little, for names are but the servants of thoughts; the important thing is only that we should clearly keep in mind that by this first belief—savage, scientific, or materialist—we mean the belief that man is altogether a part of the pictorial universe, altogether subject to its destinies and laws.

But if our thought and observation, after laying hold of the pictorial world around us, have energy to pass beyond it; if our consciousness has power to return upon itself, to flow back again from observing the pictorial world, we shall find that the door is opened to a new and higher belief as to man’s relation to the world, to the endless universe that surrounds him. When our consciousness thus flows back upon itself, we shall find that our first belief as to our being entirely one with the pictorial world, as to our being entirely of the same nature as the pictorial world, was false; we shall find that, between our own being and the being of the pictorial world, there are such complete differences that to believe any longer in our entire oneness with the pictorial world becomes impossible. We shall find within us a quality that we shall find nowhere in the pictorial world; a quality so important as to overshadow all others; the quality of self-conscious being. We shall find that the first and chiefest element of our consciousness is the consciousness that we really are; while only as a second and subsidiary element comes the consciousness that we perceive; and, as an outcome of this second, inferior

element, we perceive the pictorial world, the world of mountains and rivers, of sky and stars and sea. So that our evidence for our own real being is of a far stronger and more intimate kind than our evidence for the real being of the pictorial world which at first enthralled our thought and observation altogether. If we call our self-consciousness, our consciousness of our own real being, the primary reality, we can only call our consciousness of the pictorial world a secondary reality, dependent on the first reality, on our self-consciousness. If, on the other hand, we deny to our self-consciousness the claim to be a primary reality, if we call our self-consciousness unreal, we must then call our consciousness of the pictorial world doubly unreal, we must call the pictorial world itself a double unreality—the shadow of a shadow, a dream within a dream. We must say that there is no reality anywhere; that nothing really is. But we at once recognize that this is mere futility and meaningless; we do not and cannot doubt for a moment—once our consciousness has found the energy to return upon itself—that our self-consciousness really is, that we really are; we perceive at once that we have no other standard of reality than this; that, when we speak of reality, we can mean nothing else than our own self-conscious being, on which our consciousness of the pictorial universe depends as a secondary, subordinate reality; as, relatively, an unreality. If we called the first attitude toward the world scientific, savage, or materialist, we may call the second relation the attitude of metaphysics, of philosophy, or idealism. And to this point all the men of science who have any real power of thought as distinguished from mere skill in observation, have naturally and inevitably come. The facts of our consciousness are primary realities; all other facts are secondary realities, or, as one great man of science said, more or less probable hypotheses.

But there is another relation of man

to the universe; a relation that one cannot touch on without reverence; a relation that rises above metaphysics and philosophy, as metaphysics and philosophy rise above materialism; a relation which carries with it so much of unutterable divinity that one hesitates greatly to give it a name, through fear that any name may prove inadequate, may narrow and limit and crystallize the free and flowing power of its original, transcendent life.

When our thought and consciousness, gathering energy to return upon themselves, discover the great truth that self-conscious being is primary reality, the universe becomes thereby divided into two: the outer pictorial world, and the inner conscious world to which the outer pictorial world is subordinate, before which the outer pictorial world is unrolled, in ever-changing and flowing abundance of beauty. There were danger here that our self-conscious being might linger for ever a passive beholder of this endlessly developed picture, that we might be enthralled anew, by the lust of the eyes. But just as the returning energy of thought inevitably brings us to a knowledge of the realities of self-conscious being, so the great quietness and disengagement that follow the knowledge of the unassailable reality and the isolation and independence of our self-conscious being, bring with them, in the silence, the latent power to take a new step onward.

In the knowledge of our self-conscious isolation, the pictorial world and the tyranny of the pictorial world begin to stand aloof from us, to withdraw from us, and leave us in silence and loneliness; and, in this loneliness of our hearts and minds, we may become conscious of a new power and reality, presenting itself directly to our consciousness, to our hearts and minds, and, in some sense, setting itself in opposition to the pictorial world and the tyranny of the pictorial world; appealing to us and approaching us, as it were, from above, while the pictorial world

appeals to us and approaches us from below. And this new power that appeals directly to our consciousness, to our hearts and minds, from above, carries with it a strength of new and flowing life, holding out new promises of largeness and perfection to our self-conscious being, and strongly leading us away from our attitude of mere beholders of the world, as our returning self-consciousness had before led us away from our enthrallment and subjection to the world. The new power of life appeals to our consciousness from above; it carries with it a commanding majesty, a winning imperiousness whereby our consciousness is impelled to recognize this new power as a higher and deeper and stronger, approaching us directly and intimately in the inner chamber of our hearts and minds, very close to us, and with none of the aloofness and apartness that have been taken on by the pictorial world.

This power above us, with its commanding majesty and winning imperiousness appealing to and approaching our hearts and minds from within, has ever drawn forth the profoundest life and feeling that our humanity possesses. Towards this imperious power the highest and best that is in us goes forth, as to a still greater highest and best. All the wealth of flowing imagination, all the best and purest parts of our wills are readily offered to show in some degree the profound and over-mastering impulse and enkindling that this new reality brings into life. It brings with it something better than metaphysics and philosophy; it brings with it a high and divine mood that viewed from one side is righteousness, viewed from another side is wisdom and light, a divine mood to which goodness and truth and beauty are a familiar and constant presence.

To the present enkindling of this divine power, approaching our hearts and minds from above, and appealing to them with commanding majesty and

gracious imperiousness, it were better to give no name. This richest experience that our life is capable of is, in itself, something too high and deep for any words. But to the visible results of this power, enkindling in us righteousness and wisdom, names may well and profitably be given. If there be a preponderant tendency towards righteousness, an enkindling of the will rather than the thought, we may well call this visible result religion; if there be a preponderance of wisdom, an enkindling of thought, an illumination of mind, then, perhaps, we may call the visible result theosophy.

It will readily be perceived that, in thus grouping the relations which man may bear to the universe into these three great types, we have followed chiefly the form they take in thought, in understanding; while, in reality, they are rather conditions or moods of the will than of the understanding, which is the helper and explainer of the will. For our real life is closer to will than to understanding; our real life, though it is neither pure will nor pure understanding, is yet more nearly akin to will than to understanding; will is a larger, deeper, more embracing part of our lives than understanding. If we were to convert into terms of the will the types of relation to the universe which we have expressed in terms of understanding, we should come much more nearly to the three types traced by the thinker whose words we referred to at the outset.

But, for our present purpose, it seems more fit and profitable to speak rather of the understanding than of the will; and for these reasons. We have tried to indicate the nature of religion as a tendency to righteousness, the visible outcome of a certain high and divine power approaching our consciousness from above, appealing with winning majesty to our hearts and minds. As we saw at the outset, any such primary and first-hand dealing with life, especially in the high and divine degree

this deepest experience implies, is a very rare thing, a thing possessed consciously and vividly by very few. And, outside these few, the same experience is either dull and dumb, or it is reached rather by imitation and adoption than by original and vivid possession. This is exactly what has happened to our age and epoch. For the great majority, religion, the tendency towards righteousness, is based on an experience either dully and dumbly possessed, or possessed solely by imitation and adoption from others. And, through this cause, through this dull and dumb attitude of the mind towards the power that enkindles religion, there is great darkness and confusion in our understandings; for our understandings are still halting at the second relation to the world—the philosophical—or are in bondage altogether to the first, the materialist and sensualist relation, subjection to the tyranny of outward things. Therefore our understandings have fallen far behind our wills, and our wills themselves receive their stimulus darkly and blindly, by imitation and tradition, rather than by first-hand dealing with the universe, and that best power in the universe that approaches us imperiously from above.

Therefore, by the conditions of our time and age, with its religion so largely a matter of tradition and imitation, with its understanding so completely enthralled and given over to the tyranny of the outer world, an enlightening of the understanding is more imperatively necessary than an enkindling of the will. We would follow righteousness willingly, were we not so totally in the dark; if we could really understand what righteousness should be and may be, if we knew where to find rightness of life, we would be only too glad to obey; but we demand light first; light is indispensable before we can move at all.

Therefore our needs are rather for the understanding than for the will; for wisdom than for righteousness; for a theo-

sophy than for a religion. And nowhere, it is certain, shall we find these needs better supplied, or nearly as well supplied, as in the theosophy of the great Indian Upanishads.

For this work of enkindling our understandings, the great Indian Upanishads are specially and strikingly endowed, and this for three chief reasons.

In the first place, by a happy accident of language, by the happy union of the highest poetic suggestiveness and beauty, the highest degree of natural magic, with the highest degree of pure idealism, of light, they give a clear and vivid stimulus to mind and will that no other work can rival. Every true student of them has paid a tribute to this enkindling power of the Upanishads, in virtue of their equally balanced beauty and light. Then, again, the Upanishads consist rather of a series of vivid intuitions of life than of a system of thought woven into philosophic completeness and continuity; and each of these intuitions of life, these perceptions of our high and divine relation to the endless universe, has a lasting and enduring truth that no completed system could have; has the lasting and enduring truth of high poetic inspiration, and not the conditional and limited truth of philosophic systems, which, though based on high inspiration, are yet elaborated and finished by the mind in a mood far below inspiration. And as these intuitions of life, with their high degree of inspiration, are woven into no completed and elaborated system, they have none of that terrible burden of tradition, of superstition, of half science and half truth that so fatally overweighted the intuitions of righteousness in the religion we are most familiar with. In the Upanishads, every intuition of life stands out full of vivid power and freedom, full of light; nothing can compare with them for stimulating and kindling that high side of our nature that is the home and birthplace of righteousness and wisdom; the Upanishads bring us into the mood in which

their intuitions were first luminously apprehended, and lead us to the point where we may ourselves open our doors to the sunlight, and become receptive to that wonderful power, appealing to our hearts and minds from above, whose visible workings are wisdom and righteousness.

Lastly, the Upanishads have found for this power an expression so happy, so admirable, that this alone gives them an incomparable value. The great religion we are most familiar with found for this high and majestic power, that appeals with such winning imperiousness to our hearts and minds, two chief expressions that characterize two of the greatest religious movements in the world. In the first epoch, the supreme expression for this power was "the Eternal that makes for righteousness," an expression that, with a narrow and formal idea of righteousness, led to the stunting and withering of human life; to the formation of ceremonial and intolerant religions. The other expression, and a far higher one, marking a singularly happy inspiration, but an inspiration rather poetical than religious, described this power as "the Father in heaven". Yet, wonderful as this expression is in its warmth and colour, it tends, when the full inspiration that gave it birth has flowed back, to dwarf human life into insignificance, to limit it to a position perpetually secondary and inferior.

Not so the expression of the Upanishads for the same high power: "the supreme Self, the real Self of all beings". Here is an expression for the greatest power in life that draws our hearts toward it as no other could, that gives us, so to say, a permanent stake and interest in the high purposes of the divinity, which we recognize as our own truest Self.

The Upanishads, therefore, tend to enkindle in us a true and admirable relation to the endless universe around us, and above all to make us enter this relation not blindly but in steadily growing light.

(To Be Continued.)

THE CREST-JEWEL OF WISDOM

By Robert A. Hughes

The light that is Vedic wisdom shone with its greatest brilliance during the brief life of Shri Shankaracharya, the last of the avatars of Shiva. He is said to have been born in 510 B.C., in southern India, some fifty-one years after the Buddha's nirvana; and is looked upon as the greatest and wisest of the historical Brahmin sages. The Brahmins as a caste ignored the ministry of the Buddha, and so there arose the necessity of a reformer who would restate the precepts of the Law within the Brahmanical fold. "Buddha's grand successor, Shankaracharya" was born for this purpose: the re-establishment of Vedic knowledge, and the preservation of that knowledge among a caste trained to preserve it.

Vedic philosophy, considered historically, is divided into three great periods, the first being the primeval Vedic philosophy of the ancient Rishis, which flourished during India's Golden Age, and was the last inheritance bequeathed to the Aryans of the once Universal Wisdom-Religion, and so consequently the mother-source of all later religions and philosophical systems, called by H.P.B. the BIBLE OF HUMANITY; and secondly the commentaries on the Vedas—the Upanishads; and lastly the writings of the last light of Vedic India—Shankaracharya. Shankara was the popularizer of the Vedantic system of thought, and the founder of the Advaita school of the Vedanta.

Vedic philosophy is, like Theosophy, the accumulated wisdom of the Ages, and so is ancient and immemorial, and like the Secret Doctrine "is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings who watched over the childhood of Humanity". (S.D. I., 273). Buddha drank deep from

this fountain of primeval wisdom; and it was to confute Buddhism that the Brahmanical jesuits abridged the Vedic commentaries—the Upanishads. According to H.P.B. the teachings of both the Prince of India and the Brahmanical sage are identical: "The Esoteric Philosophy of both . . . Gautama Buddha and Shankaracharya are most closely connected, if one believes tradition and certain Esoteric Teachings". (S.D., II., 674). Buddha was, however, content not to stress the pivotal concept of all Aryan or Vedic philosophy, in his public discourses, for his mission as the LIGHT OF ASIA was to cast that light into the minds of all human-kind, and not to confuse the lay mind with metaphysics. Shankara, on the other hand, sat among the elect, the learned thinking classes, and so he dealt with the great issues of Vedantic thought.

The idea of the Immortal Self of man has long been taught in India; for since ancient Vedic times the ATMAN has been the ultimate goal of the great systems of philosophy. The ancient Vedic Seers invoked the great God of (spiritual) Fire to give them knowledge of the Atman "Agni, lead us along the right path unto the sovereignty of the Self. Thou of deathless lustre knowest all the ways of progress. Kill out of us the forces of sin which would propel us along the winding ways of the world. So may we surrender ourselves unto thy guidance for evermore."—*Rig-Veda*. The Upanishads carried the idea to perfection, states the *Katha Upanishad*: "He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal." All true religions and philosophies have taught this truth, though it is not always apparent on the surface. The Nazarene was only re-echoing the Vedic philosophers when he taught that "Ye are Gods", and "the Kingdom of God is within (inside) you."

Throughout his greatest work the Vi-

veka-Chudamani, the Crest-Jewel of Wisdom, the idea of the Immortal Self, or Atman, is carried to a logical conclusion. We are reminded as we open this book that "He only is considered worthy to enquire into Spirit who is without attachment, without desire, having Sama (control of mind and body), and the other qualifications and is desirous of obtaining emancipation." (17). Those who would dabble or trifle with the truths of Spirit are warned in no uncertain terms of the Great Work that must be done: "the practical realization of the merging of oneself in Brahmatman and final emancipation from the bonds of matter are unattainable except by the good karma of hundreds of crores of incarnations." (2). To the blind religionist he speaks: "He may study the Scriptures (the Vedas), propitiate the gods (by sacrifices), perform religious ceremonies or offer devotion to the gods, yet he will not attain salvation even during the succession of a hundred Brahma-yugas except by the knowledge of union with the spirit." (6).

Shankara, in order that his readers might intuitively understand what the Self is, proceeds to define the Not-Self. The body, with its combination of marrow, bone, fat, flesh, blood, its senses and limbs and head is not the Self; and it is this body which gives rise to ignorance, the delusion of "I" and "me". "The hidden treasure of supreme bliss is guarded by the very powerful and terrible snake *ahankara*, which envelopes the self with its three heads, the *gunas*. The wise man is able to enjoy this hidden treasure of bliss after cutting off these three heads and destroying this serpent with the great sword of spiritual knowledge. (303). *Ahankara* is the conception of "I", personal self-consciousness or self-identity, the egotistical and illusion-producing principle in man which separates him from the Atman. One must learn to discriminate between the Not-Self and the true Self; the former with its transitory cravings and

desires, and the latter with its freedom from all craving produced by desire and its consequent bliss. We are exhorted to "conquer the great death"—embodied life and its desires, and seek liberation. Like Buddha he teaches that ignorance is the chain that binds us to the wheel of embodied existence, and that by freeing ourselves from avidya (ignorance) we achieve liberation.

Shankara enlarges on his subject to prove that mind alone is the cause of bondage; for as long as ignorance causes us to allow manas to be enslaved to the perceptions from without we will not find freedom. The mind enslaved by desire is the cause of bondage and the creator of illusion (The Mind is the great slayer of the real—H.P.B.), and at the same time is the means whereby we can achieve liberation. "Cloud collects by the wind (i.e. the atmosphere) and is again dispersed by the wind; bondage is created by the *manas*, and emancipation is also produced by it." (174). And again: "The chief cause of liberation is said to be complete detachment of the mind from transitory objects." (71). Thus the book deals with the principles of Union or Yoga, as it was expounded by the Vedanta, that only by the control or concentration of the mental powers within to the contemplation of our inner life can we know the Atman. "In proportion as the mind becomes firm by devotion to *Atman*, it renounces all desires for external things; when all desires are completely exhausted, the realization of *Atman* is unobstructed." (277).

The Adwaita School of the Vedanta postulate but one reality in the Universe—Brahman, the impersonal, supreme, unknowable and unthinkable ABSOLUTE, from which all emanates, and into which all must return, "which is incorporeal, immaterial, unborn, eternal, beginningless and endless", and all-pervading; and the material world is a *maya*—an illusion, and exists only because of Atman. Shankara teaches "that *Brahman* (the supreme

spirit) and *atman* are one and the same is true knowledge and according to the Vedas". (204). *Brahman* is the infinite, eternal, all-pervading light, it can be neither taken hold of nor abandoned; inconceivable by the mind and inexpressible by speech, immeasurable, without beginning, without end. (242). Realize that thou art 'That'—*Brahman* which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance. (256). On the removal (by Yoga) of all phenomenal attributes imposed upon the self, the true self is (found to be) the supreme, non-dual, and actionless *Brahman*." (389).

The *Adwaita Vedantist* dethrones all gods that the mind of man has peopled the starry spaces of the Universe with, and places on that throne the true Self of man—the *Atman*. Writes *Shankara*: "The *Atman* is that which this universe is pervaded, which nothing pervades, which causes all things to shine, but which all things cannot make to shine." (130). "The *atman* is *Brahma*, the *atman* is *Vishnu*, the *atman* is *Indra*, the *atman* is *Shiva*, the *atman* is the whole of this universe; besides *Atman* there is nothing." (389). The goal of life is to manifest this divinity within, and the means is by controlling Nature, for thus we achieve liberation. While the body is subject to the law of cause and effect, the *Atman* is beyond its touch, and is only "to be known by worthy men, with very pure *buddhi* through the *samadhi* (cosmic consciousness of the spiritually awakened seer) and supremely subtle (spiritual) faculties." (361).

In this treatise of *Shankaracharya's* we have a compendium of Aryan Philosophy, and the origins of religions, in the form of a dialogue between a teacher and his disciple, and in which is "revealed the nature of the *Atman*, so that those who aspire after liberation may gain knowledge easily". (579). It is a book that should be in the library of every earnest theosophist, along with the *Voice of the Silence* and the

Bhagavad Gita. In its study one feels that one is sitting at the table of the Gods instead of begging for spiritual bread from those self-styled "religions" that have given man a stone in place of the bread of life. All who study the *Crest-Jewel of Wisdom* will, I believe, lay it aside with the firm conviction that the true Self of Man is an undying reality; and that, after Buddha, *Shankara* was the last light of Vedic India!

(Quotations from Mohini's translation).

ROSICRUCIANS

We have been having many letters from various people accusing us of misrepresenting the Rosicrucians and opposing their teachings. It all depends upon what is meant by Rosicrucianism. There are a number of Societies claiming to be the true representatives of Rosicrucianism, these claims in themselves cancelling their authority. The true Rosicrucians never sell their knowledge and make no gain from it in any way. Nor do they make any claims nor seek to impose upon the public by assertions of their great importance and high distinction. "The name was first given to the disciples of a learned Adept named Christian Rosenkreuz, who flourished in Germany, circa 1460. He founded an Order of mystical students whose early history is to be found in the German work *Puma Fraternitatis* (1614), which has been published in several languages. The members of the Order maintained their secrecy, but traces of them have been found in various places every half century since these dates. The *Societas Rosicruciana in Anglia* is a Masonic Order, which has adopted membership in the "outer"; the Chabrath Zoreh Aur Bokher, or Order of the G. D., which has a very complete scheme of initiation into the Kabbalah and the Higher Magic of the Western or Hermetic type, and admits both sexes, is a direct descendant from medieval sodalities of Rosicrucians, themselves descended from the Christian Egyptian Mysteries." So writes W. W. Westcott in *The Theosophical Glossary*.

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OFFICIAL NOTES.

Those who wish to take advantage of the Special Offer of Dr. Kuhn's book "Theosophy" must do so at once as the Notice appears this month for the last time.

* * *

Nominations have not yet been received from all the Lodges for the members of the General Executive for the year 1933-34. The Toronto, Vancouver and Hamilton Lodges have sent in their nominations and so far there appears to be an inclination to permit the representation of last year to continue. Nominations must be in by April 1st.

* * *

"The President's condition seems to be very much the same as before", is the latest news from Adyar. Mrs. Besant's strong physique stands her in good stead in her long and trying illness. Mr. Schwarz is also in somewhat delicate health, suffering from a heart affection. He has returned

from the Nursing Home to his own rooms, but is unable to attend his office and the Recording Secretary is doing double duty for the time being.

* * *

We are glad to hear from Mr. H. Lorimer, formerly of the Winnipeg Wayfarers' Lodge in the Canadian Federation, that he has rejoined the Canadian National Society through the Montreal Lodge. "The members extended a very kindly welcome to me here," he writes, and "I look forward to happy association with the members of the Society in Montreal". We feel sure that a similar sentiment exists throughout the National Society and we gladly endorse it on behalf of the General Executive.

* * *

The falling off in members this year appears to be wholly among the members of the Toronto Lodge. Naturally a large city suffers more in the Depression than elsewhere, and it is the Depression that is accountable for the losses. An effort will be made, however, to reinstate many of those who have dropped out. If people only knew, however, they could get more help from Theosophy to carry them through their trials than from any other source. It is not money, but that inspiration which quickens the faculties, stirs the imagination, enlivens the spirits and gives renewed strength to face the difficulties and complications of the times.

* * *

A majority of the members of the General Executive have signified their dissent with the motion to reduce the size of The Canadian Theosophist, so that as long as funds permit it will remain at its present size. Friends will kindly accept this intimation, and understand that some extra help is required to carry on the work, as our limited number of members are unable to pay for the publication of a magazine that circulates all over the world. In these hard times it is especially difficult to maintain a sufficient revenue and any help, large or small, will be very welcome.

"We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected past will be uncovered to the dismay of Western theorists and the humiliation of an imperious science. This drifting ship, (i.e. the metaphorical ship of Western Sanskrit Scholars), if watched, may be seen to ground upon the upheaval vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet's honours; but still, let this stand as a prophecy."

H. P. B. in the Theosophist, (1883).

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A series of articles by Mrs. M. M. Salanave is begun in this issue and will be continued till June. Mrs. Salanave has made a study of life in India and has written many interesting articles on phases of her experiences there. In her booklet, "A Tryst with the Gods" (which may be obtained from her for 50c) she says "an overweening American woman on tour in India told me she 'did' Benares in one day!" She remarks, "My sensations and impressions of India were gained by staying there long enough—would that it had been longer—to perceive occasional streaks of sunlight 'mid the darkness and, better yet, not to mistake the streaks of sunlight for the sun itself." She gives an account of the great festal day at ancient Prayag, now Allahabad, the Kumbh Mela, held every twelve years. Mrs. Salanave's address is 2004 46th Avenue, Oakland, California.

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The following letter has been received: "Perhaps you or some of the readers of your magazine will be kind enough to cast some light on the following. It is believed that at the time of death the whole life just finished passes before the mind of the

dying person. In a case of great shock the same thing appears to happen, and the question arises why this should be. One wonders if it is when the life has been spent in the interest of self only, that this awakening occurs. Enquirer." It does not appear to be an exceptional thing, but occurs to everyone at death. That it should occur to those who approach a state of death, or who nearly risk detachment from the physical body, does not seem unnatural. If the records of the Astral Light are always available then when the consciousness is sufficiently exalted to come into touch with those records it is not remarkable that an impression should be left by them on the brain. It is like a moving picture and the story is complete. To dwell continually in the presence of that record would be a heavy punishment. "Enquirer" should read the Ninth Chapter of "The Key to Theosophy".

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Dr. A. Kamensky, president of the International Theosophical Centre, writing from 2, rue Cherbuliez, Geneva, Switzerland, makes this appeal: "There are now 5 years that the International Theosophical Centre, founded by the Council of the Federation, of the Theosophical Societies in Europe, is working in Geneva, and it has already a good report of active work, as you may have seen. It is very important, indeed, that such a centre should exist in Geneva, the seat of the League of Nations, and the headquarters of more than 60 international Societies and Associations. The I. Th. Centre is arranging lectures, talks, and receptions, taking in hand problems of an international interest and building bridges in many directions, so that the waters of Theosophy may be running into many channels. All these years the Centre has been helped by gifts coming from different countries; but this year, with the exception of America's gift, (\$100.) we have received nearly nothing. We have just enough to go on till the end of the season (this summer, June). If the other

countries could send us also some support, we should be very happy. We hope you will answer our call and with the help of our Friends, the Centre will be able to go forwards, ever increasing and intensifying its useful activities."

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Miss Blanche Krause, Secretary of the Olcott Lodge; at Wheaton, Ills., writes us as follows:—"We, the people who work at the National Headquarters of the American Section of the Theosophical Society, have organized a theosophical lodge which we have named 'Olcott Lodge'. We hope not only to study theosophical teachings but to apply them in such a way that we shall be able to see the Great Plan at work in all the happenings that are going on around us in the world. In fact, we have many plans. And already quite a number of them have been put into practice with good results. We would enjoy corresponding with some member living at your centre, telling him of the ideas which we have and learning from him what your centre is doing. If there be someone who would like to correspond with us, we shall be most happy to hear from him. It is our thought that we may be able to find at least one person in each of the principal Theosophical Centres in the world who will be glad to correspond with one of our members. In this way a very definite link will be formed between all of us. We believe the idea is worth while. Is there someone at your centre who would like to take part in what we are trying to do? If there be such a person, and he will write to me, I shall be very glad to see that he gets in touch with some member of 'Olcott Lodge'."

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A valued correspondent writes: "I regret exceedingly all this correspondence 'for and against' Judge. The whole question is a very difficult one and I believe cannot be understood from an ordinary stand-point. For my own part, I think he was a *weak* man; that, possibly, was the

vulnerable part in his armour—and especially towards women—hence the power K. A. T. exercised over him. His nature must have been a very beautiful one, and in most ways a very fine one, but he undoubtedly had a sentimental strain in it which could go with the above-mentioned weakness. There seems to be little doubt that he did make most serious mistakes *after H.P.B.'s death*, and my own explanation for this is that H.P.B.'s 'mission' having failed when she was withdrawn in 1891, nine years before the end of the cycle, the great entity that was behind W. Q. J. was withdrawn also. He whom H. P. B. calls 'My Brother', leaving the lower personality to its own devices to which his *individuality* (a weak one possibly), became a prey. I have always 'loved' Judge, and his writings. His 'Letters That Have Helped Me', helped me in times of trouble and difficulties as few other writings have done. Therefore the apparent failure and mistakes of his last years are sad to me. But I think we are often inclined to attach too much importance to these failures of the personality which often seem proportionately great to the immense efforts made by these great souls. I fancy it's difficult to judge some of these Great Souls that came in contact with H.P.B. during her lifetime as we should judge the pygmies which appear to surround us now." I feel like endorsing every word of this estimate.

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COMMUNION

I drifted to a sacred land,
Where soul met soul
And proffered hand
Combined two spirits into one;
And o'er each heart
A light was spun;
The silent bridge of secret thought
Was silvered there
So sweet—unsought.

Naida Boughner.

Port Dover, Ont.

THE JUNE 10 CONVENTION

The international and inter-Theosophical conference at Niagara Falls now begins to take definite form. The dates have been fixed tentatively at Saturday and Sunday, June 10 and 11, and it is proposed to begin the sessions at 10 o'clock on the Saturday morning, to have a luncheon at noon, followed by sessions in the afternoon and evening. On Sunday morning there will be a sight-seeing trip, and the final session will be held in the afternoon of that day.

The place where the conference will be held has not yet been determined, but it will be announced in the next issue of the Canadian Theosophist.

There has been a gratifying response from the lodges in the United States, and it is the expressed intention of Theosophists in Pennsylvania, New York, Michigan and Ohio to attend the conference. Suggestions about speakers and topics have been received from the other side.

Owing to the absence of Dr. G. de Purucker, who is in England, no reply has been received to the invitation extended to the Theosophical society of Point Loma, but the T.S. representative there, Mrs. E. W. Lambert, has sent best wishes for the success of the undertaking. In view of this society's interest in fraternization, co-operation in the conference may be confidently expected.

Replying to the invitation sent to the United Lodge of Theosophists, the General Registrar, says that owing to the peculiar nature of its constitution, which prevents any associate from committing any other associate or any lodge to any course of action, it is "not possible either to accept or decline" the invitation.

But the General Registrar, however, adds these important words: "Any associate or associates who choose to do so are wholly free to participate in your 'convention' in his capacity as an individual student of Theosophy."

Any U. L. T. associate who reads these

words is cordially invited to the conference, and his cooperation in informing his fellow-associates of the purpose and aims of the gathering, and in conveying to them the invitation of the Canadian section, is earnestly requested.

Cecil Williams.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st when the nominations close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before May 1, and voting to close on June 1st. Nomination returns must be sent in a separate letter addressed to the General Secretary at 33 Forest Avenue, Hamilton, Ontario.

MEANING OF THE WORD KARMA

1. Act, action, or activity.
2. The Law of Action, or of Cause and Effect, or of Retribution.
3. Retribution.
4. One's stock of merits and demerits; one's deserts.
5. Character; which is the result of past sowing and experiences.

—Exposition of the doctrine of Karma.

AMONG THE LODGES

On 15th February the 42nd Annual Meeting of the Toronto Theosophical Society was held at the Lodge Headquarters, 52 Isabella Street. The Leaders of the various Lodge activities presented very satisfactory reports. Extremely generous financial assistance has made possible a reduction in the first mortgage on the Society's property with a corresponding reduction in interest charges. It is expected that this will release funds for the support of the Local and Travelling Libraries, to increase publicity and advertising and permit the Society to secure well known lecturers from other cities. The Librarian's report shows that 5,622 books were loaned locally and a further 500 books loaned by the Travelling Library to readers spread across Canada. The report of the Ladies' Auxiliary and the laudatory remarks of various officers proves the Auxiliary to be a very active and popular sub-organization. Mrs. H. J. (Olga), Cable is President. Election results show the following to be the choice of the Members:—President, Albert E. S. Smythe; Vice-President, Dudley W. Barr; Secretary, John K. Bailey; Property and Finance Committee: Messrs. Dudley W. Barr, John K. Bailey, H. Anderson, George I. Kinman, A. C. Fellows, Chas. Boush and N. W. J. Haydon; in addition to these were chosen for the Executive Committee, Miss Agnes Wood, Lt.-Col. E. L. Thomson, D.S.O; Mrs. H. J. Cable, Mrs. J. K. Bailey, Dr. E. J. Norman, Mr. Robert Marks and Mr. Horace Huxtable. Albert E. S. Smythe was nominated for the office of General Secretary and Dudley W. Barr, Fred B. Housser and Reginald Thornton as candidates for the General Executive:—John K. Bailey, Secretary.



Technocracy is a research organization composed of scientists, technologists, engineers and workers in other technical fields, organized 12 years ago for the purpose of

collecting and analyzing data on the physical functioning of the social mechanism of the North American Continent. They are working in association with the industrial engineering department of Columbia University and the Architects' Emergency Committee on Technology which has been conducting an energy survey of North America. This was how C. G. Cline, Waterways engineer, Niagara Falls, described in detail to the St. Catharines' group of the Toronto Theosophical Society at 443 Huron street, Niagara Falls, recently, the meaning of the term now on everybody's tongue. He said the technocrats merely aimed, after years of intensive research, to present a set of facts based on scientific economics, the basis of which was the fundamental principle that machinery and automatism predominated in industrialism in Canada and the United States today. While not offering any solution of social economic troubles, now rampant through this continent, Mr. Cline referred to the movement now in progress in the United States Congress to bring about a five-day week of six hours a day as one step in the right direction. There was no doubt that the fabric of civilization would remain sound in the opinion of technologists, Mr. Cline told the meeting, but, if conditions were to improve, some system would have to be evolved whereby plants would work a much larger number of employes than were engaged prior to the depression, and on a much reduced time schedule. It was possible, technologists suggested, Mr. Cline pointed out, that in the not distant future the average work day would not be eight, not six, not five, but likely three or four hours duration. He quoted a recent statement of the Prince of Wales to the effect that if all the employable men and women were employed a reasonable number of hours per week, the world would have at its disposal a volume of commodities and services which would enable the entire population to live on a higher level of comfort and well being than had previously

been contemplated even in the rosiest terms of the social reformer. Industrial revolution began early in the nineteenth century, according to the technocrats, Mr. Cline stated, and it was his opinion that the industrial world had reached a point where it would be necessary to decrease production instead of increasing it. What was needed was more equitable distribution of leisure and commodities among people. The major defect of the present world economic fabric, Mr. Cline stressed, was the general outlook on wealth. "We spend our time either trying to get ahead of our neighbour or trying to prevent him getting ahead of us". Mrs. G. Knapp, DeCew Falls, the president of the group, occupied the chair.

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Some notes from an Orpheus Lodge meeting: Orientation is to fix one's position in relation to the true East,—the source of Light. To orientate himself, to discover the direction in which the Light is to be found, is the first problem of the student who seeks some certain knowledge regarding the mystery of human existence. Amid the widely conflicting beliefs of Science, Religion and Philosophy he seeks the answers to his questions. Discarding what is obviously irrational as untrue the problem quickly narrows down to a few questions of vital importance and the conflicting opinions centring upon them. It is at this point that he may discover that to go further he must take himself in hand. He makes the rather startling discovery that where certain important questions are concerned his secret aim has been not to arrive at the truth, but merely to obtain confirmation for his existing beliefs and prejudgments; that his mind far from being a clean slate upon which anything can be written is filled with prejudices and preconceptions which bias and distort his mental processes. We are all naively convinced that we want the truth, and it is a real step forward to realize that the truth concerning ourselves and our cherished opinions is often a thing we would go a

long way around to avoid. Here is where the first test of our sincerity comes in. Is it Truth, or comfort we want! Unless we are prepared to do our utmost to follow Truth wherever it may lead we had better drop back into the rank and file where we belong and not bother our heads with these things. If it is the truth we want we shall welcome criticism; we shall be ready at any time to throw our ideas into the "Melting Pot" and be willing to take what comes out. Truth has nothing to fear from criticism, prejudice and falsehood, everything. The problem is to deal with our prejudices, first those we are aware of, then those whose existence we do not yet suspect, except that we know they must be there secretly influencing our judgment. How are we to do this? By inuring ourselves to the constant practice of finding out the best that can be said against our convictions; the individual who is really after the truth will go to endless trouble to hear or read the ideas of someone who champions a view which conflicts with his own. As a result of this discipline the mind grows both in clarity and insight, and above all an inherent love of truth emerges. The next step is to discover and deal with one's unconscious prejudices which are all the more important because completely unsuspected. Many of these will be brought to the surface by the endeavour to clarify our mind where known prejudice exists, and others may be discovered by watching our emotional reactions, such for instance as resentment or apprehension when certain opinions are upheld. To have grown into this attitude of really wanting the truth at any price, is a rare thing. We all think we want the truth, but how much of it do we want? Until we have gone through this discipline and have become in reality, "Lovers of Truth" it does not matter much what we do, for this is the inescapable foundation for all spiritual work. So long as we can be deceived by our prejudice and bias, how can we hope to discriminate between the "Real and the Unreal"? The

cultivation of this high, austere love of Truth is the one lodestone amid the maze of conflicting opinions which will enable the student to turn his gaze toward the true East.

'THE MURMUR OF TIBETAN DRUMS.'

By M. M. Salanave.

"And down the loaded air there comes
The murmur of Tibetan drums
And droned 'Om mani padme oms'."

—Kipling.

The name Darjeeling—a picturesque town in northern Bengal, India—is one to conjure with by theosophists who associate it in their minds with Madame Blavatsky and her two famous trans-Himalayan teachers. The name means literally, "land of the thunderbolt,"—*dorje*, Tibetan word for thunderbolt, and *ling*, for land, or sometimes temple.

It is only a night's ride on the broad gauge railroad from Calcutta to Siliguri where in the grey of the early dawn one changes for Darjeeling. A traveller acquainted with early theosophical history is apt when taking this journey, to recall to mind the incident of H.P.B.'s mysterious disappearance from a train en route to Darjeeling, to meet one of her teachers and thus avoid being followed by too inquisitive travelling companions. And one wonders if perhaps it might not have been at Siliguri where she dropped from sight since at this junction one entrains either for Darjeeling or for Kalimpong, the last frontier station at the borderland of the mysterious forbidden country in which theosophists were once keenly interested. She could have taken a train for Kalimpong quite easily while her companions were hurrying to the train for Darjeeling, her supposed destination.

The ride from Siliguri to Darjeeling over the narrow gauge railroad, said to be the tiniest in the world, takes a good half

day or better. The sturdy little train pants and puffs its way up the steep climb to the wondertown perched eerily in the foothills of the Snowy Range, winding its way through jungles of undergrowth and mighty trees whose immense trunks are fairly smothered with exotic orchids in season. Up and up, in and around the gigantic hills bravely climbs the lilliputian engine until the highest point is reached at Ghoom, two miles distant from Darjeeling. From then on there is a gradual descent until the train arrives blowing and steaming into the 'land of the thunderbolt' city.

So many hymns of praise have been sung by its legions of visitors that no words of mine are needed to describe Darjeeling itself. But I think it likely that this is the first narrative written of an American woman visiting as his house guest its most distinguished native citizen, the then Chief of Police, Sardar Bahadur S. W. Laden La, a cultured educated Tibetan gentleman. (He has now retired from that post). Almost every book written of Sikkim, Tibet, or thereabouts contains references to its author's indebtedness to Mr. Laden La. For any traveller who intends to tour further into the country, desires special information of any sort concerning Tibet, seeks letters of introduction, or favours of any kind, finds his way to this man who in truth is the only person invested with authority or power to render him real assistance. Sven Hedin, Evans-Wentz, McGovern and others whose names are equally familiar have mentioned him by name in their books, acknowledging their indebtedness to him. Indeed in one book he is referred to as 'Tibet's uncrowned king'. British officials stationed at Gyanste who are required to learn the colloquial Tibetan language must also go before him for their examinations. A few years ago at the command of the Dalai Lama Mr. Laden La went to Lhasa for two years to organize a police force there. During the last six months of his stay his family journeyed from Darjeeling to be

with him and to pilgrimage to famous surrounding Buddhist temples in and around the city.

(If the details emphasizing this man's importance have seemed tedious and unnecessary to some readers, the writer hastens to explain that the reason for thus establishing Mr. Laden La's respected position will be forthcoming before the conclusion of this short series of articles).

It was to this well-known gentleman then that my Nepalese friend in Calcutta had written of my proposed visit to Darjeeling so that my arrival there was not unexpected. When in Asia I tried hard to do, not as Occidentals generally do, but as Asians do, so following my usual custom during my pilgrimage, immediately upon arriving I set about securing lodgings in the native quarters of the picturesque town. But just as soon as Mr. Laden La heard of my plans he interposed insisting that I remain as his guest during my stay there. It happens that Mr. Laden La is a devoted and devout Buddhist which every foreigner who approaches him is soon given to understand. He reasoned that since I had come so far from a strange land, that it was his duty as my Buddhist brother to open his home to me and that it was my right to expect it of him and to avail myself of his invitation. Thus during my eight happy days spent in Darjeeling he and his charming family, not to mention a large retinue of servants numbering no fewer than eighteen, were at my service day and night. His two elder daughters addressed me, and still write to me so, as their American mother.

My visit at that particular time was auspicious in more ways than one. Most Eastern people, and Tibetans in particular, place great faith in auspicious and inauspicious days. Two days after my arrival—one full moon day—a Tibetan festival called 'Wong', meaning long life, health and happiness, was to be held at Yi-ga-choo-ling, a Buddhist temple near Ghoom. A great image of the Buddha

there was to be rededicated and thousands from all over the country were expected to be present. Also the Abbot of the Ghoom monastery whose own private temple Dong-kr is in the Chumbi Valley was visiting Yi-ga-choo-ling at this particular time on his annual pilgrimage to holy Bodh-Gaya, place of Lord Buddha's enlightenment.

The Laden La family were much elated that my arrival was so timely—so auspicious they said—and felt it highly desirable that I should meet the saintly Lama without further delay. Accordingly, on the day of "Wong", we set off in the early morning to reach the place before the crowd had assembled and before the Abbot became too busy to receive visitors.

Yi-ga-choo-ling monastery is off the main highway from Ghoom to Darjeeling, standing on an eerie peak enshrined in the midst of surrounding snow-capped hills of the Himalayas, an austere spot swept by winds which, like the winds of Karma, never set. Entering the courtyard we proceeded to the building where the priests and monks live and only a few yards distant from the temple itself. Climbing up the flight of steep steps.—O, how steep Eastern steps seemed to this Occidental, unused to Alpine climbing—we passed through a small entry into the common waiting room there to wait while the announcement of our arrival was conveyed to His Holiness. The memory of that unforgettable event is as vivid now as though it took place only yesterday.

(To Be Continued.)

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The search after man's diviner "self", so often and erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it a different name. H. P. B. in *The Modern Panarion*.

THEOSOPHY OR NEO-THEOSOPHY

(Continued from Page 383, vol. 13)

THE TRINITY

Hiranyagarbha, Hari, and Sankara—the three hypostases of the manifesting "Spirit of the Supreme Spirit" (by which title Prithivi—the earth—greets Vishnu in his first Avatar)—are the purely metaphysical abstract qualities of formation, preservation and destruction, and are the three divine Avasthas (lit. hypostases) of that which "does not perish with created things" (or Achyuta, a name of Vishnu); whereas the orthodox Christian separates his personal creative Deity into the three personages of the Trinity, and admits of no higher Deity.—*Secret Doctrine*, Vol. I., Pp. 18-19.

In the *Sepher Jezirah*, the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit. "One is the Spirit of the living God, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit". (*Sepher Jezirah*, Chapt. I., Mishna lx). And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Kosmos. First from ONE emanated number TWO, or AIR, the creative element; and then number THREE, Water, proceeded from the air; Ether or Fire complete the mystic four, the Arba-il.—*Secret Doctrine*, Vol. I., P. 447.

Thus, if we take in account all that is puzzling and incomprehensible in the four *Gospels*, revised and corrected as they now stand, we shall easily see for ourselves that the true, original Christianity, such as was preached by Jesus, is to be found only in the so-called Syrian heresies. Only from them can we extract any clear notions

But we saw that there was a Fourth Person, or in some religions a second Trinity, feminine, the Mother... The first interaction is between Her and the Third Person of the Trinity; by His action she becomes capable of giving birth to form. Then is revealed the Second Person, who clothes Himself in the material thus provided, and thus becomes the Mediator, linking in His own Person Spirit and Matter, the Archetype of all forms. Only through Him does the First Person become revealed as the father of all Spirits.

It is now possible to see why the Second Person of the Trinity of Spirit is ever dual; He is the One who clothes Himself in Matter in whom the twin-halves of Deity appear in union, not as one. Hence also is He Wisdom; for Wisdom on the side of Spirit is the Pure Reason that knows itself not One Self and knows all things in that Self, and on the side of Matter it is Love, drawing the infinite diversity of forms together, and making each form a unit, not a mere heap of particles—the principle of attraction which holds the worlds and all in them in a perfect order and balance.—Annie Besant, *Esoteric Christianity*, Pp. 263-265.

This Mystery-Drama of the Christ-life symbolizes not only man's progress, but also the descent of the Second Logos, the second Person of the ever-Blessed Trinity, into matter. First came the Annunciation, when the Third Person of the Blessed Trinity sends the First Outpouring down into matter, and so hovers over and per-

about what was primitive Christianity. Such was the faith of Paul, when Tertullus the orator accused the apostle before the governor Felix. What he complained of was that they had found "that man a mover of sedition... a ringleader of the sect of the Nazarenes; (Acts xxiv, 5.) and, while Paul denies every other accusation, he confesses that "after the way which they call heresy, so worship I the God of my fathers" (Ibid, 14). This confession is a whole revelation. It shows 1, that Paul admitted belonging to the sect of the Nazarenes; 2, that he worshipped the God of his fathers, not the trinitarian Christian God, of whom he knows nothing, and who was not invented until after his death and, 3, that this unlucky confession satisfactorily explains why the treatise, *Acts of the Apostles*, together with John's *Revelation*, which at one period was utterly rejected, were kept out of the canon of the *New Testament* for such a length of time.—H. P. Blavatsky, *Isis Unveiled*, Vol. II., Pp. 137-8.

The following summary will afford a clearer idea to the reader.

(1.) The ABSOLUTE; the *Parabrahm* of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.

(2.) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the "manifested". This is the "First Cause," the "Unconscious" of European Pantheists.

meates the virgin seas of matter.... a long time after that—the way having been slowly prepared by that Third Aspect, God the HOLY GHOST—the Second Aspect, God the SON, descends into matter and is born, as on Christmas Day. But that fructification of matter, that vivifying of it, takes time; and so in the allegory it shows its result forty days later in this Festival of the Purification of the great seas of matter, which means their vivifying and their elevation by the presence in them, the blossoming out through them of this Second great Aspect. This result appears when the new-born CHRIST is presented to the FATHER—that is to say, when the Third Outpouring, which comes from the First Aspect, the First Person of the Blessed TRINITY, comes upon it; and that perfected purification of matter is typified by the presentation of the CHRIST in His House, His Temple, to His FATHER.—C. W. Leadbeater, "A Sermon on the Transfiguration," *Theosophist*, April, 1919, Pp. 74-75.

(3.) Spirit-matter, LIFE; the "Spirit of the Universe," the Purusha and Prakriti, or the *second* Logos.

(4.) Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Nounenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.

The ONE REALITY; its *dual* aspects in the conditioned Universe.—H. P. Blavatsky, *Secret Doctrine*, Vol. I., P. 16.

THE ENGLISH OF "ISIS UNVEILED"

In an article, entitled "My Books", which appeared in *Lucifer*, in May, 1891, H.P.B. wrote about "Isis Unveiled" as follows:

"Some time ago, a Theosophist, Mr. R—, was travelling by rail with an American gentleman, who told him how

surprised he had been by his visit to our London Headquarters. He said that he had asked Madame Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring 'Isis Unveiled', when to his astonishment she replied, 'Don't read it, it is all trash'.

"Now I did not say 'trash' so far as I can remember; but what I did say in sub-

stance was: 'Leave it alone; 'Isis' will not satisfy you.' Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused'. And I might have added with as much truth that, carefully analyzed from a strictly literary and critical standpoint, 'Isis' was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof reading in general and word corrections in particular. Finally, that the work, for reasons that will now be explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

"Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first page to the last, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it. . . . This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate 'masterpiece', with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning, with its misprints and wrong quotation marks, has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

"But in spite of these perhaps too great admissions, I maintain that 'Isis Unveiled'

contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teachings are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. . . ."

" . . . the circumstances, under which I wrote my first English work. I give them *seriatim*.

"(1) When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

"(2) I had never been at any college, and what I knew I had taught myself. . . .

"(3) Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

"(4) I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

"(5) When I started to write that which developed later into 'Isis Unveiled', I had no more idea than the man in the moon what would come of it. I had no plan. . . . I knew that *I had to write it*, that was all. . . .

" . . . I had written enough to fill four such volumes as 'Isis', before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours. . . . Some

pages, the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost indecipherable MSS. It is to him that I am indebted for the English in 'Isis'. . . . Next to Colonel Olcott, it is Professor Wilder, who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction*. . . . When ready the work went to press.

"From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. . . . The result was that the proofs and pages of 'Isis' passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can anyone wonder after this that 'Vaisvaswata' (Manu) became transformed. . . . into 'Viswamitra', and quotation marks were placed where none were needed (as in some of my own sentences) and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm were satisfied to let things be as they are. . . ."

Later in the article, H.P.B. sums up as follows:

"The language in 'Isis' is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of

my facts and ideas into English".

In *The Path*, for November, 1886, in an article entitled, "Theories about Reincarnation and Spirits", H.P.B. wrote:

"Then again, there are several important mistakes in 'Isis' which, as the plates of the work had been *stereotyped*, were not corrected in subsequent editions."

In both these articles H.P.B. specified a number of these mistakes.

Having regard to the very clear and emphatic words of H.P.B., as quoted above, the preparation of a revised edition of 'Isis Unveiled' embodying the corrections she indicated as necessary, with quotations verified and typographical errors put right, is a *duty* incumbent on the Theosophical Movement. It should have been done years ago; and in view of the increasing interest in H.P.B.'s works, there is more need for it now than ever.

As a matter of fact two uncoordinated attempts have been made to produce such a revised edition of 'Isis': one of them by Miss Edith Ward, *when manager* of the Theosophical Publishing House of London, and the other by the late Mr. F. J. Dick for the Aryan Theosophical Press of Point Loma. We have not had an opportunity of examining either of these editions, and can therefore express no opinion as to their respective merits; but they should be compared and collated, and what is good in them made use of in the preparation of an edition which should embody all those emendations which H.P.B. said were needed.

R. A. V. Morris.

"THE GREAT PYRAMID"

Mr. William Kingsland has added another sum to the debts we owe him for his additions to our Theosophical literature. At the present time a large part of the half-baked world is going daft about alleged revelations derived from fancied calculations based on the dimensions of the Great Pyramid. As an engineer of stand-

ing Mr. Kingsland has gone to Egypt and made a study of all those things involved in these allegations and has written the first part of a book devoted to their consideration. It is called "The Great Pyramid in Fact and in Theory", and is published by the Messrs. Rider.

The first part, now issued, deals with the facts of the case, and is a book for the mathematician, the engineer, the technician. It is very fully illustrated with plates that give a better idea of the Pyramid as a whole and in detail than the present writer has ever had before. One is impressed with Mr. Kingsland's impartiality. He does not rely on his own observations or measurements alone. He takes all that are available and compares them with each other and with his own and we get the results.

To five he makes special reference: to Professor Piazzi Smyth, whose work was first published in 1864 and revised in 1890; to Sir Flinders Petrie, whose book was issued in 1883; to Mr. Morton Edgar's books of 1910 and 1913; to Mr. D. Davidson's book, "The Great Pyramid, Its Divine Message," 1925, and in a fourth edition in 1927; and to J. Ralston Skinner's "Key to the Hebrew-Egyptian Mystery in the Source of Measures," published in 1875 and republished last year in America.

The first thing that strikes the reader is the general disagreement in the measurements made. Of course the greatest accuracy is required in such details, and in the darkness, and in some cases the roughnesses of the work, make meticulous accuracy difficult. But decimal fractions are involved in almost every case and in most cases the average measurements must be accepted. What Mr. Kingsland charges is that a decimal fraction is neither here nor there in the calculations of those who presume to deduce from these measurements prophetic announcements of the affairs of the world.

It will be admitted by anyone who

knows the facts that the Pyramid displays unusual and super-human or super-normal knowledge in its structure. Mr. James Ferguson, in his History of Architecture, says there is no record of any gradual development in Egypt itself of architectural knowledge and skill. How did the exquisite technical knowledge and skill displayed in its vast structure suddenly make its appearance? How were the great stones handled, weighing 16 tons, blocks huge enough to bother our modern machinery, and fitted together as close as 1-500th part of an inch?

Mr. Kingsland discusses the length of the Pyramid cubit at length and comes to the conclusion that it measured 20.612 British inches. This figure curiously enough approximates within one or two decimal points to the pi ratio of the circumference of a circle to its diameter. There is, says Mr. Kingsland, "in the case of those who have some particular theory to uphold—more especially in the case of the Biblical Pyramidists—a very obvious adaptation of actual measurements to required theory." He gives many instances of this and, one submits, has proved his case in this respect.

"Where a theory which can be considered sound on other grounds demands a certain adjustment of the figures, this adjustment can be conceded within the limits of error in actual measurement or calculation; but it cannot be conceded to meet the requirements of a theory which is otherwise unsound."

He upsets the theory of a connection between the Pyramid and Bethlehem in this way by an appeal to the calculations of the Naval College, Greenwich, on the actual angle between the Pyramid and Bethlehem. This is only one of many calculations which he takes up and disposes of. Chapter iii, pp. 43-98, is almost wholly concerned with these considerations.

The King's Chamber is very carefully measured and described. The great blocks of stone used here are about 27 feet long.

There are nine of these granite beams and they weigh each about 73 tons. "How did the builders raise this enormous weight to a height of 160 feet, and up the steep angle of the Pyramid?"

The problem of the Solar Year Cycle is another of those puzzles, and Mr. Kingsland finds here a remarkable correspondence between certain dimensions. All the measurements, as checked over, are given in the last four pages of this volume. Readers will certainly await with eagerness the issue of the second part of the work dealing with Mr. Kingsland's theories. For Theosophists it may be noted that neither Madame Blavatsky's name nor any of her views on the Pyramid are mentioned in this book. This will probably not be the case in the second part.

A. E. S. S.

MR. KRISHNAJI AT ADYAR

Theosophical Society,
Adyar, Madras, Jan. 14, 1933.

To Members of the General Council.

Dear Brother,

Since January 6, 1931, I have been administering, under instructions from the President, the general affairs of the Headquarters Estate, when in doubt consulting the Executive Committee. I have just given a decision which may easily be wrongly reported, and which I know has already caused some bitterness of feeling among a few residents at Headquarters. I desire therefore to state the case to you, as early as possible.

After Krishnaji arrived on December 7, Mr. Rajagopal stated that he was separating the Star Publishing Trust from the Rishi Valley Trust of India, and creating a separate office of his own. He inquired if he could purchase or lease any part of the Headquarters Estate. I told him that a rule of the Constitution would soon be amended at a meeting of the General Council so as to require a vote of the General Council for a sale of even any outlying

part of the Estate, but that it might be possible to rent a small building for his office.

When the matter came up again a few days later for consideration, immediately after Krishnaji's first Camp address, I explained to Mr. Rajagopal a change of view on my part. I said that I was deeply impressed by Krishnaji's opening words explaining his earnest desire to give his message untrammelled by any tradition whatsoever of the past, and by his pleading to his listeners to come to his thought direct, and not through any organization or belief. It therefore seemed to me that all freedom should be given to the inquirer to come to his teachings direct, and that any obstacle created between Krishnaji and the inquirer would be a disservice both to the inquirer and to Krishnaji. To have therefore at our Headquarters even a mere office, (which in addition to collecting subscriptions to the Star Bulletin would also have to be a book shop), would not be helpful to the work which Mr. Rajagopal contemplated. Anyone coming to a bookshop within the Theosophical Estate to purchase Krishnaji's books could not but be influenced by the work of the Society's workers on all sides of him at this International Centre. Mr. Rajagopal, however, did not agree with me, and asked me to see Krishnaji. As requested, I spoke to Krishnaji and told him what I had said to Mr. Rajagopal. He listened but expressed himself in no way upon the issue. I know he is not interested in the organization side, but he gave no indication that he would like the Star Publishing Trust here even temporarily.

Then as Krishnaji's talks developed, many were the "hard sayings" about exploiters. I told Krishnaji I only smiled when he spoke in that way, as the "cap" did not fit me; I was not an exploiter, and I was not seeking power. After the Camp was over, several old and devoted workers of the Society spoke to me, and I then realized that much feeling had been roused

in them, since they construed, rightly or wrongly, that Krishnaji's remarks on "exploiters," said here at Adyar, must be held to refer to the President, Bishop Leadbeater, and other "Theosophical leaders".

It seems to me, therefore, that to locate a Star Office here is merely to create a source of dispute for *both* organizations. Whoever is in charge of a Star Office at Adyar, even a mere clerk, would have to reply to any customer who asked him about Krishnaji's attitude to the Society, either that Krishnaji does not mean what he says, or that what he says about the valuelessness of Theosophical teachings and the wrong effects of Theosophical work is true. In the latter case—the only true reply—it seemed to me not a fair thing that any organization should have even a mere office at our Headquarters, when its work could not but be at variance with the work done at Headquarters. For two years now the Star Office has been in Rishi Valley at Madanapalle. Nothing has happened to show that its removal to the Theosophical Headquarters will benefit either the Society or Krishnaji's work.

Moreover, the Star Office work could be done *just as well* outside this Estate. Within half a mile is the Guindy School property of the Rishi Valley Trust where Mr. Rajagopal has decided to build an office. In the meantime, a temporary building can readily be found in the neighbourhood.

Since December, 1925, when Dr. Besant built two special rooms for Krishnaji, he has occupied them when at Adyar. So too during the Star Camp just over. The rooms are kept exclusively for his use, and Dr. Besant is particular that no one else shall use them even temporarily except at Krishnaji's request.

I have not changed my first opinion that, as Krishnaji asks seekers for Truth to approach his ideas directly, away from all other thinkers, it is better to locate the Star Office, even temporarily, now that the

Camp is over, outside the Society's premises.

Yours sincerely,
C. Jinarajadasa.

The Theosophical Society, Office of the
Vice-President, Adyar, Madras,
India, Jan. 22, 1933.

To Members of the General Council.

Dear Brother,

Since Mr. Jinarajadasa has, by letter dated the 14th instant, sought to explain to you a certain action recently taken by him at Adyar, you will naturally wish to learn what the officers of the Society have to say in the matter.

We, therefore, feeling our responsibility as officers chosen by our President, Dr. Annie Besant, would state that we regret that we do not see our way to agree with the action taken by our Brother, nor with his letter.

But having thus briefly stated our position, we hope that the incident may now die a natural death and leave us all to our respective duties. Fraternally yours,

A. P. Warrington, Vice-Pres.; Ernest Wood, Recording Sec.; A. Schwarz, Treas.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent; is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

THE VEILS OF MAYA

Mother, with whom our lives should be,
Not hatred keeps our lives apart;
Charmed by some lesser glow in thee,
Our hearts beat not within thy heart.

Beauty, the face, the touch, the eyes,
Prophets of thee, allure our sight
From that unfathomed deep where lies
Thine ancient loveliness and light.

Self-found at last, the joy that springs
Being thyself, shall once again
Start thee upon the whirling rings
And through the pilgrimage of pain.

—Æ in "Collected Poems."

OLD DIARY LEAVES V.

The Fifth volume of Col. Olcott's "Old Diary Leaves" has just reached us from the Theosophical Publishing House, Adyar, (Rupees 5 8 annas). A longer notice will be given, but just now attention is called to the two chapters on "the Judge Affair". The result in the main is important, the Colonel says "because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahatmas is a dogma of the Society, or communications really, or presumably, from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our rules, an officer or member can be impeached and tried. The inference then is, that testimony as to intercourse with Mahatmas, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements".

✻ ✻ ✻

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A PRESENT FROM THE EDITOR

This is the kind way in which Dr. K. S. Launfal Guthrie, 1177 Warburton Avenue, Yonkers, N.Y., voices his free offer of a copy of any one of his books mentioned below, on sending him the portion of the envelope covering the Magazine with its title, The Canadian Theosophist, etc. The books Dr. Guthrie suggest are most desirable for students. They are:

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Price 10 Cents

WANTED AMBASSADORS.

By Madame B. P. Wadia

It is a well-known fact that in the modern East, from Angora to Tokyo, a dislike and suspicion for the whole West exists. The feeling is almost a hatred. Deserved or undeserved—it is there.

Political domination, economical pressure and differences of culture are generally said to be the cause. Some hold, and we believe there is a great deal of truth in the opinion, that missionaries of various church denominations, have contributed substantially to that hatred, by their uncalled for interference with religious beliefs of peoples; and especially by their ignorance, or crude and distorted understanding of the religious lore of these ancient races.

On the other hand, it is also acknowledged that the fusion of cultures, mainly through the penetration of the Westerner, has been of some advantage to all concerned. Our western scientific, hygienic and material knowledge, our social institutions, our history and literature have wrought a mighty change in the habits and customs of the East. We must shoulder the responsibility for causing great injury to their moral well-being, for we have introduced in their midst many evils and many diseases. But they will all agree, unless biassed by strong passion, that the West has been instrumental in opening

their eyes to spiritual corruption, to intellectual dishonesty, to moral lapses, to lethargy in action, which had overtaken them, which had already killed some of the finest spirits, and were killing the souls of others.

There has been a universal renaissance. Both hemispheres and their innumerable races have come under its influence; and if we of the West have been instrumental in rousing the East, forgetful of its mighty and honourable past, the Orient has been a splendid agent to tear the veil of our religious superstition and bigotry, our race pride and insularity, our ignorance and hypocrisy. We often wonder if from the events of the last 50 years, the East has not taken better advantage of the spiritual renaissance which has touched us all, and that we have still to absorb the force that upwells from spiritual spheres of the world within.

But what of that hatred of which we spoke? Will it not precipitate a war between the many coloured races of Asia on the one hand and the many proud peoples of Europe and America? We hope not. But hopes are hollow, and if they are to be realized in a tangible fashion, we have to work for them.

As it seems easy to look at the faults of others than our own, let us glance at our

Asiatic neighbours. It is difficult to find out in whom distrust for the West is absent. Dislike for us is everywhere, and not silent either. Perhaps if we ask in what classes of the Eastern peoples is there least resentment, we might be able to get some basis for consideration. Those who are thorough-going materialists in the East are most vociferous against the West. Asiatic students of European and American Universities distrust and dislike us the most. They do not hate our ways and our institutions in themselves; most of them adopt European costume and ideas; their outlook is mainly western. But they certainly are all wrath and contempt for us. The way in which they are received in Western countries, the treatment meted out to them, etc., etc., all go to build up their attitude towards us. We do not altogether blame them; we must be prepared to take the consequences of our sneering, snobbish, and superior attitude. On their return home these students beat us at our own games, lash us with the whips bought in Paris or London or Washington, shoot us with the guns of Sorbonne, of Oxford, of Yale. They quote our Holy Bible to prove how unchristian we are; they apply the lessons of our histories, the rebellions of our masses against our tyrants, and compose and sing their own Marseillaise; they imitate our orators, recite our poets, and kindle the fire in their countrymen and make them shout—Liberty, Equality, Fraternity. They are assisted by the products of Western model schools and colleges in every Asiatic country. This factor has been recognized, but not to the extent it ought to.

At the opposite pole is to be found another class which hates Westerners profoundly. If the student drunk with the wine of the West is vociferous, the priest full of his creedal hashish wars against us in silence. He does not fail to see that our western education has ruined his professional prospects, has shorn him of his powers, and has brought disregard and even

contempt on his gods. We doubt very much if even the western officers of state really are aware of the subtle influence of the priest on the hearts of the masses? Our missionaries could know better, if they were really Christian in their brotherly contact with their own converts; but they are busy otherwise!

Thus two giant forces are working on millions of men and women of ancient and honourable Asia, and both are working up a frenzy of anti-western description. For many years this has been going on and now the results are visible.

Who are the friends of peace and universal good-will? Who are there who are likely to free themselves from the devil of hatred? What will cast out that devil? The western salesmen and shop-keepers are suspect as economic exploiters and they cannot work the miracle of peace. Our missionaries are the "enemies" of the religious natives—priest-shepherds and their flock alike; they have neither Christ-like straightforwardness, nor tactful diplomacy to work with. The officials, military and civil, are precluded by their position, their heavy work during their temporary stay in "heathendom," to become real friends of the people. They are not regarded as co-citizens, and there are important and vast tracts like Japan, China, Tibet, Persia where this official class even does not exist.

Who then? The spiritually minded in the West have a splendid chance to fraternize with the spiritually minded masses of Asia. Not Church-tied Christians, but those who have freed themselves from that narrow influence and who are not in Asia either for making money or to rule superciliously—such individuals are in demand. They can do world's work as harbingers of peace and good-will. But where are such men to be found?

We say, let them prepare themselves. Surely, the enthusiasm and endurance which under religious influence produced missionaries, catholic and protestant, who

navigated oceans and penetrated forests, are not incapable of begetting souls who will pierce the hearts of their brothers in Eastern countries. Nature supplies demand. It seems to us if we in the West and our colleagues in Asia plan to exchange ambassadors of Wisdom and Love, who will teach while they learn, and are willing to give and receive advice and instruction, a great forward step will be taken. The Poet Tagore has already done this in a measure and all homage to him, but a more universal planning seems necessary. Who is there in this beautiful Paris, in this land of France, who is prepared to join hands with us? We shall be glad to hear from them.*

*Translated from an article in Theosophie.

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 12.)

CHAPTER I.

THE BEGINNING OF THE WAY.

The small old path stretching far away.
Bṛhadaranyaka Upanishad

The dawn grows out of the darkness, a darkness unbroken even by the light of the stars.

The beginning of the small old path lies in hopelessness and weariness; in the hopelessness of desires that can never be fulfilled; in the weariness of desires that, fulfilled to the utmost, yet bring with their fulfilment no lasting joy.

In an age like this we are all very near the beginning of the way. The heaven of old that lay before us, a sunny harbour of refuge after the disastrous storms of life, has been growing dimmer and dimmer, the sunlight of hope dying out of it, until nothing is left for us but the grey cloud wrack of evening twilight, fading before the chill winds of night.

Cut off from the hope of a heaven where the gods no longer listen to our prayers, we are thrown back to earth, to slake if

we can our perpetual thirst for happiness. We are incessantly tormented by a longing for joy, for repose, for a firm resting place wherein we may secure to ourselves a little well-being; safely guarded against the mutability of things that incessantly breaks down whatever we have built up, and pitilessly takes from us the fruit wherewith we had hoped at last to satisfy our desires.

We are thrown back to earth for happiness; to earth, where sickness and sorrow and death unflinchingly wait on us, grimly assuring us that our longing for happiness will be frustrated; that the little refuges we have made for ourselves, to dream a while in the sunshine, will be swept away almost before we have grown used to them; that our sunshine will pass, and leave us to the darkness of night.

Hoping against hope, we try to evade these grim watchers; try once again to build our sand fortresses on the shores of the ocean; only to receive once more the relentless demonstration that only more lasting than our longing for joy is the ever-present fatality that destroys our foundations of hope. Whatever we built is broken down; whatever we would secure and shelter is again laid open to the storms; the grim counsellors, sickness, sorrow, death, though hidden for a little while, are not long to be forgotten.

We hope against hope, only through terror of hopelessness. Even when, one after another, the resting places and shelters we have made for ourselves have all been destroyed, and passed away into nothingness, we must still be busy with something; must still, shutting our eyes to old invariable experience, begin again to build new shelters and refuges, only not to be alone with despair. With every new generation, the children of men begin the lesson afresh, sunny eyed in the morning of hope, and eager with new vigour to be up and doing; they at least will find this long-sought-for joy, and make for themselves a secure rest in the midst of muta-

bilities; the old men are still hoping for heaven, or hiding from themselves and from each other their sad secret that hope is dead; and so with closed lips they go down into night.

Their children are still flushed with the joy of the morning; dazzled by the young light on the horizon, they pass unnoticed the old men's faces; and thus from year to year the secret remains untold: the secret that this joy we have all set our hearts on is not to be won; that the grim companions, sickness and sorrow and death, can mar more than we can make, can destroy faster than we can build.

To keep our eyes off despair, we set ourselves endless tasks; we begin to count the sand of the sea, or the waterdrops in the rivers, knowing well that we shall still be busy when the last grim counsellor overtakes us, so that his coming may in some sort be unawares.

We have nearly guessed the secret, but we too shall presently go down into night without revealing it; and a new generation will rise up in our places to continue the search for that joy which we know already they cannot find. Well, let us leave them to their hope; let us wish them well, as they rise up in the joy of the morning.

We know now what we would not have believed before, that their best friend is necessity, which keeps them continually moving, continually busy with efforts and expedients; so pre-occupied that they will never lift their eyes to see what we have seen; we know now that their best riches are poverty, which always leaves them something to hope for; if poor in all else, at least rich in hope.

So they will go on, pre-occupied; fighting a brave fight against relentless destiny that seems to single them out from all others for misfortune, that seems to frustrate their efforts while allowing others to succeed, that seems to dog their steps along, vitiating all their best calculations, bringing some mortifying accident that robs them in the hour of harvest; yet letting

them still imagine sunshine and joy in the lives of others. These others know better, but they will not undeceive them. Or perhaps they too are victims of the same illusion that throws a romance for us over all lives but our own.

The others are so busy with their search for joy, in whole-hearted faith, that we may well believe our ill-fate singular, and unflinching disappointment attendant on us alone. And thus after every failure, we gather courage to try again, and repeat once more the old experiment of desire, as if no use could make us familiar with its inevitable result.

For this seems to be the deepest reality in the nature of desire: that it can never be satisfied, that there is no such thing as its fulfilment. Its only satisfaction, the only delight of desire, lies in its pursuit. With incredible toil and unwearying exertion, we follow after the almost unattainable fruit; at last it is within sight, within reach, within our grasp. At last we have actually reached the moment of enjoying; but by some incredible fate, the joy escapes from us, the moment the fruit is in our hands; we have only a bitterness in the mouth, and must instantly renew the pursuit to escape the bitterness, a little less confident that, with the fruit of desire, we shall gain joy too.

At last convinced that our joy cannot be reached, that our desire cannot be fulfilled or can only have a fugitive, evasive fulfilment, we seek a new, strange way to escape from despair. Led on by that gracious illusion which paints romance for us attendant on all lives but our own, we try to enrich others with what we now know to be no riches for ourselves. Finding our own happiness eluding us in every case, we devote ourselves to the happiness of others, hoping that they will have a better appetite for the feast of shadows.

Or we come to the beginning of the path in another way. The relentless destiny that mocks at others' efforts, the restless change that sweeps away the resting-places

of others, seems to spare us awhile and to forget us. The goals we set before us are reached, the walls we built to shelter us are firm against the storm, our harvests are well saved and securely housed, our utmost desires are gratified, our highest hopes fulfilled. And yet when all is won, we are to find that all is lost; that although the joy-bringers are with us, the joy that should have given life to them is missing, when it comes to counting up our wealth; our thirst of happiness is still burning thirst unquenched.

Thus the fiery longing for joy burns in us always, casting in front of us its shadow, hope. We assure ourselves that unaccountable failure this time may be accounted for and guarded against the next. If not to-day, then to-morrow; if not in this, then in that object of desire; if not soon, then later, at the end, joy will be found; and so the pursuit goes on.

We build ourselves houses and plant gardens for ourselves; hiding from ourselves our certainty that some day we shall not be there to secure our houses against decay, to keep the weeds from over-running our gardens; all the time knowing that in a few years or a few decades, our well-built walls will be bare to the sky, our gardens over-grown and returning to the waste of the wilderness.

Or we seek to be repaid for our work, not by our own enjoyment, but by the admiration of others; we try to find our happiness in others' assurances that we are happy. Yet if we look well at it we are convinced beforehand that this admiration will never reach us; or that it will fade even before we fade into the darkness, and pass where no admiration can reach us.

Or we shut our eyes to these things, and still the voices in our hearts, feeding ourselves on dreams.

Yet the mutation of things is incessant, the grim associates, death and sorrow, never absent long; and sooner or later we shall reach the ripe experience that there is no resting-place to be found; no firm

standing ground at all; no secure shelter where we can taste secret joy, hidden safely from the stern law that overtakes us. Sooner or later, we shall reach this conviction; shall admit to ourselves our hopelessness, or the weariness that never leaves us even when hope has been fulfilled. We shall acknowledge, hopeless and weary, that there is no satisfaction of desire. We shall admit our defeat in the battle with outward things.

Besides the battle with outward things, our thirst for joy will urge us into another battle, the battle with other personalities. Surrounded on all sides with other natures like our own, we are impelled by the necessity of our lives to make our personalities triumph over theirs; to prove to ourselves and them, but most to ourselves, that our own personalities are wiser and better and stronger than theirs.

This impulse of self-assertion, this necessity to triumph, finds one of its causes in that first hunger of ours, the hunger to satisfy our desires. Desire in us has no limit; the things by which we seek to satisfy it are very limited; and they are not less eagerly pursued by all others, who are as full of longing as ourselves for satisfaction.

But besides this cause, there is in us a longing to triumph over other personalities, a necessity for self-assertion, quite independent of the struggle to satisfy our desires, to outstrip the others in running to the stream that is to quench our thirst. We feel a necessity to triumph, not to feed our desires, but to feed our personalities themselves. We have within us a necessity of self-assertion for self-assertion's sake.

Here again there is a relentless destiny that is not less inflexible than that eternal changefulness of things which robs us of the secure satisfying of our desires. A relentless destiny that always frustrates our self-assertion, or robs it of all sweetness and satisfaction. If our triumph over other personalities is almost assured, if we have almost compelled them to testify to

our superiority, we have still misgivings that there may be one dissident voice of blame, which all voices of praise will not keep us from hearing; or that though we may hear open praise, there may still be secret blame eating out the sweetness of praise; or that though we are strong and our strength is assured, the stronger than us is already on the way, and will presently arrive to dispute our supremacy.

Even in the fullest satisfaction of our personalities we shall find no rest; for we are surrounded by other personalities not less restlessly desiring satisfaction; and any lack of alertness on our parts will be a signal to them that their opportunity has come, that our supremacy may be questioned, that our self-assertion may give place to theirs.

No satisfaction of desire, no firm resting-place anywhere, no complacency for our personalities. These are the laws of life that we are daily verifying, that we are convincing ourselves of by endless experiment, with one unvariable result. And once we look the result of our experiments clearly in the face, once we become quite conscious of our firmly established conviction, there is nothing possible for us but hopelessness and weariness, the hopelessness and weariness that are to lead us to the beginning of the small old path stretching far away.

We must in truth convince ourselves that these are really the laws of life, that there is in very deed no satisfaction for desire, no sure resting-place, no complacency for our personalities, before we can enter on the beginning of the way.

For only when we have worn out all hope and belief in the joy of our habitual lives and our habitual selves are we ready to turn away from our habitual lives and our habitual selves, to seek our well-being where well-being is really to be found, in a new life and a new self above and behind our habitual selves; a new life and a new self far away, to which the small old path will lead.

Our experience and conviction must have grown perfectly ripe and perfectly unshakeable before we are ready for the beginning of the way; for otherwise, having put our hands to the plough, we may be led to look back, may be shown unfit to enter the divine kingdom of real joy.

No satisfaction, no resting-place, no complacency; in the Upanishads the lesson is taught thus:

"This doubt that there is when a man has gone forth,—some say 'he is,' and some say 'he is not,'—this I would know, taught by thee; of my wishes this is the third wish."

"By the gods even it was doubted about this of old, nor easily knowable is this subtle law; choose another wish, Nachiketas; hold me not to it, spare me this."

"By the gods even it was doubted about this truly, and thou, Death, sayest it is not easily knowable. Another voice of this like thee may not be found; no other wish at all is equal to this."

"Choose sons, grandsons, of a hundred years, much cattle, elephants, gold, horses; choose the wide abode of the earth, and live thyself as many autumns as thou wilt.

"If thou thinkest this an equal wish, choose wealth and long life; be thou great on earth, Nachiketas, I make thee a possessor of desires according to thy desire.

"Whatever desires are hard to gain in the world of mortals, ask all desires according to thy will; these beauties with their chariots, with their lutes, not such as these are to be obtained by men; be served by them, given by me—ask not about dying, Nachiketas.

"As to-morrow, thou Ender, these things of mortality, and this radiance of all the powers, wear themselves out; the whole of life also is in truth little, thine truly are chariots, thine dance and song.

"Not by wealth is man to be satisfied; shall we accept wealth if we have seen thee? Shall we live as long as thou art

master? But the wish to be chosen by me is truly that.

"Coming near to the unfading immortals, what fading mortal here below, understanding and thinking closely on the delights of beauty and pleasure, would rejoice in long life?"

"But this that they have doubted about, Death, what is in the great Beyond, speak that to us. This wish that enters into the secret, Nachiketas chooses nothing else but this."

[*Katha Upanishad.*]

(*To Be Continued.*)

SOCIAL CONDITIONS

In The Mahatma Letters, page 200, there is a reply to a question by Mr. A. P. Sinnett on the effect of Karma on the social position of men. It contains enough to solve most of the problems of this kind that are raised in ordinary discussion. Let us quote it.

"The 'reward provided by nature for men who are benevolent in a large systematic way' and who have not focussed their affections upon an individuality or speciality, is that—if pure—they pass the quicker for that through the Kama and Rupa Lokas into the higher sphere of *Tribhuvana*, since it is one where the formation of abstract ideas and the consideration of general principles fill the thought of its occupants. Personality is the synonym for limitation, and the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse. The social status of a being is, of course, a result of Karma; the law being that 'like attracts like.' The renaescent being is drawn into the gestative current with which the preponderating attractions coming over from the last birth make him assimilate. Thus one who died a ryot may be reborn a king, and the dead sovereign may next see the light in a coolie's tent. This law of attraction asserts itself in a thousand 'acci-

dents of birth'—than which there could be no more flagrant misnomer.

"When you, realize, at least, the following—that the *skandas* are the elements of limited existence then will you have realized also one of the conditions of Devachan which has now such a profoundly unsatisfactory outlook for you. Nor are your inferences (as regards the well-being and enjoyment of the upper classes being due to a better Karma) quite correct in their general application. They have a egotistic ring about them which is hardly reconcilable with Karmic Law, since those 'well-being and enjoyment' are oftener the causes of a new and overloaded Karma than the production or effects of the latter. Even as a 'broad rule' poverty and humble condition in life are less a cause of sorrow than wealth and high birth, but of that... later on."

In this as in all else, circumstances alter cases. It is just as easy and just as difficult to be kind and generous and helpful in a position of affluence as in a position of poverty. It is in the nature of the Ego himself or herself to be generous and helpful or the reverse. And here stands one of the stumbling-blocks for the social reformer. We are all desirous of having better social conditions, better living quarters, better employment, better wages, better houses, better sanitation, better education, better working conditions, everything better than it is. When everything is perfect and every one has all he wants, there will be no room for anyone to help anyone else on the physical plane anyway, and it is to be feared that our benevolent impulses would thus soon become atrophied, and die out altogether for want of exercise.

We constantly forget that our faculties are gained by struggle and that as soon as we cease to struggle, or think we are so fortunate as to possess conditions which make struggle unnecessary, and have gained the summit of existence; right then and there we begin to lose what we have gained, and the sooner we are thrown back

into the toilsome world the better for us. Too many people associate struggle with pain. There need be no pain in healthy struggle or effort, as long as our aims are unselfish.

Nor can it be wrong to strive to raise the conditions of society in general so that the standard of thought and aspiration should be raised among men. But there must continue to be struggle on the mental plane if physical conditions are made utterly pleasant and free from effort. This is why it is that no model settlement or colony or anything of that kind has ever given prolonged satisfaction to intelligent people. Brook Farm, Fairhope, and all the rest of them become intolerable sooner or later to the best minds. Even Robinson Crusoe would never have been able to "stick it," had he not kept himself perpetually busy, improving his home and planting and reaping and planning and executing, as all rational beings must if they would remain sane and capable.

It may be observed how often men when they retire, though in perfect health, drop off as though life had lost its grip for them. Those who do not know the joy of work must always remain among the most miserable and discontented of beings. "I have known joy," said Robert Louis Stevenson, "for I have done good work." It is in the nature of things that we should always be building and rebuilding and that nature should always be pulling down and destroying. Every time we come back into reincarnation in the ordinary course of things we come into a new world. It is no wonder we remember little of our past lives. After a few centuries little is left to be recognized.

Mutability is the keynote of life. Christians accuse the easterns of pessimism for recognizing this, but the New Testament is full of it. And so are our hymns and sermons, and they are not seldom the most popular hymns we sing. Take Lyte's fine hymn, "Abide with me," and study its

lines. There is no greater exposition of pessimism, and congregations actually revel in it. They "seek a city which is for to come." Buddhists are logical enough to realize that no permanent condition can be established in a world of change, so they aspire to the changeless Nirvana, not extinction, as some would have it, but the extinction of change, which can only mean something akin to the Absolute.

We can only find that Absoluteness in the Self. Hence the whole race of Man draws onward towards that "far-off divine event." St. Paul assures us that God shall be all and in all, and many Christians shrink from such a fate. It is the Nirvana of the Buddhists, no matter what the theologians may say. So the whole Race passes on through Round after Round, race after race, æon after æon, till the Great Day Be-With-Us, the climax of the ages of the ages.

Are we inclined to slacken in our petty tasks when these things are brought to our contemplation? Then, assuredly, we have not yet learned the lesson of action in inaction, and inaction in action. We still need to know how to act and to be detached from the results of action. To stand aside and let the Warrior fight for us. To become conscious that the Self has given us the whole world and that we may peacefully lose it for the sake of that which lies behind.

INTUITION

It irks me that my restless mind
In such a prison is confined,
That only five small lights are found
Through which to view the world around.

Yet sometimes in my inner soul,
Beyond my asking or control,
Some secret presence brings to me
Knowledge of worlds I cannot see.

—Frederick George Scott.

CYCLES OF CIVILIZATION.

By R. A. V. Morris

(Continued from Page 7.)

I do not for one moment believe that a healthy civilization can be brought into existence by legislation, by the re-distribution of wealth, or indeed by any material changes: only the growth of the race in wisdom and unselfishness can create it; and it is to be feared that we have much experience to go through and many bitter lessons to learn before we can hope to see it.

When a civilization breaks down, then, after long or short fallow period, life begins to stir either in the same race or nation or in another. Among the people thus springing into activity, men of unusual ability, or even genius, begin to appear, under whose leadership the eager and vigorous rank and file push forward on the ascending arc of a new historic cycle.

It is interesting to note in passing how men of genius come in groups in such rising civilizations. Consider, for example, the extraordinary brilliant group of great men who lived in the fifth century B.C. at Athens, a town almost certainly smaller than Brighton. To name only a few of them, there were Plato, Socrates, Aristotle, Aeschylus, Euripides, and many others whose names have been household words for more than two thousand years. Then Elizabethan London—a tiny town compared with its enormous successor,—counted among its citizens Shakspeare, Bacon, Spencer, and a host of other brilliant writers and men of action. Goethe and Schiller lived in the same small town and at the same time, while contemporary with them in Germany were Kant, Beethoven, Haydn and Mozart.

In considering the causes of the decline and fall of civilizations, we are badly handicapped by the paucity of the data at our disposal. Downfall usually involves a wholesale destruction of records; and the degenerate descendants of a great people

are apt to care little or nothing for the history of their ancestors. Sometimes the barbarian conquerors of a civilized people have wantonly destroyed the literature of the conquered. Civil wars too have played their part. Not one of the great libraries of the classical era survived the ruin of the Roman Empire. Christian zealots burnt the writings of pagans and heretics in the fourth and fifth centuries as they burnt their bodies in the sixteenth and seventeenth. The Arab soldiers of Amru are reputed to have utilized the remnants of the magnificent library of Alexandria as fuel for the public baths. After the conquest of Mexico by Cortez, the Spanish clergy were so conscientious in searching out and burning Aztec and Maya manuscripts that scarcely any have survived. The result of this sort of thing is that we have but scanty data in respect of the classical civilization, and practically none for the cultures that preceded it.

Let us, however, attempt on the basis of the information we have, to enumerate at least some of the causes for the decline of a civilization.

1. Most obvious of all is the fact that mechanical progress, especially as applied to means of communication and transportation, enabled civilized man to wage war on a vastly larger scale and more destructively than was formerly possible.

The Romans were great road makers: they covered their empire with an elaborate network of excellent highways, over which their armies could march, and food and equipment be carried rapidly anywhere between the Wall of Hadrian and the Euphrates. The splendid road system and the business-like administration of the Empire thus made it easy to recruit, equip and convey great armies to be used—and destroyed—in the long series of civil wars; and the legions, which might have held the outside barbarians at bay, were exhausted in fratricidal conflict. The population from which they were recruited were thinned out by losses in war and demoral-

ized by luxury. The native Roman peasantry were the first to disappear or be corrupted, then their Latin and Italian allies, and finally the provincials—Gauls, Britains, Illyrians, and so on. In the course of time, all the healthy and vigorous elements in the Empire were thus used up.

To hark back a few centuries, it was the skill of the Athenians as ship builders and sailors that enabled them to concentrate the whole power of their small state in the famous expedition against Syracuse in B.C. 414/3, the result being an overwhelming disaster, in which at least half the adult male citizens of Athens perished, and the most brilliant of the Greek states received a blow from which it never recovered.

The mechanical mastery of the Greeks and Romans was as nothing when compared to what we moderns have developed during the last hundred years; and we have evolved a system of communications, by railroads, steamships, and automobiles, which is enormously more efficient than anything the Caesars ever dreamed of. By its means we can bring into the field, and supply with food and munitions, ten, or even more, men for every one that could be used effectively before about 1820. Moreover, we have got over the difficulty of fighting in winter, when all ancient armies were compelled to rest in winter quarters. We can thus carry on war on an immense scale, continuously, up to the point of utter exhaustion. The conquest of the air too gives us an added "superiority" over our predecessors. They could destroy only where their armies actually were, but we can rain bombs and poison gas on the towns for hundreds of miles behind the lines. So efficient have we become in the art of war, that one other conflict like the last would involve irretrievable disaster for Europe, even if, as we hope, she has enough vitality to recover from the effects of 1914-18.

It is a curious point that improvements in the actual weapons of war do not appear

to make fighting any more deadly, for the art of defence seems to advance *pari passu* with that of attack. Indeed it is probable that, in proportion to their duration and the numbers engaged, ancient battles were more bloody than modern ones. The increased deadliness of war seems to be wholly due to the perversion to anti-social ends of the improved means of communication, which are an essential element in civilization, and might be an unmixed advantage to mankind.

2. In a very primitive community virtually the whole of the population is engaged in agriculture, and such manufactures as pottery and weaving are carried on by the farmers and their wives as secondary occupations. Advancing civilization always involves an increasing specialization or division of labour. Towns begin to spring up and manufactures to be carried on by the skilled artisans who live in them. So far, so good, for both agriculturalists and artisans have jobs that require considerable and varied skill. The agricultural worker has very unjustly acquired a reputation for stupidity, perhaps because he is slow in speech, but actually he has to know how to do a whole series of operations, and to do them with judgment. His life is no doubt a hard one, but at least he has plenty of exercise for body and mind—it is not only by reading books that the mind is exercised—and the ever-changing needs of the farm as the year moves through its seasons, ensure him constant variety of work. The townsman too in the days before the industrial revolution, was a skilled craftsman who had learned all branches of his job in the course of his apprenticeship. He, too, had variety in his work. But with the continued advance of civilization, the proportion of agricultural workers to the general population is constantly decreasing, and at the same time the status of the town worker is altered. The factory system tends to oust all earlier methods of manufacture, and men specialize more and more, until their whole work-

ing life is spent in performing a single operation over and over again. Some years ago, in Glasgow, I was shown a small piece of shaped steel, destined to form part of a sewing machine, and was told that, in its manufacture, it had gone through 74 distinct processes, each applied to it by a different man, who did nothing else. Mr. Henry Ford, in his motor works at Detroit, has brought this sort of thing to absolute perfection. In his factory, the various parts of a car pass slowly on a moving platform before a long line of mechanics, each of whom applies one special action—a touch with a file, or the tightening of a nut. Think of it! Day after day, as hard as you can go, with the same wrench in hand, tightening the same kind of nut. What deadly monotony!

Inasmuch as competition between manufacturers forces each one of them to copy the methods of cheapening production introduced by his rivals, the division of labour tends all the time to become more pronounced; and the effect of it on the minds and nerves of its victims increases. After the tense monotony of their day's work, they will seek escape in anything that promises excitement, e.g., revolutionary politics, cinemas, watching games played by paid athletes—I almost said gladiators, gambling, and so on.

The effect of the division of labour on women has also to be taken into account. Not so long ago the housewife was a highly skilled if hard worked, person. She made and mended clothing for herself and her family; she prepared and cooked food. But the tendency for many years has been to reduce her duties in the home. Clothing is almost entirely made in factories nowadays, ready cooked dinners can be bought in tins, while various labour-saving devices reduce house work to a minimum. The result is that more and more women are set free to take up work in factories and offices, where they are subject to the same alternation between monotonous toil and artificial excitements as are their husbands

and brothers. As a consequence we find that nervous diseases are increasing, while there is a decrease in the number of children born and general weakening of family life.

3. As the result of inventions, foreign conquests, better facilities for trade, and the increasing division of labour, wealth multiplies rapidly in a rising civilization. Up to a certain point this would be to the good, if the wealth were used wisely. But this never happens. Impelled by an unslackable desire for personal advantage, practically everyone joins in a scramble to seize as much as possible for himself. In this process, some become too rich, while others get nothing; and the community becomes divided by an economic cleavage. Personal ambition and competition, and the consequent division of society into economic classes doubtless contribute to the development of civilization, but they also in time make for its decay.

The greatness of the Roman state was founded by a hardy race of farmers, and seems to have been but little retarded by the early struggles for political power between patricians and plebs. The rivalry between these classes became modified as the state became richer, and in time gave place to a purely economic division of the citizens into rich and poor. The rich families soon became corrupted by luxury, and for the most part died out; while the poorer farmers, of whom a large proportion must have perished in the wars with Hannibal, drifted more and more into the capital, where they became what Lenin called a "slum proletariat", living on doles at the expense of the provinces. The land of Italy fell into the possession of a few immensely rich capitalist farmers, who lived in Rome while their vast estates were cultivated by slave labour. It was only a question of time before the remnants of the original Romans became utterly worthless. There was probably not a single born Roman in the legions after the first century; and of the emperors from Trajan

onwards, hardly one here and there was a native Roman or even an Italian.

We moderns too have accumulated great wealth, and its corrupting influence, both on those who have too much and on those who have too little, is obvious. We have, moreover, gone a long way in allowing the rural population to migrate into our great and unsavoury towns. If we have avoided introducing slave labour as the Romans did, we have at least developed a class struggle, so violent and so bitter, that it may, if it continue unchecked, bring the whole edifice of society crashing down in ruin.

4. As the social organism develops, it becomes more complex; and, to administer it, increasing numbers of persons of superior ability are required. They are not forthcoming; and we have to carry on with members and officials of public bodies, and with teachers who in very many cases are inadequate to their jobs. Cumbersome machinery in the hands of the inexpert is notoriously liable to break down.

5. Civilization means a complex social structure, and that implies instability. Our over elaborate credit system is apt to get out of gear periodically, and commercial crises, like the present, are the result. Booms, which make some men rich, are succeeded by slumps which make many men poor. Overend-Gurneys, Whittaker-Wrights, Jabez Balfours, Hatrys and Kreugers drag thousands to ruin with them in their colossal bankruptcies. Even for the wealthy there is an element of uncertainty about the future lest their treasure prove to be but "goblin gold". Despite all this we have an ever-growing demand from all classes for incomes that shall at once be larger and more secure. We ask more and more from life—better houses, motor cars, amusements ad lib., foreign travel, social status. Every social grade apes the one immediately above it, and tries to overtake it. The perfectly legitimate wish to give their children the best possible start in life only too often

takes the unwise form of sending them to an unduly expensive public school. Ambitious parents require so much for themselves and their offspring that they cannot afford to have more than one child. As their wealth grows, people become more afraid of losing it; as they become more secure, they become fearful of risking anything. They become afraid, and by their fears they invite the very disasters from which they shrink. Such a condition is only too often the fate of the ultra civilized man and woman.

Statistics show that in every European country and colony there has been a continuous fall in the birthrate for several decades past; and some of the most advanced nations, our own among them, are very near the point when the population will show an actual decline. Even now the apparent increase is only in the number of the old and elderly; and every year there is a fall in the number of persons at ages from one to about twenty-five; and this will apply to all ages as the older generations die out. Be it noted that this is not due to over population, for exactly the same fall is taking place in empty lands like New Zealand and Canada as in England, France and Germany. In the later days of the Roman Empire, so few were the children born that it was exceptional for rich people to have any natural heirs, and legacy hunting became a recognized profession for genteel parasites.

6. In my enumeration of the causes for the fall of the classical civilization, I have left to the last the one that is usually considered most important of all, namely the invasions by barbarians from North and East Europe and Central Asia. My reason for so doing is that I do not believe that these would have ever overwhelmed the Empire but for its internal decay. The real causes for the downfall were to be found in and not outside; and given the internal weakening and corruption that I have attempted to outline, the Empire would have broken up, even though no

single hostile barbarian had attacked its frontiers from without. To apply this to ourselves: we have no external enemies such as Rome had; and, if our civilization is to perish, it will be by the morbid growth of its own tissues, as it were. It will not be murdered, but will die of disease.

The conclusion that all civilization, including our own, is cyclic and must come to an end, is not pessimism. Death implies rebirth, and that on a somewhat higher level, for humanity is slowly—very slowly—learning wisdom from its mistakes.

NIGHT

When night with quiet hand enshadows
Earth

My body sleeps, Beloved,
But I am free with Thee.

When with day my body wakens and with
happy eyes

Looks out upon the flowers,

The children tell me,—

“All night thou wast asleep, O Son of
Song,

The hours of dark were lost to thee;

Thy memory hath naught to shew for those
night hours.”

This is not true, O my Beloved,

But I conceal the truth

Because they would not understand.

Yet this is true. When most my body
sleeps,

Then most I am awake, for Thou art with
me:

The night with all her stars

Is a fair country travelled by my wings,

For Thou dost take me with Thee

Into mysteries that are not mysteries to
Thee.

By day I walk the Earth and learn her
fields,

By night I walk the Universe and learn of
Thee, Beloved.

Ernest Fewster.

THE MURMUR OF TIBETAN DRUMS.

By M. M. Salanave

(Continued from Page 23.)

II.

A monk ushered us into the reception room of Yi-ga-choo-ling monastery, a Laden La boy and his sister Phurba Lahamo—goddess of Thursday—leading the way. The Abbot, Tro-m-Ge-she Rimpoche, was seated before a small table at the far end of the room on a dais piled with cushions or bölden. Next to him was a large cabinet, the shelves filled with sacred objects. The visitors sat along the two sides of the room on seats slightly raised above floor level and also piled with cushions.

We entered single file and bowed low, rather I did. My two young companions prostrated themselves in true Eastern fashions but owing to stiff Occidental knees it was permissible for me to bow only as low as such physical handicaps permitted. The high Lama was dressed in a deep maroon wool dress over which was draped a yellow priestly garment, insignia of the Yellow Cap Order to which he belongs. When we reached the table we saluted him with the rite of “three bows”, customary mark of respect accorded high Buddhist priests, then kneeling presented him with our white silk ceremonial scarves, or ka-ta. This exchange of complimentary scarves is a charming Tibetan custom observed by all classes. Touching our bowed heads with his dorje he gave us his blessing after which we rose and took seats. The Lama then held quite a lively conversation with the Laden La children about his strange guest, the goddess of Thursday confiding to me later how pleased he was to learn I was a Buddhist pilgrim, not just an inquisitive foreign sight-seer. Then, after inviting us to remain after the ceremony for dinner, he turned to receive other guests while we turned to tea drinking.

Having heard of this strange concoction called Tibetan tea I was curious to taste it. Drinking tea as a beverage by the way, is of Buddhist origin. Until Buddhist monks discovered it kept them awake during long periods of meditation it had been used as a medicine not a beverage. So far at the Laden La home I had been served only with tea from the famous Darjeeling tea gardens. But Tibetan tea is made of brick tea—the leaves and twigs of the tea plant being pressed into brick-shaped blocks. The tea is boiled for a long time, often all night, soda, salt, yak butter and sometimes yak milk and often parched barley flour, being added so that it resembles a cream soup more than a drink.

Tibetan etiquette demands that just as soon as a sip of tea is taken the servant shall fill the cup again to the brim. When I took my first mouthful of this tea I thought I must flee from the room but knowing my reputation for good manners was at stake I closed my eyes and forced it down. After this trying ordeal had occurred a number of times I whispered to the goddess of Thursday imploring to be excused from drinking more. But not being the goddess of Mercy she coldly ignored my entreaty. Relenting later, however, she whispered that I had behaved very nicely and might place the lid on my cup signifying "no more". Tibetan tea cups have pretty silver lids with a coral, turquoise or other stone for a handle.

By then it was time to go over to the temple to see the decorations before the place was crowded. Hundreds of small butter lamps,—*chöme* or sacred fire—gleaming like jewels, burned in front of the great golden Buddha. These lamps have shallow bowls with slender hollow stems into which the wicks are placed before filling the bowls with clarified butter. Garlands of "good-luck" flowers festooned the place—not really flowers, just silken covered seeds that come from an immense pod of a tree whose identity I did not learn. Tibetan banners bearing prayers

and sacred characters floated everywhere while butter images either gilded or brightly coloured added to the exotic oriental scene. Around the sides of the temple stood great cylinder prayer wheels which we set in motion. One must always walk around prayer wheels or indeed any sacred object or wall on the side of honour—clockwise, the sacred object always on one's right side.

Although the day was auspicious the heavens positively sulked. There was a taste of snow in the air and the Himalayas were shrouded in a winding sheet of sinister grey fog. It was hard to imagine that the Eternal Hills were just beyond that impenetrable veil with majestic Kinchinjunga opposite.

The friendly crowd sat good-naturedly on the ground but a bench had been brought out for my comfort and placed near the temple so that I could watch the people and later see and hear the Lama. Every person in that crowd of several thousand excepting babes in arms incessantly whirled small prayer wheels, monotonously intoning the sacred formula "Om mani padme hum." Through the heavy air Tibetan drums droned interrupted at intervals by loud blasts from the long monastic trumpets reminding one of the fog horns of ships at sea.

Before the ceremony the multitude was fed, not with loaves and fishes, but sweet rice, a Tibetan delicacy. Priests came from the kitchen in pairs bearing enormous bowls of rice cooked with raisins and honey. Cups filled with this rice were then thrown here and there among the people, each man, woman and child catching as catch can, either in their hands, caps, hats or clothing. An extraordinarily expeditious way of serving a great multitude and delightfully informal. After that pots of the thick tea were passed around, each one furnishing his own cup as every Tibetan always has a tea cup concealed somewhere on his person.

Suddenly extra loud trumpet blasts

silenced the murmuring crowd. Down the steps of the building we had recently quitted slowly came the Abbot escorted by several priests walking ahead according to rank. He wore a yellow brocaded robe over the maroon garment and on his head a huge boat-shaped yellow hat, insignia of the Yellow Cap sect, in one hand he carried a dorje, in the other a rosary or pabo. Walking with great dignity up the temple steps he ascended his throne near the entrance and at once proceeded with the usual Buddhist ritual at the end of which he addressed the crowd outside for perhaps two hours. The people sat immobile every eye riveted on the Lama. When he had finished came the business of blessing them all. During this part of the ceremony I was invited to go inside and stand quite close to the Lama thus missing nothing of interest. At a signal from the attendant priests the crowd rose and forming a long queue—alert priests watching to see that none crowded—passed slowly before the Abbot who touched each one on the head with his dorje. Not a head did he miss, not even that of a tiny dog one woman carried in her arms. Buddhism teaches kindness to animals.

When it was all over we returned to the other building for our dinner of rice and vegetables and—naturally—Tibetan tea. During the meal we would leave and go outside on the balcony to watch a dance going on in the courtyard below, a sort of religious drama in which the very skillful dancers also took the part of actors.

So passed the day of "Wong". But, interesting as it was to me, something of still greater interest was to take place. I was to return to Yi-ga-choo-ling early next morning to take the first vows required of a novice in the Yellow Cap sect. Sometimes when reading H.P.B.'s references to the Order I may have dreamt of belonging to it, but not expecting to ever be gipsying in India, I never really believed such a thing would, or even could, actually happen. Now, in less than twenty-four hours

I was to actually take my first vows. Thus, strangely enough, even incredulous Americans may sometimes dream true.

(To Be Continued.)

SEVENTEEN REASONS FOR REINCARNATION

- 1 Eight hundred million people believe in it.
- 2 The greatest of philosophers, of world-teachers, and poets have, in every age, taught it.
- 3 The Bible contains numerous allusions to it.
- 4 The eminent Fathers of the Christian Church believed and strenuously advocated it.
- 5 The world's great religious and philosophical literature abound with its teachings.
- 6 It ensures equal chances to all.
- 7 Apart from it there can be no immortality for man.
- 8 It is strictly scientific.
- 9 Recourse to analogy confirms it.
- 10 It alone affords a satisfactory explanation of human misery and inequality.
- 11 It is agreeable to a rational concept of the Soul.
- 12 It explains many experiences that were heretofore unaccountable and mysterious.
- 13 It explains what heredity is unable to account for.
- 14 It gives a reason for our innate likes and dislikes.
- 15 It is more in harmony with reason than the unphilosophical and unscientific doctrines of predestination, original sin and future punishment.
- 16 It proves that man is the maker of his own destiny and that he is alone responsible for his sufferings and enjoyments.
- 17 It offers the most potent inducement to honesty, morality, religious aspiration, humanitarianism, and a just regard for the rights of others.

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Hamilton, Ontario, Canada.

OFFICIAL NOTES

Buddhism in England (March-April) chronicles the visit of John Hutton, a Canadian Buddhist from Winnipeg, at a meeting of the Buddhist Lodge in London, England. This magazine is in its seventh volume, and may be had from Mr. A. C. March, St. John's Lodge, St. Peter's Fort, Guernsey, Channel Islands.

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Senor Alvaro A. Araujo, Casilla de Correo 595, Montevideo, Uruguay, South America, writes sending the greetings of all the members of his National Society, of which he has recently been elected General Secretary, to all theosophical friends in Canada. We heartily reciprocate these fraternal salutations and wish him much success in his important office.

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Last month we spoke of the Special Notice as appearing for the last time. Unfortunately it got left out altogether in

that issue. So to give our members an opportunity to take advantage of it we present it once more. Dr. Kuhn's book, "Theosophy" is a real study of the subject and is so impersonal that all who desire to read of the original Theosophy which brought so many to the standard of the Society, cannot do better than possess it.

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We review two books this month which should appeal to all students of Theosophy. They represent the first beginnings of its presentation to a world only very slightly prepared to receive it, and the presentation to a later and in some ways a more deeply experienced world of the same truths from the understanding of a student who has had the opportunity to sift and weigh several different and more or less authoritative interpretations of it. The prudent and intuitive student will find a valuable exercise in comparing the two volumes and consulting his own soul and its experience in judging them together.

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The U. L. T. Magazine "Theosophy" has a fine and useful article on "Plain Theosophical Traces in Poetry", the subject being Gabriel Rossetti's alliance with Occultism and the Rosicrucians. The same influence was traceable in his family in the work of his daughters Maria and Christina and his famous son Dante Gabriel. He had the opposition of all the destructive elements ruling this world, led by the Roman Catholic Church and all the "orthodox" who not only "obtained the condemnation of Rossetti's most famous book, but obliged his widow to burn the copies of the 'Mystery of Platonic Love', a work full of precious documentation, copies of which are rare." This article should be widely read, and merits a generous circulation.

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The Theosophist (March) has 5½ pages of the first draft of The Secret Doctrine, written in 1885, the seventh instalment of this most interesting relic. A second article on Mrs. Besant's occult life, purports to be

her account of an initiation on December 5, 1909, in which six Masters participated and the King of the world also put in an appearance. Mr. Leadbeater is quoted in confirmation, and this will assist astute readers in forming their own judgment. Evidently the old rule has been revoked—Know, Will, Dare, and be Silent. Heroic efforts are being made to reconcile the teachings of Krishnamurti with Theosophy, with Neo-Theosophy, and with anything else that is available. Another instalment of Occult Chemistry is given with a description of two kinds of ozone.

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A correspondent from the Western States writes: "Thank you very much for the extra copies of The Canadian Theosophist. I received them a short time ago. I have the magazine numbers for the last four years and in reading them over always find thoughts I had not noticed before". This is a pleasant tribute from one who realizes that the magazine is not merely a conventional affair to be thrown aside, without, perhaps, even being looked at, but carefully built up as a means of education in the Theosophical life. We hear often enough of those who have found nothing in it to interest them. This is their own admission that they have nothing to bring to the Magazine. No book is inspired except by the reader who brings his mind to bear upon it. When we have no mind there is no inspiration in the book. Others find "sermons in stones, books in the running brooks, tongues in the trees," and theosophy in everything.

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Adyar Pamphlets, Nos. 154-169, are to hand from The Theosophical Publishing House as follows: Public Spirit, Ideal and Practical, by Annie Besant; Racial Problems in South Africa, by Josephine Ransom; The Use of Evil, by Annie Besant; The Bearing of Religious Ideals on Social Reorganization, by Annie Besant; The Meaning and the Use of Pain, by Annie

Besant; Eastern Magic and Western Spiritualism, by H. S. Olcott. Also "The Conventions of the Indian Constitution", by C. Jinarajadasa, which points out the conventions of the unwritten law of the British Constitution and its implications; and India's Struggle to Achieve Dominion Status, by Annie Besant. The latter is a holograph, fac simulated from Mrs. Besant's copy, which had been intended for her "Watch Tower" pages, and which concludes: "But we shall win Home Rule ere I die, though I am 82"; and now she is in her 86th year. Home Rule for India has long been granted in principle, and but for the disturbing contributions of Gandhi and his friends its actual operation would have been much nearer.

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In the Rosicrucian Magazine, established by Max Heindel, the March issue contains the following statement: "Regarding mis-statements concerning Max Heindel and the Rosicrucian Fellowship, appearing in a recent issue of another magazine, we only wish to repeat the words of the Christ: 'By their works ye shall know them.' The Rosicrucian Fellowship is strictly a religious organization striving to acquaint humanity with the New Age religion of the great Initiate Christ Jesus. We ask nothing in return for our efforts. It is not our policy to decry nor disparage the teachings of other societies. Max Heindel wrote in the 'Echoes' of September, 1914 as follows: 'It takes all our time to spread our own teachings, and if our literature is studied, the reason for these teachings will always be found. There is no statement made by the Rosicrucian Fellowship that is not backed up by reason and logic. We have not the time nor inclination either to explain or controvert the teachings of other societies.' It was not, of course, to this magazine, nor the body it represents, that our recent correspondence referred. It is well known that Spencer Lewis has nothing to do with the Heindel Society.

The Theosophical World University, under Principal J. Emile Marcourt, has issued a pamphlet on Law Research, by Judge Bristowe, the leader of the Law Research Group, which suggests lines for study and methods of work which jurists and students of law in the U. S. might well undertake. "If Theosophy is to play a part in the spiritual development of mankind, constructive work of the kind therein suggested is urgently needed." The work falls naturally under two heads, historical and constructive, and much has already been done. We have not seen the Bulletin mentioned in the pamphlet but it contains an article on Law and Morals which is referred to as a sample of the work of the Group. "The Theosophical Movement is not a movement for the pedantic study of religious philosophic and scientific questions. It has its practical application to the needs and problems of the present day". It is in this spirit that the University is organized and we commend the present work to our legal readers. Application should be made to the Principal, at 22 Harcourt Terrace, London, SW, 10, England.

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Attention is called to Mr. Cecil Williams' account of the arrangements so far made regarding the proposed Niagara Convention. This was endorsed by all the members of the Executive Council at its last meeting and they will look for cooperation among the members to make it a success. Many letters have been received and the reception so far gives reason for expecting a fair attendance. Niagara is a splendid place for a holiday, and those who have not seen the great Falls might pleasantly combine a visit there with attendance at the Convention. Some few correspondents are afraid that there will be less Theosophy than other matters discussed at the Convention. If it is to be a Theosophical Convention every subject must be discussed by Theosophists from a Theosophical standpoint. It is hoped that the public will

attend and get a better conception of the breadth and inclusiveness of Theosophy from what they hear. It is hardly expected to be a huge affair, but if it serves as a beginning, another may be held in the United States next year and another in Toronto in the following year. The addresses of course should have no tinge of personality about them, but discuss the subjects dealt with as scientific associations discuss their subjects on their merits, recognizing only the fundamental principles of Theosophical thinking.

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Robert Bernays, M.P., writing in "John O' London's Weekly" on Vienna society and its prodigality before the Great War, recalls how "with remarkable prescience Mr. Wickham Steed foretold that the end was near. Lord Winterton recalls a conversation in which Steed said: Whether war comes or not, the present system of government cannot continue. All the outward gaiety and charm of this country rests on a quaking bog. You have recently been going into Viennese society. I tell you that the people with whom you have dined and danced will one day be begging their bread in the streets." When in England on a walking tour in 1912, I was struck with the resemblance between the state of affairs there at that time and those described by Charles Dickens in "A Tale of Two Cities", which I had bought in a second-hand store to replace a copy which I had lent from my set, and then re-read in idle moments. Dickens' chariots were replaced by motor-cars and other wealthy vanities of the French by corresponding extravagances in England of the later day. A long talk with an old railway man at Symond's Yat, gave me an insight of the oppression which the poor suffered from under the big corporations. He had been maimed in an accident and was given a small job at a crossing, but the way the wages were pared and the miserable pittance on which workmen's families had to live, in order to provide dividends for the

well-to-do, paralleled in every respect the French conditions before the Revolution. I wrote an article for the Sunday World of Toronto at that time calling attention to these things, but it was no surprise to hear that "sudden destruction had come upon them." National karma cannot be evaded, and this continent is not trying very hard to make the necessary adjustments. The way in which the proposals of Technocracy have been received is sufficient to indicate the temper of the people, both rich and poor, the latter quite willing to believe that any such attempt to benefit them has ulterior motives.

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It is a matter of profound interest to all who are engaged in the Theosophical Movement and its kindred and allied preoccupations to hear that the World's Parliament of Religions of the World's Fair of 1893 is to be in some sort revived in connection with Chicago's second World's Fair, June to November this year. It is to continue the traditions of that great gathering and its purpose is "To unite the inspiration of ALL FAITHS upon the solution of men's PRESENT PROBLEMS." Strangely enough this is what the proposed Theosophical Conference at Niagara on June 10 has in mind Theosophically—to unite all Theosophists upon the solution of men's present problems. The Fellowship of Faiths was organized in England in 1910 as the "Union of East and West," in the United States in 1920 as the "League of Neighbours," and in 1924 as the "Fellowship of Faiths". This WORLD FELLOWSHIP idea, says the prospectus, "for more than twenty years, has demonstrated its power to 'build bridges of understanding across the chasms of prejudice'." A suggestion of the topics to be discussed is made. "The Depression—what light can my Faith shed upon it? Disarmament, Poverty amidst Plenty—how cure it? Non-Violence—a key to World peace. Ideals for a new World order. Men and Machines—which shall be master? How can Man conquer Fear? Race and Religious prejudices—how over-

come them? How expand Patriotism into World consciousness? Youth and the future. Peace and Brotherhood as taught by the World's great Religions. How Faiths, in Fellowship, can save Civilization." Obviously these topics offer a rich field for the dissemination of broad and fruitful thought. Throughout the time of the World's Fair, to quote the prospectus again, from June 1 till November 1, occasional presentations of the World's Fellowship of Faiths will be organized as appropriate speakers become available. During three weeks, August 27—September 17, the World Fellowship of Faiths will reach its climax in daily sessions of national and international representatives of the Faiths of the World. There is a Chicago Committee of 200, a New York Committee of 100 and a London Committee of 100. We select ten names from each: Chicago, Miss Jane Addams, Professor James H. Breasted, Dean Frederick Grant, Dr. W. D. Schermerhorn, Mrs. John V. Farwell, Professor Chas. S. Braden, chairman Executive Committee, Rev. Edmund W. Sheehan, secretary; Dr. Edward Scribner Ames, Mrs. A. Starr Best, Dr. Douglas Horton; New York, Bishop Francis McConnell, chairman; Professor E. R. A. Seligman, Rabbi Stephen S. Wise, vice-chairmen William H. Short, chairman Executive Committee, Dr. Russell W. Bowie, Mr. George Gordon Battle, Rabbi Israel Goldstein, Dr. Ralph W. Sockman, Dr. S. Parkes Cadman, President Henry Sloane Coffin; London, Sir Francis Younghusband, chairman; Sir Frank Benson, vice-chairman; Sir Albion Banerji, Dr. F. W. Norwood, Sir E. Denison Ross, Sir Johnston Forbes-Robertson, Miss Sybil Thorndike, Mr. Laurence Housman, Sir Oliver Lodge, Rt. Hon. the Marquess of Zetland. The Theosophical Society had a great place in the World's Parliament of Religions forty years ago. It remains to be seen how far the original principle of the Society has been followed in the meantime and what efflorescence may come of it now.

AMONG THE LODGES

St. Catharines Group of the Toronto Theosophical Society at the meeting held on Sunday, April 2nd at the home of Mr. and Mrs. Bertram Taylor, Niagara-on-the-Lake, passed a resolution to protest against injustices of Governments wherever perpetrated, and specifically against the cruelty and injustice practised at the present moment by the Adolph Hitler regime in Germany. Incorporated in this resolution were instructions to the secretary to send the resolution on to the general executive of the Theosophical Society in Canada and to the branches in the Dominion to the end that the protest may be finally passed by the general executive to the League of Nations at Geneva as the condensed opinion of the Theosophical movement in Canada. The resolution was proposed by the group president, Mrs. Gertrude Knapp of DeCew House, Thorold township, and seconded by the secretary, Ronald V. Garratt, Welland. It read as follows:—"We, the St. Catharines Group of the Toronto Theosophical Society in Canada do most emphatically express ourselves as protesting with all the force at our command against injustices of Governments wherever perpetrated and specifically at the most recent outrage, the injustices now being prosecuted against the Jews in Germany by the Nazis under the Adolph Hitler regime in Germany. Be it further resolved to instruct the group secretary to send on the resolution to all the branches of the society in Canada and to the general executive of the Canadian Section with a view to having the general executive send the resolution on to the League of Nations at Geneva as a condensed and concrete opinion of the Canadian Section of the Theosophical Society."—Ronald V. Garratt, secretary.

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White Lotus Day falls on May 8, this year on a Monday. It will naturally be celebrated on Sunday. All Theosophical Lodges should make it an occasion of remembrance.

THE NIAGARA CONVENTION

Arrangements for the inter-Theosophical and international convention at Niagara Falls on June 10 and 11 have now reached the point where the place of meeting has been decided on. This will be the Fox Head Inn, just behind the old Clifton Hotel, close to the Falls, and providing good accommodation for visitors and a convention. The gatherings will be held in the ball room, and every facility will be accorded delegates. Those who do not wish to stop at the hotel can find accommodation in tourist camps and apartments.

It is hoped that some members of the United Lodge of Theosophists will be present. The headquarters of this organization has very courteously offered every facility for the invitation of its members. A letter has been received from the United Lodge of Theosophists in New York, which says in part: "If any of our individual members should happen to accept your invitation and attend the proposed convention... Let us express our hearty accord with the purposes of the convention as you set them forth in your letter."

A very interesting letter has been received from Mr. J. Emory Clapp, president of the American section, of the Point Loma society. As a personal contribution to the conventions, so far, he has submitted a list of suggested topics which display careful thought and insight, and which are considered worthy of reproduction here:

"Is a spiritual union of Theosophical organizations possible, and if so, how may it be brought about.

"What Theosophical doctrines are most needed by the world to-day?

"How may we show that the practice of brotherhood is essential to human welfare?

"Is true brotherhood based upon sentiment and emotion? If not, what is its basis?

"Is the ideal of brotherhood possible of practical application?

"The relation of ethics to Theosophy.

"In what way have our great scientists of to-day helped to prove some of the truths of Theosophy."

It may be advisable to give the convention two aspects, one dealing with inter-Theosophical problems along the lines suggested by Mr. J. Emory Clapp and the other with topics which may appeal to the public.

As regards the latter, arrangements are being made with the Canadian Press to have reports of the convention distributed to various points in Canada and the United States. In this connection it will be as well if secretaries of Lodges write to the newspapers in their localities asking the editors to give space to the reports, Editors like to know what people want. Secretaries might find it advisable to send a notice to the local papers of those attending the convention.

A tentative program follows:

- Saturday, 10 a.m. Election of chairman and other officers for the convention.
 11 a.m. The Basis of Spiritual Union of Theosophical Organizations, lecture perhaps by Mr. J. Emory Clapp, and discussion.
 12.15 a.m. Luncheon and addresses of welcome.
 2 p.m. The Practical Application of Theosophy to Life To-day, address and discussion.
 3 p.m. Theosophy and Education, possibly by Cecil Williams, and discussion.
 4 p.m. Theosophy and Art, lecture and discussion.
 8 p.m. Theosophy and Economics, lecture by Mr. A. E. S. Smythe, and discussion.
 Sunday, a.m. Sightseeing trip round the Falls.
 2 p.m. Theosophy and the Theatre.
 3 p.m. Theosophy and Science.
 4 p.m. Arrangements for next convention, which it is suggested should be held in the United States in 1934.
 7 p.m. Address: Theosophy for Everybody. Cecil Williams.

THE GENERAL EXECUTIVE

The suggestion made at the last General Executive meeting that the Lodges might consider the question of retaining a similar representation to that of last year has evidently impressed the members. All the Lodges appear to have fallen in line, and while one or two sent forward a resolution to continue the same Executive, we have taken the liberty of interpreting that to mean that they are satisfied with their own representative. In the case of Toronto, three members were elected but not the same three as last year, Miss Agnes Wood being replaced by Mr. Reginald Thornton, whose long-standing membership and devoted interest rightly warrants his selection. There will, therefore, be no election this year, the seven members nominated going in by acclamation. The next meeting of the Executive will be held on May 7 at 52 Isabella Street. This is, of course, the old Executive. The Executive just elected will have its first meeting in July.

SPECIAL NOTICE

By special arrangement with the publishers we are able to offer a copy free, to friends who will send us four new subscriptions to The Canadian Theosophist, of Dr. Alvin Kuhn's fine book, "Theosophy", written as a thesis for his Ph.D. degree at Columbia University, New York. This convincing book is regarded by competent students as the best outside summary of the Secret Doctrine and Madame Blavatsky's views that has been written, and its independent note will appeal to all who are interested in occult science. The Four Dollars must be sent to us in Canadian or U. S. currency with the addresses of the new subscribers. Only a limited number are available.

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White Lotus Day, whenever celebrated, should be made an occasion of fraternization among the Lodges or Branches of the various Theosophical Societies.

FREE LENDING LIBRARY

Books on Reincarnation—Theosophy, Occultism, Comparative Religion. For catalogue, etc., address the Librarian, Toronto Theosophical Society, 52 Isabella St., Toronto, Ont.

The above is the advertisement that has been appearing in one of the widely circulated Montreal newspapers with remarkable results. Mrs. Bailey has furnished us with some of the many replies and other letters from the correspondence thus originated. This Library work is regarded as equal to that of the Magazine itself and to the lectures that we have had so little of in recent months. Here are some of these tributes.

"Six years ago I lost my husband, so I do look forward to reading your books for comfort and further knowledge."

"It is refreshing to know of persons or organization bent on giving instead of getting. As you say, your books do not appeal to everyone. As it happens I am able to devour and revel in the type of literature your Library makes available. but it needs digesting and the books should be read and re-read to gain lasting knowledge and a little rest from them has not done me any harm. I thoroughly enjoyed them, though enjoyed is not the right word".

"I have read many religious books but yours are the best, as they are higher in thought and experience., just the kind of books I was wishing for. It always seems that as soon as I progress and desire higher reading the way always opens for me to obtain it."

"I should like them for beginners, so as I can learn as I go along. I did enjoy the small book by C. W. Christie. It is written so as one can do right as one goes along, and it has made me feel a lot better since I have read it, for I have had a very unhappy life, but, as it says, it is my own fault, but I didn't know it before; but as I learn about Theosophy I hope to be happy and make my husband and baby

daughter also. I would like to have that book to keep so as she gets older—she is 19 months now—she can learn all about Theosophy and have a far happier life. It is just what I have been looking for, for Church services are very nice, but what do we learn from them? I have learned far more since I have had that little book than I ever have in my forty years of life but it is not too late to learn how to be good, and I am really going to try."

"I have long believed that Reincarnation was the only way to reconcile the facts of life with eternal justice. But as I am 72 years old I shall soon know more about it. I have up till the last twelve months belonged to the Rosicrucian Society whose headquarters is in California, but I had to drop out as I could no longer pay membership fee of two dollars per month."

These are only a few of the many letters that Mrs. Bailey receives and it is fortunate that the society has one who can devote the time and attention necessary to keep this activity going. There is really an immense amount of work entailed, but the fruits of such a sowing no one can estimate. "They that turn many to righteousness shall shine like the stars for ever and ever."

REVIEWS

H. P. B.'s COMPLETE WORKS

That exceedingly inaccurate "Ephesian", Mr. C. E. Bechhofer Roberts, failed to anticipate "The Complete Works of H. P. Blavatsky, edited by A. Trevor Barker, covering the Period 1874-1879, Volume One," which has just been published by Rider & Co. Whatever lies may be circulated about her the great world will finally judge her by her writings, and she herself, putting aside any personal merit for these, declares she is merely the transmitter of what she had been given by those far greater than she. There is no theory so satisfactory as that advanced by herself to account for these writings, which have done so much to advance the thought of

the times and to influence the great discoveries of science during the last fifty years.

What will first strike the modern—20th century—student of Theosophy is the large place given to Spiritualism in these early writings. But it is almost invariably Spiritualism with a qualification—Eastern Spiritualism, and the like, and with warnings, quite early in the volume, page 69, in the Boston Spiritualist Scientist regarding its abuse.

"Magic is but a science, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an adept becomes Magic, for he is learned in the art of blending together the laws of the Universe without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes *unconscious sorcery*; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits."

Spiritualists may not like this dictum, but they can learn more about Spiritualism from this volume than from their own literature. It is sufficient to mention the investigations of Wallace, Crooks, Flammarion, Lodge and others of equal or nearly equal importance in science who have verified the experiments in psychic science on which most Spiritualists rely for their authority. But the explanations are a different matter, and this volume will help materially in giving students a direction in their enquiries.

An article like that on page 242, "Erroneous Ideas concerning the Teachings of the Theosophists", translated from *La Revue Spirite*, Paris, is invaluable testimony to the early authority which Blav-

atsky displayed in propounding Theosophy. In the volume will be found a number of valuable articles already reprinted in "A Modern Panarion," but little known to the present generation. These are indispensable to the student. Pages 27 to 74 contain a number of them.

Such articles as "Views of Theosophists" set forth the identity of the Pauline psychology with that of Theosophy or *vice versa*. The volume is well printed and contains 358 pages as against 500 in "A Modern Panarion". We note some typographical errors, the most serious on page 242 where quaternity appears as maternity. We cannot speak too highly of the enterprise and devotion that has produced this volume and we trust it will be widely supported, not only for itself but as the first of the fifteen or so projected volumes containing Madame Blavatsky's complete works.

A. E. S. S.

"NATURAL THEOSOPHY."

"Natural Theosophy" was published in December, 1930, but has only just come to hand by the kindness of the author, Mr. Ernest Wood. It is the best book of its kind since Dr. Franz Hartmann's "Magic White and Black," a book which is written in a similar impersonal vein, intent upon principles and practical experience of life, and little concerned with phenomena and wonders such as the psychically and weaker minded run after.

This is a book which every student of real Theosophy will be glad to have in his library. It avoids the clichés and banality of so many of the modern exponents of Theosophy and can be put into the hands of any common sense person with the certainty of a welcome. It is almost impossible to convey to the apathetic how eagerly the world at large is longing for the understanding of life which Theosophy presents, and the reason why it is so seldom received is the method of its presentation.

The standard books have been associated in the public mind with all kinds of fakes

and misrepresentations with the consequence that the mere mention of Theosophy is enough to make many shy of the subject. But when it comes in an impersonal and attractive way it is like the proverbial well of water springing in the desert. Mr. Wood's book is of this order, and should be in every Lodge Library and in as many public libraries as members of the Society can afford to place it in. It is attractive as a piece of printing, with its Indian pictures and its good, clear type.

If space were sufficient one would like to quote largely, particularly the chapter on reincarnation, which gives the real reason and need of rebirth in a way that will most quickly convince the maturing mind. Nothing could be finer either than the way in which the subject of the Masters is treated. "The orthodox *Guru* is too external a thing, like the orthodox God."

The use of the word God is a concession to popular language, says Mr. Wood. "We must not think of a ruler or Master of the world. A source, yes, but that is the life, which is also our life." Elsewhere Mr. Wood writes: "If the 'Third Logos' planned the worlds in which we live, we planned them. The Logos is not other than the collectivity of monads. So there is no Being working upon us externally, that is, through forms which he has made and we have not made." Then as to aspiration: "Every one of us would like to be everything at once, but we have to be content with the next best thing, which is love, the recognition in others of other parts of the all-embracing divine life, which has not been vouchsafed to us."

"There is much more genuine spiritual quality in the consideration for others which gives rise to natural courtesy than to many of these much larger efforts." "What is our Master's authority? Does he not know more than we? The Master is a witness of the light, but it is the light that lighteth every man that cometh into

the world. His form is only an illusion; it is not our goal, but our life, which is also his life, is our goal."

There is an excellent chapter opening the Second Part—"The Meaning of Theosophy." The last chapter tempts one to quote it as a whole—"Are there Two Theosophies?" The difference between knowing God, or the divine, and knowing about God is insisted upon. "It is an easy step from the definition of theosophy as 'divine wisdom' to the wrong conception that theosophy is 'a body of truths' which are in the special custody of groups of people who place a vision of higher planes of nature. I am not, of course, decrying such knowledge, but am simply pointing out that that is not what is meant by theosophy, but belongs to the same department of human activity as physics, chemistry, physiology and astronomy."

"The main point of theosophy is that we regard our power as fundamental, and therefore to us small things and particular things are just as spiritual as big things. On one side of the vertical line there is the material, and on the other the divine. It is knowledge of this divine which is theosophy, and it is acting according to this divine which is the theosophic life in the world, and this may be achieved on any plane. . . . Therefore a human being having a very small and humble position in the world, who puts into that position the new efforts which are involved in thought and love, is generally far more advanced than other persons who may be making a great success in the world."

So Mr. Wood concludes of those who "would go so far as to say exactly which truths are theosophy and which are not, they have missed the point." "The theosophic life stands for whatever promotes understanding, love and freedom. It is not subject to the blinding effects of materialism."

The book is published by Ganesh & Co., Madras, India.

THE ATLANTIS QUARTERLY

The third issue of this interesting magazine has been out for some weeks and we regret not to have had opportunity to read it earlier. "Was Atlantis the Birthplace of the Mysteries?" is the first important article. The question admits but of one answer to those to whom it would be much the same as asking Does Italian Opera owe its existence to Europe? Atlantis is the answer to so many problems that when our learned men once get the clue they will talk of nothing else and be more dogmatic about it than they now are about America. An article which should attract much attention is the "Outline History of the Brothers of the Rose Cross." As always, it is stated that "membership in the Order of the Rose Cross is not founded upon any certificates, diplomas, ceremonies or secret signs, but that the members are a class of illuminated persons who have become conscious of their higher existence." There is also an article by Charles Richard Cammell, "The Magical Studies of Bulwer Lytton". It is stated that "he was himself a member of the Society of Rosicrucians and Grand

Patron of the Order. As this was a secret Society, it is not surprising that among Bulwer's papers there should be no documents which throw any light on his connection with it, nor any mention of it in his correspondence." There exists a letter by Bulwer, written in 1870 to Hargrave Jennings, in which he says: There are reasons why I cannot enter into the subject of the 'Rosicrucian Brotherhood,' a society still existing, but not under any name by which it can be recognized by those without its pale. But you have, with much learning and acuteness, traced its connection with early and symbolical religions, and no better book upon such a theme has been written, or indeed could be written, unless a member of the Fraternity were to break the vow which binds him to secrecy. Some time ago a sect pretending to style itself 'Rosicrucians' and arrogating full knowledge of the mysteries of the craft communicated with me, and in reply I sent them the cipher sign of the 'initiate'—not one of them could construe it." "Dragons of Fire" is a good article and there are stories and interesting notes. Address 14 Howard Place, Edinburgh, Scotland.

CORRESPONDENCE

Correspondents will please note that the Editor has been instructed by the General Executive to limit letters of a controversial character to not more than 300 words, and to eliminate offensive language in such correspondence. Readers and writers are also requested to recognize that criticism of opinions is not to be confused with criticism of persons holding them.

ZEN BUDDHISM

Editor Canadian Theosophist:—Since you said you had met and had a long talk once with Mrs. Adams Beck, I thought the enclosed clipping I just found among other clippings might interest you. She wrote much of Zen and other Buddhism but had never herself lived the life of the Zen monks as I had. Her experiences came from what she *learned through others* and not from *actual personal experiences*. I meditated with the monks, followed their rules and customs, etc., which made my life in the East considerably out of the

usual. In India I lived also the life of the Hindus just as I did in Japan. Before I left the U.S. everyone said it would be impossible for me to do so—but I proved nothing is really impossible.

M. M. Salanave.

August 15, 1932.

RICE AND TEA IN A
BUDDHIST TEMPLE

Editor The Chronicle—Sir: Mrs. L. Adams Beck's own story about herself appeared in the magazines about 1927-28. One can find them probably in the Public

Library. Previously no one, not even publishers had suspected the two names—Beck and Barrington—belonged to one person. Her home was in Victoria, B.C., but she had lived long in different Oriental lands. Returning to Japan from Ceylon in the summer of 1929, after an absence of seven years—already a Buddhist—she devoted herself to study of and writing about the Zen school.

At that time I myself was living in Kyoto at Daitokuji temple and later at Enpukuji, the very first foreigner ever to have studied in either of those famous ancient temples. She was deeply interested in my experiences, living as I was the austere life of the monks, rising at 3 a.m., eating their poor food, mostly rice, salt pickle and tea. There were many real hardships that made it difficult for me, a woman, especially, and since many friends were writing to her about going there to study she took up the matter with some of the temples there about establishing a hospice especially for foreigners, where they could live and study philosophy or art and have some of the comforts to which they were accustomed in the West. Temple life in those ancient places is so unlike anything in this country that it is even hard to imagine. This was very near to her heart and plans had already been drawn, but now that she is dead it is problematical whether such a hospice will ever be established solely for foreigners or not. Some one else may take her work up.

Miriam Salanave.

Oakland, Feb. 3, 1931.

AGAINST DICTATORS

Editor Canadian Theosophist:—Why am I against Dictatorship in any shape or form? Because it is absolutely against my religion. When I came to this country, I became 13 years old; under the Jewish Law, when a boy becomes 13 years old his parents are no longer responsible for his business or money affairs, therefore he is recognized as a responsible man. So my

father held for me a nice party and presented me with a gold watch. I got it yet, I sure had a wonderful time that day, but it ended up so that I got hurt badly. But, if you think that I had a fight, far from it. After the party, all guests went home. Right after that my father called me out on the street, "now," he said, "Sonny, I want you to go up on the roof and as soon as you get up there I will give you the next order". So I walked up the ladder. "Now," he says, "jump down on the sidewalk". I started to plead and cry, but my dad talked and told me that ever since he ordered or dictated to me it was always for my benefit. So finally he said to me, "Sonny don't cry, you jump down and I will catch you, so you won't get hurt." So down I jumped, and what do you think my father did? Why, he jumped away too. Oi, oi! that darned old sidewalk. I think it hurts me yet, but what a lesson I had I sure will never forget. I had to stay in bed all the next day. When my father picked me off the sidewalk he quieted me down with soothing words, and what do you think he was telling me? That from now on I must not trust even my own father, and that is a fact. How can any one expect justice the world over under the present gold system. As a base for currency? It does not pay taxes; it is insane to tax this currency; you may just as well try to catch a greased pig, than tax this money. The only way to prosperity is not to wait for it.

It is just like time, it waits for no man, but we must go for it to catch it up and stick right to it on the way to progress and everlasting peace. A lot of people think that the cause for this depression is machinery. Of course there is a little bit of truth in that, but picture yourself in a wilderness, although among people like yourself, no tools of any kind; instead stones, bows and arrows. But just the same you would have a leader with a strong arm that can dictate and that is against my religion. Oh, no my friends you are welcome to it; progress and civilization

for mine.

On the present system with gold as a base for currency, our civilization has no chance whatsoever to survive. In order to go forward we must have currency that can be taxed similar to real estate property, these two, money and property must work or be taxed evenly more or less. If not, our civilization will get stuck in a deep hole. Money that cannot be taxed is the kind we have now, that only serves a few; therefore it must be wiped off the face of the earth for the benefit of all. If not, dictatorship business will increase by leaps and bounds and will cause blood shed. The whip and the gun will rule. So let's get busy before it's too late.

L. Mogol.

122 Cathcart Street, Hamilton.

THE BIBLE OF HUMANITY

By Robert A. Hughes

If we would explore the origins of religion we must study the *Vedas* of the Hindus. It was H.P.B. that made the strong statement that the *Rig-Veda*, is "the mother-fount and source of all subsequent religions". (*Secret Doctrine*, III, page 384). If this be true, then all religions: the religions of the ancient Mediterranean World, of Egypt, Persia, Chaldea, and of Asia in general, must be off-shoots of the Vedic Philosophy that flourished during the Golden Age of India. The *Vedas* then would be the last symbolical teachings of that primeval Wisdom-Religion which in prehistoric times was the universal religion of mankind. So to deserve the title of the *Bible of Humanity*, they must contain the fundamental teachings of the Wisdom-Religion.

In those glorious days of old, the Aryan mind was more akin to nature than it is to-day. Dwelling in the primeval forests along the banks of the Indus and the Ganges, they lived in an atmosphere of natural magic and co-existence with the Gods. In such surroundings the Rishis

committed to writing the *Vedic Hymns*, which had been passed down to them by oral tradition through many generations of wise men. As Aryan India boasts of an antiquity far older than any civilization in the world, the *Vedas* as the oldest work of the Indo-Aryans must be of an immense antiquity. A fragment from the mighty teachings of that ancient Universal Dharma, they are the last inheritance of a day when one language, and one religion was common to mankind. H.P.B. points out in her *Theosophical Glossary* that there is astronomical evidence to prove "that the *Vedas* must have been taught at least 25,000 years ago".

To claim a vast antiquity and an esoteric interpretation to the *Vedic Hymns* is to make oneself ridiculous in the eyes of the "learned" Western Orientalist. They who know little or nothing of the vast cycles that govern the race of man, have always tended to minimize the age of the sacred writings of the non-Christian peoples. No less a scholar than Professor Max Muller himself believed them to be the off-spring of the imagination, or primitive fear of the elements, of the simple-minded Indo-Aryan bards during the great migration of the Aryan peoples into India. He considered the *Rig-Veda* to be nothing more "than poetical allegories of ordinary natural phenomena of every-day occurrence, such as dawn, sunrise, twilight, night, frost, etc.". Other Orientalists have considered them to be but prayers to the deified elements of nature. The Hindu, however, considers them to contain the true wisdom of the sages of old India, and to be the unfailing repository of the esoteric knowledge of nature.

To prove their great antiquity, one should consider the teachings contained within them. The *Secret Doctrine* says: "The *Vedas* countenance no idols; all the modern Hindu writings do". (II., page 763). In other words they breathe a spirit that is different from later idolatrous brahmanical writings; their origin

being in Indian prehistory, before the rise to power of the Brahmin. In favour of their esotericism, it is said that the *Vedic* gods are the "personifications of Powers divine and cosmic, primary and secondary, and historical personages of all the now-existing as well as of extinct religions are to be found in the seven chief Deities and their 330,000,000 correlations of the *Rig-Veda*, and those seven, with the odd millions, are the Rays of the one boundless Unity". (S.D. III., page 229).

The bulk of Max Muller's translation of the *Rig-Veda*, is made up of the Hymns (or petitions) to the Maruts, or as he interprets them to mean—the Storm-Gods. Yet if we accept H.P.B. to be the great authority on Indian Philosophy which the great Orientalist Thibaut considered her, and so knew the *real* inner meaning of the great systems, it is worth while to consider her opinion. She claims in the Glossary that the Maruts are something more than "Storm-Gods", and had a mystical meaning. "In the esoteric teachings as they (the Maruts) incarnate in every round, they are simply identical with some of the Agnishwatta Pitris, the Human intelligent Egos. Hence the allegory of Siva transforming the lumps of flesh into boys, and calling them Maruts, to show senseless men transformed by becoming the Vehicles of the Pitris or Fire Maruts, and thus rational beings". Thus the inference is that the *Vedas* deal with the age-old science of the true SELF of man.

In all Vedic philosophy I do not think there is anything more important than the conception of the Atman that it teaches. By the Atman they meant that within the deep recess of the self of every-man resided a timeless, spaceless, changeless reality; the divine monad or Supreme Soul of all men. They also taught that by turning from the outside world of the senses to the study of the deepest secrets of our own natures, we would come to this God, and through the Atman reach Brahma.

The philosophical doctrine of the Atman

is, I believe, the greatest inheritance, coming to us through the focus of the *Vedas*, of that primeval Wisdom-Religion. Critics may point out that the *Vedas* taught of many gods; but there is evidence to prove that multitude of gods to be but the various aspects of the One God. The following verse from the *Rig-Veda* (1.164.46) well illustrates this. "They call it Indra, Mitra, Varuna, and Agni, or the heavenly bird Garutmant (the Sun). The sages call the One Being in many ways; they call it Agni, Yama, Mataricvan".

The development of this central truth of Aryan Theosophy can be traced from early Vedic times. Considering the development of Aryan theosophical thought, there has been in its growth three stages; a beginning, a middle, and the end or final perfection. The doctrine of the Atman, in other words, had its apparent beginning in the *Vedic Hymns*; its middle in those Vedic commentaries—the Upanishads; and its final development in the six great schools of Indian philosophy, especially that of the Yoga and Vedantic schools.

The *Rig-Veda* speaks of man's immortal Self in these words: "That One breathed without breath, by inner power; than it, truly, nothing whatever else existed besides." (10.129.2). The *Atharva Veda* (10.8.44) speaks of those who have attained union with their own God, in these words: "Free from desire, true, eternal, self-begotten, full of joy, subject to none, he no longer fears death who knows the wise ageless Atman".

Indeed as Guignault characterized the *Rig-Veda*, it "is the most sublime conception of the great highways of humanity", and well deserves the title H.P.B. gave them—THE BIBLE OF HUMANITY. And if she is right and they are the last remnants of the Bible of a religion that was truly universal, then "The *Vedas* are, and will remain forever in the Esotericism of the *Vedanta* and the Upanishads, 'the mirror of the Eternal Wisdom'." (S.D. II., 508). Let us, then, if we would see the

light, reflected from the *inner* mirror of wisdom—the Atman, repeat with the sage writer of the *Rig-Veda*: “Agni, lead us along the right path unto the sovereignty of the Self. Thou of deathless lustre knowest all the ways of progress. Kill out of us the forces of sin which would propel us along the winding ways of the world. So may we surrender ourselves unto thy guidance for evermore”.

“THE EXPANDING UNIVERSE.”

Sir Arthur Eddington's new volume, “The Expanding Universe,” (Macmillans) presents the latest views of cosmology in harmony with the most recent theories of scientific men. It was only in 1917 that Professor W. de Sitter gave the first hint in the west of this view.

It had been noted that the spiral nebulae appeared to be receding farther and farther away from our solar system, and for fifteen years past observations have been directed towards this phenomenon. These nebulae are the most distant objects known, being from one million to 150 million light-years away. This is only the limit of scientific survey, and better means of observation will undoubtedly widen the area to be scanned.

These nebulae lie beyond the limits of the Milky Way, which is the system to which our sun belongs, and constitute other universes separated from ours by wide gulfs of empty space. They are usually found in spiral coils and it is believed that our Milky Way, if observed from outside, would present a similar appearance. In this little book, Sir Arthur has gathered together all that is known on these subjects and put it in readable form for the layman. He is careful to note what is accepted and what is still theory among the scientists.

The speeds of these nebulae in retiring from our range is inconceivable. One of a faint cluster in the constellation Gemini has a speed of 15,000 miles per second, and this is about the speed of an Alpha

particle. We can perhaps imagine the speed of anything at 15 miles a second, but a thousand times faster staggers us. With such speeds and distances new standards of measurement have to be created, and so we have the megaparsec, which is 3.26 million light years, a light year being the distance light can travel in one year at the rate of 186,000 miles a second. This is also the speed of electricity.

The nebulae are receding so fast that by and by they will be out of reach of our present telescopes. Sir Arthur finds that an observer “will have to double the aperture of his telescope every 1300 million years merely to keep up with their recession.” The nebulae are not really running away from us, any more than we are running away from them. Sir Arthur illustrates: “If this lecture room were to expand to twice its present size, the seats all separating from each other in proportion, you would notice that everyone had moved away from you. . . . Everyone is having the same experience.” The movement, then, is a general scattering apart.

“The picture is the picture of an expanding universe. The super-system of the galaxies is dispersing as a puff of smoke disperses. Sometimes I wonder whether there may not be a greater scale of existence of things in which it is no more than a puff of smoke.” He remarks also that while immutability was not looked for “we had certainly expected to find a permanence greater than earthly conditions. . . . This is a rude awakening from our dream of leisured evolution through billions of years.” This is the English billion, not the American.

Then he remarks: “After Professor Weyl's famous extension of the relativity theory I became convinced that the scale of structure of atoms and electrons is determined by the same physical agent that was concerned in de Sitter's prediction. So that hope of progress of a really fundamental kind in our understanding of electrons, protons and quanta is bound up

with this investigation of the motions of remote galaxies."

It is strange but nevertheless true, that this conclusion brings modern science into harmony with the oldest science of the East. The Hermetic Axioms declare: "As is the outer, so is the inner; as is the small, so is the great; there is but One Law, and He that worketh is One. Nothing is small and nothing is great in the Divine Economy."

In 1888 a statement was given to the public of the Secret Doctrine which anticipated all these recent conclusions of science. The Law of the Universe was represented as the result of what is called the Inbreathing and the Outbreathing of Brahma. We are in a period of Outbreathing, the expansion which has been noted by science. The period of this manifestation to be 311,040,000,000,000 years, when the Inbreathing takes place and everything in manifestation dissolves, as Prospero suggests and "leaves not a rack behind" until the next Outbreathing brings a new Dawn.

Basil Crump, a barrister of the Middle Temple, has dealt with these ideas fully in a little book on "Evolution", published by Luzac & Co., London.

The force which governs these outer movements is known as Fohat, or cosmic electricity. Sir Arthur is in substantial agreement with this when he says of this theory of a cosmical constant, "not only does it unify the gravitational and electromagnetic fields, but it renders the theory of gravitation and its relation to space-time measurement so much more illuminating, and indeed self-evident, that return to the earlier view is unthinkable."—The Hamilton Herald, March 24.

NEGLECT NOT THE GIFT

It is taken for granted that members of the Theosophical Society are in the society because of certain needs, intellectual and spiritual, which no other religion or philosophy had satisfied. The multitudinous

experiences of life wear on the physical man, changing and re-moulding him in every atom of his being. The time comes, finally, perhaps suddenly, when he stands shorn of everything previously held as truth. In his darkness and uncertainty, from some unexpected quarter and in some strange way, a gleam of light falls upon him. Ever after he follows the ancient quest, the quest for Truth.

Many have found rest for their souls within the gracious confines of the Theosophical Society. They have learned, understood and accepted its great twin principles: Karma and Reincarnation. By effort, conscious and directed, they have made progress on the way of knowledge. After a while they rested from their labour.

But, is it enough to belong to the Theosophical Society, even to be an active and helpful member, interested in the teaching of the philosophy? Is there not something more, a higher duty, to be shouldered by each member for his or her self?

Throughout the life of H. P. Blavatsky, one trait stands forth impressively: her absolute and untiring devotion to Theosophy and the Theosophical movement, even over and above the Theosophical Society. Her letters cannot be read without this fact being driven home again and again—and many of her letters have been written in the very blood of her heart—that it was Theosophy as it had been taught to her by her Masters, and the Theosophical Movement, which she had been sent to inaugurate—which lay at the core of her work.

Theosophy does present many fascinating aspects for the purely intellectual adventurer, he who is looking for strange, new fields in which to wander, with mental enlargement for himself as result. But, Theosophy is more than an intellectual stimulant, exercise or recreation. It is a serious, vital force, which taken into the individual's life holds within itself power to change the entire entity—physically,

mentally and spiritually. It demands sacrifice: the bringing of the gift to the altar, the immolation of self, and then the going away to serve one's fellows. Here the failures begin. Mental laziness enwraps most folk, that comfortable lethargy which turns the individual away from hard concentrated thinking. Even when the mental torpor has been shaken off, and contact made with the great, hidden truths, these are accepted, too often, in a more or less easy-going fashion, as something to be talked about even thoughtfully, and then laid aside like other affairs of the day.

What would be the result in the community, if every Theosophist, honestly, simply, and whole-heartedly, sought as far as he was able, according to the light given him, to put into practice the principles of the Ancient Wisdom Religion as enunciated by H. P. Blavatsky on behalf of the Masters? Yet, this was the ideal which led to the founding of the T.S., and it was the great hope to which she clung through so many disheartening years. What a tremendous stream of energy, of inspiration, of unselfishness, and of service would flow out, like an ever-widening river, from each society! Is the ideal impossible of achievement? "Neglect not the gift that is in thee. . . . Meditate upon these things."—E. J. R. in Hamilton Theosophical Scroll.

RECOMPENSE

From deep clay and from my bone,
From the structure of my brain,
Come the thoughts I once had known—
All desires that once had lain

Dead and finished, put aside
In the dust of some past grave;
And because they lived and died
They arise and wave on wave

Flood my being, and in pain
Make the utmost claim of me;
So I pay the price—remain
Nailed to an ancient tree.

Let my body be, until

All this fear from out the dust
Vanquished is, till heart and Will
Know that such return is just.

Then, in clay and in my bone,
In the structure of my brain,
Where the light of Love has grown
Let me incarnate again.

H. L. Huxtable.

THE AKRON DISASTER

The morning of April the fourth was very unfortunate for aviation. Uranus, the ruler of air travel, was afflicted by the Moon during the early hours of the fourth. A chart cast for the time of the disaster to the Akron shows the Moon in its own sign—Cancer, and Uranus in Aries. This aspect of the Moon to Uranus well shows a sudden accident over water. Mars, in conjunction with Neptune in the Eighth house (the House of Death) well indicates the violent death by water suffered by the crew of the Akron. Considering the inauspicious grouping of the planets no astrologer would have advised this unfortunate trip—that is to say, if the advice of a competent astrologer had been asked!

R. A. H.

THE THREE TRUTHS

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

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A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

A PRESENT FROM THE EDITOR

This is the kind way in which Dr. K. S. Launfal Guthrie, 1177 Warburton Avenue, Yonkers, N.Y., voices his free offer of a copy of any one of his books mentioned below, on sending him the portion of the envelope covering the Magazine with its title, The Canadian Theosophist, etc. The books Dr. Guthrie suggest are most desirable for students. They are:

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THE CANADIAN THEOSOPHIST

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THE NIAGARA CONVENTION.

When Mr. Cecil Williams proposed a Convention to be held at Niagara, at the February meeting of the Executive, he had intended to talk about it for a year, but it looked so good to the members of the Executive that they urged him to go ahead with it at once.

There has not been the full cooperation that had been expected, but that is to be regarded as natural. The full force of the recovery has not touched all the members yet. They have fallen into the apathetic way which is natural to a Depression, and the Depression has overtaken the Theosophical as well as the Commercial world.

It is time to awaken out of sloth and put on the whole armour of the God, for there is much to be done, and few to do it. The sword of Truth, the Shield of Wisdom, the Cap of Impersonality, the winged feet of Service, these are needed and are at the disposition of all who care to use them.

When we talk of a convention we hope for great things. There may not be overwhelming numbers, but there may be great hearts. When we went up to conventions in the old days when H.P.B. was alive, and later before her words began to be supplanted by words that fell from less worthy lips, we felt that the world was going to be born anew. We knew little of the birth in which it was to travail, of the fire and sword, the red artillery, the ruthless tanks, the poison gas, the murderous lurking submarine, the cloud-ranging

planes spilling massacre on all below. We have passed through that tempest, earthquake and fire. Surely we are ready for the still small voice.

Can we not gather together with hope of fulfilment of the promise that as long as three members are faithful to their ideals the Masters will not desert it, a promise surely akin to the other that where two or three are gathered together the Master will be there also.

There is great need for us who have learned of the Mysteries of Life that we should speak to our fellows of those things that belong to the Outer Life as well as to the Inner. For all Life is one, and though we spend so much of our days and our years in the outer world and occupy ourselves with the things that perish, that do not matter even to ourselves after a little while, we forget that all things that exist are but garments of the Universal, and that beneath the commonest acts and the simplest work of the world the Heart of Life is beating and the Law of the Eternal rules and governs.

Though the money changers are alien to the Temple, they have their due place in the Market, and we may pipe to them there, though they care not for wise words; we can be comrades when they mourn, and strong should they prove feeble. Yet they have stout hearts too, and do the work of the world. Why should we not give them of its wisdom?

THE THEOSOPHY OF THE UPANISHADS

(Continued from Page 39.)

CHAPTER II.

THE HIGHER SELF.

When all desires that dwelt in the heart
are let go,
Then the mortal becomes immortal, and
reaches the Eternal.

Katha Upanishad.

Out of this darkness, unlit even by the stars, a new dawn is to arise.

We have become entirely convinced by long, unailing experience that there is no satisfaction for desire, no sure resting-place in what we have desired, no complacency for our personalities. If our conviction is still dim and doubting, ever-present experience is already preparing to make it quite certain; the grim attendants, sickness, and sorrow, and death, will not fail to bring it home to us, to make it quite intimate in our hearts.

We have worn out all belief and hope in our habitual lives and our habitual selves; we know that they are no givers of lasting joy. Yet we have not lost, nor shall ever lose, the old longing for joy that first brought us into being.

This immemorial longing for joy that outlives strongly our full loss of faith in the habitual lives of our habitual selves, is our first admonition that we have been seeking for what rightly belongs to us, only have sought it in a wrong direction, where it is not to be found.

The longing for joy lives eternal in our hearts; it is an intimation that eternal joy lives somewhere, for if it were not, we could never even have dreamed of it. The longing for joy is a voice of the inner sense of the trueness of things, an assurance that joy is.

When our disbelief in habitual life is quite unshakeable, we shall reach a kind of repose, the repose of admitted hopelessness

and weariness; and in this grey repose we shall gradually become conscious of a new thing, a new reality, faintly suggesting itself in the dark background of our being.

Softly as the buds open under the persuasion of rain and sunlight, this new being begins to make itself felt in the dark places of our consciousness, faintly drawing and winning us away from the habitual life of our habitual selves.

This dim light, shining as it were within and behind us, is at first so faint, so hardly perceptible, that only when our outer darkness is altogether complete, when not even the stars break its blackness, can we catch any certain sight of the new ray of dawn.

The light of dawn, once seen, is irresistible to the night watchers, drawing and holding their eyes with a power that they cannot and dare not withstand, that indeed nothing would induce them to withstand. As they watch it, the dim light gradually grows; this new faint being in the dark background of our consciousness becomes more clearly seen, more clearly grasped and held. It is destined to become a new radiant point for all the forces of our lives.

Gradually, as this faint new light, this dim new reality within and behind us, is more firmly adhered to, it grows stronger and brighter, and begins very slowly to light up the dark places of life, to make clear, one after another, things that before were very obscure.

We see first that this new reality sets itself against the old unrealities of our former lives; that this new light opposes the old false fires that so long deluded us. We are being drawn in a new way, directly contrary to the old way that our desires drew us. They led us outwards, wanderingly; this leads us inwards, towards home.

The new reality brings an inward sense of the trueness of things, of the real values of things. This inward sense of the trueness of things, this knowledge of

the real values of things, at the very outset pronounces judgment and condemnation on the old lives of our old selves.

We are instantly admonished by it that our old search after the gratification of desires, the quenching of the thirst for pleasure, was not merely futile and useless, but was actively wrong; that it had not merely a negative but a positive wrongness.

We are admonished by this growing light of the trueness of things that the battle for the supremacy of our personalities, for their triumph over other personalities, was likewise wrong; not merely with a negative wrongness, because it was foredoomed to fail, but with a positive, active wrongness.

The new light, the new reality, faintly dawning in the background of our consciousness, has set itself in opposition to our old habitual life; it has declared the active wrongness of our old life. It has done this by unveiling within us a contrasting power, a sense of rightness, of righteousness.

We become aware that we perceived wrongly, that we willed wrongly. The defect in our perceiving was unwisdom; the defect in our will was sin. The defect of unwisdom is to be cured by wisdom, by an inner sense of the trueness of things, and of the real values of things. The defect of sin is to be cured by rightness, by righteousness. Both wisdom and righteousness are the gradual growing stronger of the new light, the new reality within us, beginning to gleam faintly in the dark background of our consciousness.

A new light, a new reality. The keener our sense of darkness has been, the more vividly do we feel that this is light. The bitterer our weariness of the old unrealities, the more strongly do we know that this is real. The more extended and repeated our experience of old things, the more perfect is our knowledge that this is new. Our vivid, intimate knowledge that a new light, a new reality, has dawned within us, springs from the completest

contrast that we are momentarily sensible of between this new thing and the old.

Over the hills, in the evening twilight, the new crescent moon rises, in silver shining; its inner rim holds a great dull ball of copper murkiness. The silver crescent is shining in sunlight; the murky copper ball is glowing dully with the light of the earth. No one looking at the two will mistake earthshine for sunshine, or be weak in conviction that the new silver light is different from, and better than, the old dull glow.

Not less absolute and undoubted than this contrast is the opposition between the old habitual things and the new reality that draws within our consciousness. One has only to see the two together—to feel the two—to know which is brighter and more real.

No one in whom the light of rightness, of righteousness, has even begun to shine has, or can have, any doubt as to the relative values of sin and righteousness. No one who has begun to follow the inner light of wisdom has, or can have, any doubt about the difference between wisdom and unwisdom, reality and unreality.

By sheer force of contrast, we know, with first-hand knowledge, that this new power drawing us upward is higher than the old powers that drew us downward; that this is the primary, the other secondary.

And thus in the inner light, the old outward things begin to wear another face. They are lower, secondary, inferior; while that is higher, primary, superior.

By sheer force of contrast we are led to see that outward things, all the many-coloured pictures and delights that drew forth our desires, are only secondary realities, if they are real at all; in comparison with this new inner reality, they are hardly real, or altogether unreal.

Thus by most intimate and inward experience, an experience incomparably closer to him than any other thing, a man comes to idealism; to the clear sense that

outward things are only secondary realities, dependent on, and secondary to, the inward reality of consciousness; and this idealism is the beginning of wisdom, as the sense of the true value, the worthlessness of sin, is the beginning of righteousness.

There may be one beginning without the other,—growing wisdom without growing righteousness, or growing righteousness without growing wisdom; but true, fair, and happy growth demands the perfect equality of both; the parallel unveiling of righteousness and wisdom; the twin brotherhood of right willing and right perceiving.

The new inward light, the new inward reality, which begins to bear these fruits, unveils itself in the darkness within us, in the inner background of our consciousness. And it brings a strange secret with it.

For although it opposes itself directly to the habitual life of our habitual selves, with an unswerving, unaltering opposition, it yet brings with it no sense of hostility or foreignness to ourselves, but rather a sense of being our most intimate possession, the very self of our very selves.

Opposed to our personalities, undoubtedly higher than our personalities, and yet—the very self of our very selves; something far more ourselves than our personalities are.

Therefore this new light and power within us, dawning behind our personalities, is the light and power of a higher Self.

When opposing itself to our wrong willing, to the sin of our old habitual selves, it is conscience, the god-like voice that resists me, even in little things, when I am about to do anything not rightly.

When opposing itself to our wrong perceiving, to the unwisdom of our old habitual lives that saw realities in outward things which are no realities, or at best secondary, dependent realities, this power is the wisdom of the higher Self; the inner sense of the trueness of things,

of the real values of things.

The new dawn of the higher Self within and above the habitual self draws us forward to right willing and right perceiving. And, just as the sense of the worthlessness of the old outward life, with its desires that can never be fulfilled, or that with fulfilment bring no sweetness and joy, is a universal experience, or an experience which the grim, irresistible process of things is making universal; so this new experience, the dawn of conscience and righteousness, the dawn of wisdom and the inner sense of the trueness of things, is universal, or is destined to be universal. But for the most part, as will is a far more intimate part of our lives than knowledge, the sense of right willing, of conscience, is far more universal than right perceiving and wisdom. And, as only by right perceiving, by the sense of the real values of things, can we know that this new reality is in very deed our own truest Self, the understanding that it is our higher Self is far less universal than the sense of conscience, which is the relation of this higher Self to our wills.

The full sense of the higher Self is only reached when the primitive power of conscience becomes radiant and luminous with consciousness.

The rightness of the will in conscience, in righteousness, is a grand thing; but the union of this rightness with conscious knowledge is a grander thing, which alone gives us a mastery of life.

Thus our darkness of hopelessness and weariness is broken by a new dawn; a dim, steadily growing light in the dark recesses of our being; a brightness that at once holds our eyes and wills; a voice that, once consciously heard, commands our willing obedience.

As conscience, this new reality introduces us to righteousness, to rightness of will, making clear to us the folly and futility of our old fight for the gratification of desire, for the supremacy of our personalities.

As wisdom, altogether different from and higher than knowledge, this new reality brings us to the rightness of perceiving, to clear intuition; showing us that outward things are unrealities, in comparison with this new, enduring reality.

We also grow into a sense that this power, with its right and left hands—conscience and wisdom—is not foreign or hostile to us, but rather the very self of us, our truer, higher Self. And there-with we grow into a sense of the everlastingness of this higher Self; and untying the knot of the heart, become immortal, and reach the Eternal.

Hear again the words of Death, the teacher:

"The better is one thing, the dearer is another; these two draw a man in opposite ways. Of these two, it is well for him who chooses the better; he fails of his aim who chooses the dearer.

"The better and the dearer approach a man; looking well at them, the wise man discerns between them. The wise man chooses the better rather than the dearer. The fool chooses the dearer through lust of possession.

"Thou indeed, looking closely at dear and dearly loved desires, Nachiketas, hast passed them by. Not that way of wealth hast thou chosen in which many men sink.

"Far apart are these two minds—wisdom, and what is known as unwisdom. I esteem Nachiketas as one seeking wisdom, nor do manifold desires allure thee.

"Others turning about in unwisdom, self-wise, thinking they are learned, wander, lagging in the way, fooled like the blind led by the blind.

"The Beyond shines not for the child, foolishly raving under the delusion of wealth; this is the world, there is no other,—he says in his pride and falls again and again under my dominion....

"That, hard to be seen, entering into the secret place, hidden in secret, most mysterious, ancient; intent on this shin-

ing, by the path of union with the higher Self, the wise man leaves pleasure and sorrow behind.

"A mortal hearing this, grasping it firmly, passing forward to that righteous subtle one and obtaining it, rejoices, having good cause for rejoicing; the door thither is open wide, Nachiketas.....

"This is verily the unchanging Eternal, this is the unchanging Supreme; knowing this unchanging one, whatever he wishes, it is his.

"This is the best foundation, this is the supreme foundation; knowing this foundation, he is mighty in the world of the Eternal.

"This seer is never born nor dies, nor is it from anywhere, nor did any become it. Unborn, everlasting, immemorial, this ancient is not slain when the body is slain.

"If the slayer thinks to slay it, if the slain thinks this is slain, they both know not; this nor slays nor is slain.

"Smaller than small, mightier than mighty, this Self is hidden in the secret place of the heart. This he beholds who has ceased from offerings, his sorrow gone; through the favour of that ordainer, he beholds the greatness of the Self.....

"Bodiless among embodied things, stable among unstable; intent upon this mighty lord, the Self, the wise man sorrows not.

"Nor is this Self to be gained by preaching, nor by learning, nor by much hearing; whom this chooses, by him it may be gained; the Self chooses his body as its own.

"He who has ceased not from evil, who has not found peace, who stands not firm, whose emotion is not at rest through understanding, may not obtain it.

"Of whom priest and warrior are the food, and its anointing is death—who thus knows where it is?"

[*Katha Upanishad.*]

(*To Be Continued.*)

THE MURMUR OF TIBETAN DRUMS

By M. M. Salanave

(Continued from Page 47.)

The ceremony at which a novice takes his first vows in the Yellow Cap order is called the "hair-offering" or "vow-lock" ceremony, in Tibetan "ta-phu", or "tra-phued." The time set for this interesting event arranged on my behalf was early morning following the day of "Wong". Then I learned why most Eastern ceremonies take place so early in the morning. The hours during which the sun is ascending are believed more auspicious.

Tro-m-Ge-she Rimpoche awaited us in the little chapel of Yi-ga-choo-ling but before entering the presence chamber I first had to perform certain symbolical purificatory rites. When they were consummated I entered and saluted with the "three bows" after which I knelt to receive his blessing, presenting my white silk ceremonial scarf at the same time. After blessing me he placed a ka-ta about my neck, this time of yellow silk in place of the usual white one. He then inquired if I was entirely willing to make this first "hair-offering" to which I replied after my interpreter:

"Ta-la, ta-la. Yes from my heart of hearts."

I shall pass quickly over the remainder of the ceremony which was exceedingly simple and sober, not to lend an air of mystery to my story but because it is too personal. To present any possible imaginings perhaps it is well to say no secrets were imparted as how to obtain "occult powers" so coveted by many in the West. I was, however, given a magic-working formula, one most difficult to practice. It is the first of the Ten Paramitas or Perfections necessary to the attainment of Buddhahood. The magic lies in its wonderful purifying power and I break no vows by divulging it. It is: To practice Charity to all, charity that has an infinitely broader meaning

than just liberal almsgiving although that also is considered vastly important.

The really wise teachers of the East regard "occult powers" as mere curiosities, playthings for ignorant children, and actual obstacles in the path of an earnest aspirant who hopes to reach sometime the goal of self-realization.

At the time of the "hair-offering" ceremony, a Buddhist name is given, so following the usual custom I received a new Tibetan name. By odd chance the meaning of the name corresponded to the one a Zen abbot gave me in Japan. When at last all was finished we were served with Tibetan dainties. While sipping our tea the Lama Rimpoche asked many naive questions. One, if he should ever visit America would he be able to find a cave in which to live and meditate. In the interest of truth I expressed doubt, explaining to the child-like Lama that as a rule people in the West "love to pray standing in the Synagogues and on the corners of the streets, that they may be seen of men"; caves or other retired places having no popular appeal.

Mr. Laden La told me that Geshe had spent twelve years of meditation in a cave and also that he never lies down to sleep, remaining upright to rest. I understand that no high or advanced Lama does lie down, sleep being something desirable to conquer. Contrary to Western ideas, in the East sleep is said to cause waste of the body, inviting disease and other unpleasant consequences. It seems to be a common custom for Tibetan anchorites and hermits to spend long periods of time in silence, meditating either in caves or almost inaccessible mountain peaks. Sometimes Japanese Zen Buddhists do so as well as those of the Shingon and Tendai sects.

"Spiritual knowledge is given in silence, like the dew that falls unseen and unheard, yet bringing into bloom masses of roses."

Nicholas Roerich, internationally known artist, who met Tro-m-Ge-she Rimpoche, says in his book *Altai Himalaya*: "The

consciousness of Geshe is profound. . . . the high priest knows many things. . . ." I shall take occasion later to finish this quotation.

About noon amid flying Tibetan banners or tanka and bowing priests I left Yi-gachoo-ling for the last time. Already I had grown attached to the place, in striking contrast to the ascetic who is free of all attachment to places and things having burned out all his desires in the "fire-place of the heart." The next day the Abbot sent me two small images, one of Tsong-kha-pa, the other of Chen-ri-si, patron saint of Tibet, otherwise known as Avalokiteshvara, familiarly known in Japan as Kwannon, representing the Mercy aspect of Buddha.

A few words in passing about the Gelugpa or Yellow Cap sect, "the highest and most orthodox of Tibetan Buddhists." The Order was founded by Tsong-kha-pa whose name means "a man from the land of onions," at the end of the 14th and early part of the 15th centuries. At that time Buddhism had degenerated greatly due to the admixture of the old Bon religion. Seeing the condition into which the pure teachings had fallen, Tsong-kha-pa effected a much needed and general lustration, among other things forbidding the use of intoxicants, killing or eating meats, and enjoining celibacy upon the clergy, setting an example himself by following his own rules. As would be expected this reform caused a split, hence the two sects today; the reformed Yellow Cap or Gelugpa, the unreformed Red Cap or Dugpa.

Tsong-kha-pa founded the famous monastery Ganden, about 30 miles from Lhasa. When saying kha-lu-phay, good-bye, the Goddess of Thursday gave me as a parting gift a rosary she got at Ganden during her Lhasa pilgrimage. It was Tsong-kha-pa you remember, who enjoined the Adepts to make an attempt to enlighten the world, including westerners, each century at a certain time, which H. P. B. says up to the present has not been very successful, suggesting perhaps the failures might be

explained in the light of a certain prophecy concerning which more will be said later.

The unreformed Red Cap sect is less strict in its rules, Lamas being permitted to drink, and a wife. However, in fairness it must be said there are priests among them who do not avail themselves of their prerogatives. The high Lamas of the Yellow Cap sect lead austere lives though it also is no secret that some of the more ignorant among them frequently fall from grace. Some of the Red Lamas are also said to be proficient in magical arts.

While at Buddha Gaya a Red Lama made a nuisance of himself by begging alms of me morning, noon and night. The Burmese family in whose company I was during my stay there and I both became tired of his frequent importunities and finally turned a deaf ear to him. He threatened to "cast an evil spell" upon us all at which we had a good laugh. A few days later when riding out from Benares to Sarnath, place where Lord Buddha first turned the Wheel of the Good Law, to our surprise we spied him and his family stalking across the fields also en route to Sarnath. We supposed him far away at Gaya. Evidently he had followed on our train. The Burmese woman was quite upset but he did not bother us.

Several days after this incident, while travelling alone, the Burmese family having gone to Calcutta, returning from Lumbini, Nepal, birthplace of the Buddha, I fell from my high estate on an elephant's back. Ruefully nursing sundry lumps and bruises for bouncing on hard stones is no fun, there flashed to mind a passage in a letter written by K. H. to Mr. Sinnett describing the methods sometimes used by certain Duggas to cause a wayfarer a nasty fall. I wondered if the Red Lama of the evil threat had anything to do with my downfall which happily proved more painful than serious, but I think it highly improbable.

Referring again to "certain interesting prophecies": The age-old echoes of these

ancient Eastern prophecies may still be heard today and, due either to the present unrest in the East or other reasons, they are being revived and discussed more than ever in the bazaars at many an Asian cross-road. And one not infrequently hears the name of all names so fascinating to theosophists, Shamballa; that mysterious region whose exact location H.P.B. says is so jealously guarded because of "its future importance."

In *Altai Himalaya*, already mentioned, Roerich says: "Geshe knows about Shamballa and its complete significance. He takes care to revive the teachings... The high priest knows many things, and asks not to speak of them until the appointed time..."

(To be Concluded.)

NOTE:—The concluding article relates a few of these "interesting prophecies" of more than unusual interest just now when dark clouds are gathering so thickly in the Eastern sky as this is written. (Perhaps before publication the storm will have broken into fury or else cleared away.) In this article will also be given opinions of some of the most famous Asiatic Buddhist scholars of today as to whether or not Madam Blavatsky had any "inside information" concerning Tibetan or Mahayana Buddhism.

CYCLES OF ENGLISH HISTORY

By Cecil Williams

The student of Theosophy cannot afford to neglect the past. "Man is explicable", said Emerson, "by nothing less than all his history." "Madman are they," wrote the Mahatma K. H., "who, speculating but upon the present, wilfully shut their eyes to the past to remain, naturally, blind to the future." "It is the object of history to link the present to the past", avers Mr. George Macaulay Trevelyan; but Grote had a wider vision when he wrote, "Thucydides lays down to himself the true scheme and purpose of the historian, common to him with the philosopher—to re-

count and interpret the past, as a rational aid towards prevision of the future." I here essay an interpretative outline of the history of England in the light of cyclic law. We must doubt the universality of this law if we cannot find it where the data is prolific.

A study of English history will indicate the steps of national evolution, if an intelligent use is made of descriptive keys to these stages, given by a Western occultist and by teachers in the East. There are seven ages of man, says Shakspeare; there are five stages of mental development, says Yoga philosophy, which omits the first and the last. Shakspeare's seven ages of man are symbolic statements of the stages of development and decay of all forms; the Yoga degrees apply to more than mental grades. In later English history there are significant events which are clues to the stages they usher in, events which are separated by equal periods of time.

Parenthetically, a study of the annals of English history elicits some curious facts. For instance, three wars between England and European nations, in which Flanders was a pivot, commenced 121 (the square of 11) years apart; in 1672 the war with Holland, in 1793 a war with France; and in 1914 the war with the Central powers.

For convenience of comparison I place the statements of western and eastern sages in parallel columns:

—1—	—1—
The infant mewling and puking in the nurse's arms.	
—2—	—2—
The whining schoolboy with his satchel and shining morning face, creeping like snail unwillingly to school.	Kshipta: the childhood stage, a darting from one object to another; corresponding to activity on physical plane.
—3—	—3—
The lover sighing like a furnace, with woeful ballad made to his mistress' eyebrows.	Mudha: the stage of youth, bewildered by emotion, when the man begins to feel he is ignorant; corresponding to activity on the kamic plane.

—4—
 A soldier, full of strange oaths, and bearded like the pard, jealous in honour, sudden and quick in quarrel seeking the bubble reputation even in the cannon's mouth.

—4—
 Vikshipta: the man possessed by a fixed idea; corresponding to activity on the lower mental plane.

—5—
 The justice in fair round belly, with good capon lin'd, with eyes severe and beard of formal cut, full of wise saws and modern instances.

—5—
 Ekagrata: the man possessing a fixed idea; one-pointed; corresponding to activity on higher mental plane.

—6—
 The lean and slipper'd pantaloon with spectacles on nose and pouch on side, his youthful hose well saved a world too wide for his shrunken shank, and his big manly voice turning again toward childish treble.

—6—
 Nirudham: the man self-controlled, rising above all ideas; able to choose ideas.

—7—
 Second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything.

—7—

It will be noted that the keen observer, Jaques, who speaks the lines quoted on the left above, parallels the sixth age with the second and the seventh with the first; while the Yoga stages have no expressed parallel.

There can be traced in English history two cycles of 700 years each, proceeding by seven stages of one century in duration. The commencement of each stage, in the second cycle at least, is marked by a suggestive event. Each stage of the first cycle, parallels the corresponding stage of the second cycle, and to the stages the descriptions of Shakspeare and Yoga can be applied without violence. While events in the parallel centuries are in some instances strikingly similar, there are other events which are very dissimilar, but it must be borne in mind that the second cycle proceeds on a higher level than the first, and that there are in operation, also, other wider and narrower cycles which affect the pattern. All I attempt here is to present, by a statement of facts, evidence of the cycle and the stages.

I commence with the first cycle of seven centuries' duration because its genesis is clearly defined. The beginnings of the earlier stages of the first cycle are necessarily obscure as the data is incomplete. Events which are significant in the search for a cyclic law may be ignored by the ordinary historian.

The year 1376 marks a turning point in English history. The Good Parliament, the expression of the revolt of the people against the Baronage, sat in that year, and because the people were frustrated there stepped across the stage of history, the first Protestant—John Wyclif. "He was the first reformer," says Green, "who dared, when deserted and alone, to question and deny the creed of the Christendom around him, to break through the tradition of the past." In the first stage the "mewling of the infant" is heard in the peasant revolt, its convulsions are seen in the War of the Roses, and the social strife that followed Lollardism; its growing strength at Agincourt. Significantly the National poem of Piers the Plowman is named "*The Complaint.*"

Exactly 100 years after the Good Parliament the second stage commences. In 1476 Caxton brought the first printing press to England and the way was paved for the new learning of the century. Like the schoolboy, England had her liberties taken from her through the activities of Cromwell. But her "shining morning face" is seen in the distribution of Tyndall's Bible and More's dream of the Golden Age. Childish destruction is seen in the dissolution of the monasteries. England darted from Catholicism to Protestantism and back and emerged from school with the establishment of the English Church, the prayer book and the Royal supremacy.

The opening of the first public theatre in Blackfriars in 1576 commences the third stage, the stage of emotionalism. In this century Shakspeare, Johnson, Spenser, Bacon, Milton, Bunyan, lived and wrote. At first emotion expresses itself in love

of England and adventure. Drake sailed the seas. The Armada was defeated. Then comes the emotionalism of the Cavalier and the Puritan, bewildering the national consciousness. The dawning sense of ignorance is seen in the founding of the Royal Society.

In 1676 Shaftesbury intrigues with William of Orange; the following year sees William's marriage to Mary, leading to the establishment of the present royal family. And now the influence of Bacon begins to tell. The steam engine, the spinning machine are invented. Pottery is made. Newspapers are founded. The fixed idea possessed by the nation was that of national expansion; the union with Scotland was consummated; Clive seized India; Canada was won from the French; the bubble reputation was sought in the cannon's mouth.

Adam Smith's "*Wealth of Nations*" which had a tremendous effect upon the fortunes of England was published in 1776. The same year Crompton invented the mule. England now possessed a fixed idea: she became the workshop of the world. Steam was applied to industries and transportation. Railways were developed. Trade unions were formed. Public sanitation was instituted. England was prosperous "in fair round belly". She fought France to preserve her ideal of justice: law and order.

The elementary education act in 1876 made the teaching of reading, writing and arithmetic compulsory. England now begins to choose ideas. Social legislation is passed. Acts for the prevention of cruelty to children, employers' liability, technical instruction, county and district councils, small holdings, old age pensions, health and unemployment insurance, are put on the statute book. England has now reached the middle of the sixth stage.

The opening of the first cycle should begin in 676; but I know of no event to fix it. The first stage is however clearly indicated. It was marked by wars between

the Saxon tribes, corresponding to the War of the Roses. In this century Bede lived, and, most important, it was in this century that the English broke away from their old religion.

The beginning of the second stage is also obscure, but during the century Egbert became overlord of all the English kingdoms. The Saxons trembled before the Danes, and Alfred dreamed of a "merrie England" as More in the corresponding stage of the second cycle, visioned a golden age.

The third stage sees the creation of an English fleet. The century is characterized by love of England, by song, the beginning of literature, adventure. The decline of slavery and the degradation of the freeman indicate the confusion of the national consciousness.

The fourth stage of the first cycle opens like the fourth stage of the second cycle with internal dissention. Danish kings ruled in the one, Dutch kings in the other. The fixed idea which possessed the people was that of liberty from despotism, another form of expansion; it reached its greatest intensity in the revolt against the conqueror, William. At Bec Lanfranc established the foremost school in Christendom.

In stage the fifth, England possessed the fixed idea of conquest. Normandy was won, Ireland invaded and Wales. We see the idea of justice emerging in the assize of Clarendon which established trial by jury.

In 1176 the assize of Northampton was held. In this period, the sixth, Magna Charta was signed by John. England went on Crusade. The universities commenced to exercise a definite influence. Contact with the east turned the attention of educated men to the sciences. Bacon wrote his "*Opus Magnus*", as in the corresponding period in the second cycle II. P. Blavatsky produced "*The Secret Doctrine*".

In the seventh and last stage of the cycle, "second childishness and mere oblivion,"

England goes through a birth and a death. We see the foundation laid for the next cycle in the social revolution which created parliament as a democratic organization; we see the growth of the guilds and widespread legal reforms. We hear the song of Chaucer. But we see also the loss of Scotland and of the French conquests. We see England's commerce swept from the seas. In 1347 the Black Death made its appearance to blot out half the population. "No age in our history" writes Green, "is so sad and sombre as the age which we traverse from the third Edward to Joan of Arc. The throb of hope and glory which pulsed at its outset through every class of English society died into inaction and despair."

The period here referred to by Green extends from the end of the first cycle into the beginning of the second, so that the first ends "sans everything" and the second begins from it.

To clarify the correspondences of the two cycles I tabulate some of them thus:

	stage	first cycle	second cycle
1.	Christianity	War of tribes	Protestantism War of Roses
2.	First English king	Alfred dreams	Supremacy of king More sees visions
3.	English fleet created	Ministralsy	Elizabethan sailors Theatres
4.	Expansion—liberty	Monastic schools	Expansion—conquest Newspapers
5.	Fixed idea—military conquest	Trial by jury	Fixed idea—commercial conquest Trade unions
6.	Roger Bacon	Crusades	H. P. Blavatsky Great War
		Magna Charta	Social legislation
		Universities	Schools
7.	Parliament created	Loss of Scotland, France	?

Black death
Degradation

That the cycle of seven and the seven-fold vibration of nature is observable everywhere is a truism of occultism, and I submit that the above table of correspondences suggests a septenary cycle in English history.

On the subject of the seven much curious information is contained in the section of "*The Secret Doctrine*" entitled the Mysteries of the Hebdomad. It is there written: "The birth, growth, maturity, vital functions, healthy revolutions of change, diseases, decay and death of insects, reptiles, fishes, birds, mammals and even of men, are more or less controlled by a law of completion in weeks (of seven days)." "More than one physician has stood aghast at the septenary periodical return of the cycles in the rise and fall of various complaints and naturalists have felt themselves at an utter loss to explain this law."

The late Dr. Henry Lindlahr of Chicago declared that in diseases the sixth period in every seven is marked by reactions, changes, revolutions or crises. This is a hint of the rationale of the superstition that Friday and 13 (the second critical period) are unlucky. Lindlahr however stated, from minute observation of diseases, that there was no real cause for fear as the critical period can be changed by right efforts into what he called "healing crises."

If I have read the signs aright, England is now in the thirteenth or second critical period; and if the law of analogy is applied, then the way in which the nation goes through this period will decide its destiny; lead either to "death" or to a recovery and progress on a higher level.

In the latter event, it is interesting to speculate upon the nature of the third cycle. There will evidently be a break with old religious ideas, the creation of a new religion, moulded by the influx of Eastern philosophy. The weakening of imperial ties in the last stage of the second cycle, the germs of which we already discern,

should be followed by the eventual re-establishment of England as a world influence. Social legislation in the present stage may be expected to lead to the socialist state in the last stage of the present cycle, as **Magna Charta** was a step toward the creation of parliament.

But will England survive? Four things indicate a "healing crisis": the spirit that animated the people at the outbreak of the Great War; her tendency to forgive Germany; her attitude toward the peace idea; the orderliness of the political revolution now proceeding. They are evidences of sanity, of recuperative power. "In the valley of the shadow of death," England, if she hold fast to her highest ideals, need "fear no evil." The future will hold for her a greater destiny.

The foregoing is the substance of a lecture delivered before the Hamilton lodge in 1924. Since then, events have tended to confirm my speculations about England's future. The rise of labour to real power now seems inevitable. Imperial ties were loosed two years ago when the Crown was made practically the only constitutional link; in the light of the reciprocity cry the Ottawa conference may be the cause of the weakening of commercial ties. The home rule movement in Scotland is significant.

THE CREATION HYMN OF THE RIG-VEDA

Nor being was there nor non-being;
There was no atmosphere and no sky
beyond.
What covered all, and where, by what pro-
tected?
Was there a fathomless abyss of the water?
Neither death was there nor immortality;
There was not the sheen of night nor light
of day.
That One breathed, without breath, by
inner power;
Than it truly nothing whatever else existed
besides.

Darkness there was, hidden by darkness
at the beginning;
An unilluminated ocean was this all.
The living force which was enveloped in
a shell,
That One by the might of devotional fer-
vour was born.

Desire arose in the beginning in That;
It was the first seed of mind.
The sages by devotion found the root of
being in non-being,
Seeking it in (their) heart.

Who truly knoweth? Who can here pro-
claim it?
Whence hither born, whence cometh this
creation.
On this side are the gods from its creating,
Who knoweth then from whence it came to
being?

This creation—from whence it came to
being,
Whether it made itself, or whether not—
He who is its overseer in highest heaven,
He surely knoweth—or perchance he
knoweth not.

—Rig-Veda, 10, 129.

Paul Deussen wrote of this Creation Hymn: "In its noble simplicity, in the loftiness of its philosophical vision it is possibly the most admirable bit of philosophy of olden times".

THE GENERAL EXECUTIVE

The General Executive of the T.S. in Canada met at 52 Isabella Street on Sunday afternoon, May 7. All the members were present except Dr. Wilks, and Mr. Dobbs, who was unable to attend on account of the illness of Mrs. Dobbs. The projected Convention at Niagara on June 10-11 occupied much time and was fully discussed. Mr. Cecil Williams' account of his plans, his correspondence, the response, the preparations already made, and all the details of which he gives some account elsewhere, and especially the completeness of the ar-

rangements, impressed the Executives who spoke in praise of his work and exertions. The tentative programme also awakened interest, and it was agreed to guarantee the rent of the Hall and a limit was put to the amount of deficit, if any that would be protected. A collection will be taken once each day, and donations to cover expenses are invited. It is hoped that the Convention will be self-supporting, and if any favourable balance should be realized it will be held in trust for next year's Convention in the United States. Those who attend, if members, are requested to bring along their cards of membership. Those who can take extra passengers in their cars are requested to send notice of such willingness to the Secretary, and those who wish to be conveyed might also make known their desire. A lengthy memorandum had been sent by Mr. Fred Housser to the members of the Executive and this was discussed at considerable length. Mr. Housser stated that there was no intention of changing the spirit of the Magazine in any way, but merely a wish to relieve the Editor of some of the burden of the work. As the members said they would like further consideration, and Dr. Wilks wired from Vancouver asking for postponement in order to make further suggestions, the matter was laid over till July 9 when the first meeting of the new Executive will be held. Resolutions touching on the condition of the Jews in Germany were read with sympathy from the St. Catharines' group, the Vancouver Lodge, and the Federated Lodges of Egypt. It was ordered they be sent to Adyar Headquarters, with the sympathy of the Executive.

THE NIAGARA CONVENTION

Cecil Williams

The programme for the Niagara International Inter-theosophical Convention, which is reproduced in this issue, will be in the hands of lodge secretaries by the time these words are read.

The convention promises to be a successful one. The Point Loma Theosophical Society has officially decided to co-operate and cordial approval of the object has been expressed by Mr. Joseph H. Fussell, Secretary-general, Bromley Common, Kent, England, and by Mr. J. Emory Clapp, president of the American section, Boston. The latter is to attend and speak on Theosophical unity, while among other speakers from across the line is Dr. Alvin Kuhn of Columbia university.

Letters of approval have been received from U.L.T. lodges at Washington and Philadelphia, in addition to those mentioned in previous notices.

Lodges in Canada have written endorsing the convention and signifying the intention of members to be present. These encouraging signs come from as far east as Montreal.

Friends of the movement, who are not members of any Theosophical organization, have also expressed a wish to attend, and they are heartily welcome.

Arrangements have been made with the Mayor of Niagara Falls for a Civic Welcome at the luncheon on Saturday, June 10.

Will all who have given me encouragement and help in this effort to unite Theosophists under the banner of The Application of Theosophy to Human Problems, please accept my sincere thanks.

For assistance with the convention arrangements I thank particularly Miss Ella J. Reynolds, editor of The Hamilton Theosophical Scroll and Miss Winnifred Stokes, Niagara Falls, Ont. Miss Reynolds made a trip to the Falls and with her friend, Miss Stokes, arranged for the civic reception, courtesies at the border and other details. Miss Stokes' connections at the border were valuable, and although she is not a member of any Theosophical society, she undoubtedly showed a real Theosophical spirit.

Theosophy for Everyday Life

First North American International Inter-Theosophical Convention.

ENDORSED by members of the American T.S., and the T.S. in Canada, the American Section of the Point Loma Theosophical Society, The United Lodge of Theosophists, and by friends of the Movement.

Called by The General Executive of the Theosophical Society in Canada.

To Be Held At
**The Fox Head Inn,
NIAGARA FALLS, ONT.
Saturday and Sunday,
June 10 and 11, 1933.**

SPECIAL NOTICE

Lodges should write Cecil Williams, 49 East 7th St., Hamilton, notifying him of the number who expect to be present.

Tentative Programme:

Saturday

- 8.00 a.m.—Registration.
10.00 a.m.—Election of Chairman and other Convention Officers.
10.30 a.m.—The Basis of the Spiritual Union of Theosophical Organizations; discussion opened by J. Emory Clapp, Boston, Mass.
12.15 p.m.—Luncheon and Civic Welcome, and Addresses of Felicitation.
2.00 p.m.—Theosophy and the Vital Problems of the Day. Discussion.
3.00 p.m.—Theosophy and Art; Mr. Lawren Harris, of the Group of Seven.
4.00 p.m.—The Drama and Human Life; Paper by Mrs. Jessie Eldridge Southwick, Boston, Mass.
5.00 p.m.—Theosophy and Modern Thought; Lecture by Dr. Alvin Kuhn, New York.
8.00 p.m.—Theosophy and Economics; Lecture and Discussion by A. E. S. Smythe.

Sunday

- 10.00 a.m.—Sight-seeing Trip around Niagara Falls.
2.00 p.m.—The Relation of Ethics to Theosophy; Discussion opened by Felix E. Belcher, Toronto, Ont.
3.00 p.m.—Theosophy and Education; Discussion opened by Cecil Williams, Hamilton, Ont.
4.00 p.m.—Arrangements for 1934 Convention.
8.00 p.m.—Theosophy and the Man In the Street; Public Lecture by Professor Roy Mitchell, New York.

The world would have been a far worse place to-day if there had been no Theosophical Movement.

Its idea of Universal Brotherhood has influenced modern thought and conduct, and such organizations as the League of Nations and the service clubs are but "broken lights" of the grand ideal.

Its ideas of Tolerance are permeating the churches.

It has reduced the distance between East and West. But the condition of the world to-day shows that the movement has still a great work to accomplish. For the problems now facing mankind can be solved only by the application of Theosophical principles.

Our duty as Theosophists calls us to study and apply Theosophy to those problems.

We Must Give Theosophy "A New Deal"

TOURIST HOMES

A list of the best tourist homes close to the Fox Head Inn has been prepared. The rates are generally \$1 for a night's lodging, and a few are 75c. Information about tourist home accommodation may be obtained at the convention registration desk at the Fox Head Inn.

THE HOTEL

The Fox Head Inn is "a typical Old County Inn," furnished with a refined atmosphere of comfort, adjoining Queen Victoria Park and overlooking the American Falls. Every room has bath or running water. Taxi cars from the Inn will meet guests at all stations upon notification. Guests arriving at Niagara Falls, N.Y., take a taxi to the Fox Head Inn, Canadian side.

Operated on the European plan, The Fox Head Inn presents these rates: —

Rooms with Running Water (single)	\$1.50 and \$2.00
Rooms with Running Water (double)	\$3.00, \$3.50, \$4.00
Rooms with Running Water (twin beds).....	\$4.00 and \$4.50
Rooms with Bath (single)	\$2.50, \$3.00, \$3.50, \$4.00
Rooms with Bath (double).....	\$4.00, \$5.00, \$6.00, \$7.00
Rooms with Bath (twin beds)	\$5.00, \$6.00, \$7.00

It is important that members intending to stay at the Inn should write for reservations.

WHERE SOCIETIES MEET



THE FOX HEAD INN, NIAGARA FALLS,
where the first International Inter-theosophical Convention
will be held on June 10 and 11, next.

CROSSING THE BORDER

The immigration and custom officials on both the United States and Canadian sides of the border have promised to extend to members attending the convention every courtesy. Each member should carry his or her credentials, and those who are not citizens of either country should have his or her passport.

PUBLICITY

The Convention will be covered by the Canadian and Associated Press. Lodges which desire local publicity for Theosophy should write to their local newspapers asking the editors to include despatches of the Convention in the day's news. A list of the members going to the Convention might be sent in to the society editor.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Dudley W. Barr, Apt. 34, 42 Hubbard Blvd., Toronto.
 Felix A. Belcher, 250 N. Lisgar St., Toronto.
 James E. Dobbs, Apt 14, 1251 St. Mark St., Montreal.
 Frederick B. Housser, 10 Glen Gowan Ave., Toronto.
 Wash. E. Wilks, F.R.C.S., 925 Georgla St. W., Vancouver.
 Cecil Williams, 49 East 7th Street, Hamilton, Ont.
 Miss Agnes Wood, 135 Yorkville Ave., Toronto.

GENERAL SECRETARY

Albert E. S. Smythe, 83 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

Secretary Wallace of the Department of Agriculture in President Roosevelt's new Cabinet, is an out and out Theosophist, and takes life in the Theosophical spirit.

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Mr. Eustace Miles writes that he is delighted that we like his book, "Life After Life," and saying "by all means publish anything you like that I have written." He was also "immensely interested" in our Magazine.

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Mrs. Josephine Ransom writes to say that at the meeting of the National Council of the English Section, held on the 1st April, she was elected General Secretary of The Theosophical Society in England for the ensuing year. It is her sincere hope that during her term of office "our two Sections may work together in close collaboration for the promotion of our great Cause."

Jelisava Vavra writes from Zagreb, Jugoslaviya, asking with the first number of the new volume of "Teozofija" that we keep the link with their section intact. We are also asked to "pay a visit to the Chief of the Yougoslav Consulate, offering him Teozofija, and see whether there are our compatriots interested in it." This is an excellent idea, and if we have any Canadians in Zagreb we trust this courtesy will be reciprocated.

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We regret to record the death of the president of the London, Ontario, Lodge, Mr. Ernest E. Parsons, 148 Langarth Street in that city. Mr. Parsons was a pioneer chemist in London, opening a drug store on Blackfriars Street in 1897. Mr. Parsons was born in 1866 in Harwich township, and graduated from the Ontario College of Pharmacy in 1885. After experience in Walkerville, in Wheatley and in the Province of Quebec, he came to London. For 30 years past he has been associated with W. E. Saunders & Co. His widow, formerly Miss Louise Leigh, survives, and a son Eric E., of Sarnia. His death occurred after three weeks' illness, on Sunday, April 30.

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It is hoped there will be a large attendance at the Niagara Conference. All who can should attend early on Saturday, so as to be present at the noonday luncheon and civic reception by the Mayor of Niagara. As this is a Brotherhood Convention we hope all who have empty space in their cars will cooperate in bringing any whom they know who would like to come. Our resources are scanty and no entertainment can be promised for those who attend without some means of their own, but the cost may be reduced to very slight amounts, by those thriftily inclined. Some of the local friends may be able to accommodate a few visitors but this must be arranged ahead and be spoken for.

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One of our Canadian novelists writes: "It is a great relief to know that at least

so far we may hope to have our Magazine. It is so valuable in the cause that one cannot think of Theosophy in Canada—or elsewhere, for the matter of that—without it. The reprints are rich in information to the earnest student, and the discussions bring out many points, stimulate definite thinking, and make one's decisions more clear cut and sure than they would sometimes be without the seeming controversy. Though I must confess that frequently I am impressed with the belief that if the disputants were to spend more time in reading and studying The Secret Doctrine, there would be less ground for argument".

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Friends of Mrs. Alice Leighton Cleather and her son, and Mr. Basil Crump will be interested to learn that they set out on April 6 on their way to Sining Fu en route to Kun Bum, and may go via Mongolia to link up with the Panchen Lama who will probably remain in Mongolia for another month of two. The Panchen Lama is spoken of as the real King of Shambhala, whose occult significance is little appreciated in the West. About the time mentioned, he was at Peilingmiao, but his movements are necessarily directed by current events. Bandits abound in these parts of China and Mrs. Cleather's journey is certainly a perilous one. Her destination is 560 miles from the railway, and it is doubtful if the conveyances are as comfortable as the "covered wagons" of the great western plains of America. It will be a tremendously interesting experience, and we hope to have some account of it from Mr. Crump.

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Toronto Lodge celebrated White Lotus Day with a special programme on Sunday evening, May 7. Dudley Barr presided, and Harold Anderson read a passage from the Light of Asia with splendid effect. Mr. Huxtable read from The Bhagavad Gita. E. A. Belcher read passages from The Voice of the Silence with comments by Mr. G. R. S. Mead. Albert Smythe spoke of the founders as the young people of their

time, Judge 24, Olcott 35, Blavatsky 45. People of these ages today, especially members of the T.S., should think of what they might do with the advantages they have now. Miss Fewster gave real inspiration to the meeting with three spring songs, Schubert's Trust in Spring; Arne's "When Daisies Pick," with its cuckoo echoes, and a third song that also recalled the cuckoo. Miss Fewster is a daughter of Dr. Fewster of Vancouver. She has a lovely voice, mellow and sweet, a mezzo-soprano of fuller volume than usual, and sings most artistically.

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The Philosophical Publishing Company, Quakertown, Pennsylvania, has published "The Case of The Ancient and Mystical Order of Rosæ Crucis against George L. Smith and F. E. Thomas in The Superior Court of the State of California, in and for the County of Kern" with a title page setting forth "In the Superior Court, Kern County, California, Ancient Mystical Order Rosæ Crucis A. M. O. R. C. goes to Court charging two of its former members with conspiracy to wreck it. They answer alleging that it is clandestine, a fraudulent scheme and a 'racket'. Of special interest to all Masons, Rosicrucians, Students of the Occult and Fraternal Organizations." The pamphlet consists of 38 pages, 10x6½, and is a complete account of the claims made by H. Spencer Lewis. An Addenda includes his allegation that "Rosicrucians claim, and can prove, that the Order of Free and Accepted Masons is an offspring of the A. M. O. R. C.," which is no more absurd than many of his other statements. Copies can be had from the Philosophical Publishing Co., Quakertown, Pa., on application.

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The Theosophical Forum, four issues from January to April, has reached us, the first two containing reports of the European Convention. Questions and answers occupy a large space and will be useful exercises for any student whether in supplying information, or prompting re-

search for corroboration or correction. An answer by G. de P. sets forth the ethical tendencies of the teaching. "Love, love all things both great and small, with a love that encompasses the Universe, boundless, without frontiers. How beautiful this is! What peace doth it bring! Honour. Live Honourably. Tell no falsehoods. When you speak, let your word be the word of truth. Practise kindness in addition to love. Gentleness of voice, gentleness of speech, gentleness of reproach. Next, firmness; be firm. Give not way to temptation. When you know you are right, then stand like a rock. Time will show you if you are. Things like these are genuine spiritual exercises. Also cultivate your mind. Cultivate your intellect. Open your heart and let its flow go out, and let the flow from others' hearts enter into your own."

AMONG THE LODGES

Some Notes from an Orpheus Lodge discussion on Karma.—The characteristic of all Nature's movements is Rhythm, Periodicity. The more Science explores the more we see the truth of this. Whether it is the movement of celestial bodies or the pulsations of light; whether it is the rising or subsidence of mountains, or the rise and fall of civilizations. The Universe is a Harmony, and "Life itself has speech and is never silent and its utterance is not, as you that are deaf may suppose, a cry; it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony". This harmony is a ceaselessly acting law of adjustment—Karma. Whenever the life energies expressing themselves through Matter on every level get out of Rhythm at any point, conditions arise which restore the balance. This power of adjustment is, like the law of Gravity, a ceaselessly acting steady pressure which harmonizes all discordant activities with the Cosmic Order. Where human action is concerned we have to decide "Is it rhythmical,

does it harmonize with the essential nature of things?" Man thinks of himself as a separate entity, with private interests apart from his fellows, and this delusion governs his whole out-look and consequently his actions and is likely to set up discordant energies which are adjusted sooner or later at the centre from which they arose with pain and suffering. What we have to do is to learn to think more in terms of the Whole. For example, the Ancient Greeks in the heyday of their civilization reached a high level of culture based upon slave labour. Was this harmonious? The weak point of the Greek culture was that it did not sufficiently invade the realm of conduct and ethics, though it went very far in the realm of forms. Just as an individual must harmoniously develop all parts of his complex nature, so with the race; one part cannot for long thrive at the expense of another. A philosophy is not of much value unless we can perceive its individual application. In human life we have plenty of evidence of these rhythms and of the law of adjustment. For example; a child not uncommonly builds up an unusual love of peoples' affection and admiration, and as time passes becomes so attached to these feelings that it grows very expert in finding ways of satisfying them. Finally the child, probably now reaching adult life, has become so dependant on admiration, affection, and gratitude that it cannot do without their constant satisfaction and generally by this time is not very scrupulous as to how this is obtained. If we demand and accept praise, etc., without earning it, this is a form of dishonesty, though so crude is our ethical sense that this is not usually recognized. The Karmic reaction always is we become that which we have put our vitality into. If we must have praise, admiration, etc., at least we can make sure that we give honest measure for it. This is a step forward in the right direction. Nature is not interested in the individual who lives for himself alone; there is no

place for such in her Rhythms, and the reactions which with pain he will encounter, is the inevitable result of his unscrupulous aims. So we get from the Universe the exact equivalent of what we put into it, and seeing this we will be willing to place our lives on a thoroughly honest basis and take steps to give back to life the equivalent of what we demand from it; we will begin to think more of what we can give to life and less of what we can get out of it. All ordinary life is thinly disguised barter, but, when there are some things which we will not barter, but give them asking nothing in return, and cease to care whether people know it or not, then there is no personal reaction from this; we have asked for nothing and get nothing. But though such an individual gets no personal reward and wants none, his very attitude has attuned him to the Cosmic Rhythms, and Nature's energies flow through him in fuller measure, and, strangely enough, now that he no longer has need of affection, gratitude, consideration, etc., these things flow to him. Demanding nothing, he possesses all things.

THE ENGLISH OF "THE VOICE OF THE SILENCE"

The Voice of the Silence, as we know it, is a rendering into English of part of a very ancient work—still unknown to Western scholars—from which the *Stanzas of Dzyan* were also taken. Its maxims and ideas are indeed "noble", as H. P. Blavatsky tells us in the preface to her translation. They express the sublimest ethical and philosophical teaching; and have served as an inspiration and guide to thousands of aspirants to the Path.

The present article, however, is concerned, not with the matter of *The Voice of the Silence*, but only with the manner of its English version. Most of those who have read it must have been struck by the unevenness of the language used: many of the verses are in dignified and beautiful

English, worthy of the lofty thought it enshrines; but others are clumsy in construction and jingling in rhythm. Now, when we scrutinize these inferior passages, we find that what is wrong in nearly every case is that the words have been twisted out of their natural order into awkward combinations in order to make them scan; or sometimes superfluous words have been inserted, or necessary words omitted, for the same purpose. In fact, the whole work bears evidence of having been revised and partially re-written with the apparent object of turning its original prose into a sort of irregular blank verse. For example, in the following:

"He know|eth that|the more|his feet| will bleed,|the whit|er will|himsel|be washed. He know|eth well| . . ." the first *will* is unnecessary except to make an iambic foot with *bleed*; while the *he*, which in prose would precede *himsel*, is omitted because it would not fit into the metre.

"Then on|ly, not|till then,|shall he,|for-sake|the re|gion of|Asat,|the false,|to come| into|the realm|of Sat,|the true."|

In this passage the meaning would be perfectly expressed by:

"Then only shall he forsake the region of the false to come into the realm of the true."

The other words seem to have been put in in order to turn the sentence into a series of rather jerky iambs.

"Hast thou|not sin|at the|third gate| destroyed|and truth|the third|attained?"|

Here the natural order of the words would seem to be:

"Hast thou not destroyed sin at the third gate and attained the third truth?"

The intention of the person responsible for this very artificial arrangement of the words could only have been to make them scan. Scores of other passages might be quoted in which the intention to write blank verse, and the sacrifice of good prose to attain it, is obvious. The following are typical specimens:

"Yea, Lord;|I see|the PΑΤΗ;|its foot|in mire,|its sum|mits lost|in glor|ious light|Nirvan|ic."

"She must|unto|the Sil|ent Speak|er be|unit|ed| just|..."

Although very many of the verses in *The Voice* thus bear evidence of an attempt at metre, not all do so. For example,

"Having become indifferent to objects of perception, the pupil must seek out the *rajah* of the senses, the Thought-Producer, he who awakes illusion,"

which is excellent prose with no attempt at metre.

We have seen then that the English version of *The Voice* is partly written in good prose, but mostly in irregular blank verse, which is sometimes good and sometimes bad.

But in the *Stanzas of Dzyan*, which as we have pointed out above were translated by H.P.B. from the same original work as *The Voice*, she used prose throughout, and prose of a high order. The question then arises, how did she come to employ two such contrasting styles. The *Stanzas* were published a year earlier than *The Voice*, and are in much more consistently good English. What was the reason for a change in style, which was undoubtedly a change for the worse? The answer to this question, there is strong reason to believe, is that the blank verse of *The Voice* was not H.P.B.'s at all; but that the work, as we have it, represents H.P.B.'s prose, altered and partially re-written by Mr. G. R. S. Mead, who was alone responsible for "iambicising" it. This conclusion is irresistibly suggested by the following consideration:

1. In an article, entitled "My Books", written shortly before her death, H.P.B. wrote:

"What I claim in them (her books) as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world.

"I am perfectly willing to leave the honour of the English grammar in them

... and finally the general make-up of the volumes, to every one of those who helped me."

2. In his pamphlet, "The Quest—Old and New", (1926), Mr. Mead stated: "Moreover I edited or re-edited many of H. P. Blavatsky's writings."

3. It was stated categorically in a post-war volume of *The Theosophist* that Mr. Mead helped H.P.B. to English *The Voice*.

4. In his own translations of ancient sacred books, Mr. Mead habitually uses the same kind of irregular blank verse that we find in *The Voice*, and he frequently obtains his effects in exactly the same way, i.e., by altering the natural order of his sentences, and by inserting or omitting words. Thus in his translation of the *Upanishads**, we find:

"The hol|y scrip|ture hav|ing taught,|the mas|ter to|his pup|il thus|instruct|ion gives:|

Speak truth,|the law|observe.| Thou shalt|not from|thy stud|y let|thysel|f be turned.| Thou shalt|not, when| the gift| accept|able|is to|the teach|er made,|cut off|the line|of thy|descent." (Vol. II., p. 16).

In this nearly every word is out of its natural order, but—it scans! Even worse is:

"Him know|I, old,|without|decay,|the Self|of all,| gone forth|into|all (worlds)| with om|nipres|ent power;|about|whose birth|and death| (fools on|ly) speak;|they who| of Brah|man tell,|Him ev|erlast|ing call." (Vol. II., p. 79).

Precisely the same kind of iambic rhythm is to be found running through Mr. Mead's translation of the *Hymns of Hermes* (London, 1907), thus:

"Give ear|to me|who pray|that I|may ne'er|of Gnos|is fail—|Gnosis|which is|our com|mon be|ing's nat|ure—|and fill|me with|Thy Power,|and with|this Grace|of Thine,|that I|may give|the light|to those|

*The *Upanishads*, Translated into English..... by G. R. S. Mead, B.A., F.R.A.S., and J. C. Chattopadhyaya. London, T.P.S., 1896.

in ignorance of the Race, my Brethren and Thy Sons".] (p. 31).

Many other passages might be cited to show that Mr. Mead has, or had in his younger days, a fixed idea that translations into English from sacred books should take the form of a string of iambs, to attain which everything else must be sacrificed. Consider, for example, the lines quoted above:

"They who of Brahman tell, Him everlasting call," which is barbarous English, but has the rhythm which Mr. Mead considered essential. The resemblance in style between these passages, which we know to be Mr. Mead's, and many sentences in *The Voice* is so close and so striking that we cannot doubt that they come from the same pen.

Now, when Mr. Mead is frankly writing prose, he writes excellently; but his attempts at blank verse are sometimes, to say the least, unfortunate. Only too often he goes to work on the same plan as school-boys used to be taught to employ when "composing" Greek or Latin verse, i.e., he shifts the words about, like fragments of a jig-saw puzzle, until they can be made to scan. If they obstinately refuse to do so, he inserts meaningless or superfluous words where necessary to help out the metre.

It would be interesting to know what became of H.P.B.'s original draft of *The Voice* as it was before Mr. Mead "iambicised" it.

What has been written about him is in no way to be taken as hostile criticism of Mr. Mead, for whose devoted services to H.P.B. during the last years of her life, and subsequent literary work—much of it of great value—every Theosophist must feel grateful appreciation. No man can be blamed for not being a poet.

R. A. V. Morris.

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"Is not the Vision He, tho' He is not that which He seems?"

UNITY IN THE THEOSOPHICAL MOVEMENT

By William Kingsland

I have urged before, and I wish to urge again, that if Theosophy is to make any progress in the world, if it is to appeal to the intelligence of earnest seekers after truth, there must be *uniformity* in its teachings.

That uniformity in the matter of teaching we did possess up to the time of H. P. B.'s death in 1891; or we might even say up to the time of Col. Olcott's death in 1907, notwithstanding that the original Society had already become split up into factions. But we all know what followed after that in the Adyar Society. The great Krishnamurti stunt was started, and the insidious tentacles of the L.C.C. laid hold of the Lodges. *Ex cathedra* statements which claimed to emanate from the highest Chohans were accepted by thousands of credulous if sincere members. Some were even humbugged and flattered by having incidents in their incarnations in the Moon Chain described to them! H.P.B.'s writings were "revised" and mutilated, and finally practically suppressed in favour of those of two great hierophants of the Adyar Society. Hence of necessity ensued not merely strife and bitterness within the Movement itself, but also confusion and discredit of Theosophy in the world at large. The Movement, in fact, as a world-wide Movement on a united front has been absolutely ruined; and many of us have grave doubts as to whether the position can be in any way retrieved until, possibly, the promised teacher arrives to give it a new impetus in the last quarter of the present century.

In the understanding of the world at large, a Theosophist is necessarily one who holds to certain teachings; and in the early days of the Movement to which I have referred, one had no hesitation in calling oneself a Theosophist as being identified with those teachings. But how does the

matter stand to-day? To call oneself a Theosophist is to be associated in the minds of the world at large mainly with the outrageous "neo-theosophy" of the Adyar hierophants. A few weeks ago the clergyman of my Parish preached on Theosophy, and held up to scorn as "Theosophy" the Christ claims made for Krishnamurti; and I, being known here as a theosophist, am thereupon credited with such beliefs.

It will take a long long time to undo the mischief that has been done to the Cause; but I do not think that the position would be altogether hopeless if we could once more unite in presenting to the world a body of teaching respecting which all Sections of the Movement were in agreement.

If we are to *teach*, we must necessarily formulate our teachings: at all events so far as its Fundamental Principles are concerned. The Fundamental Principles of Theosophy are those which have been recognized and taught by the best and wisest in all ages, and which are therefore capable of being definitely stated, and which can be supported by appeal not merely to such historical teachers and to the Scriptures of the world, but also to the reason and intuition of all free-thinkers to-day: all who have freed themselves from mere traditional beliefs and dogmas.

What chance, then, is there for these great Principles to obtain recognition if in place of them we are treated to mere *ex cathedra* statements on the assurance of some one individual that he or she has received them from the highest authority?

H. P. B. gave us these Fundamental Principles with a wealth of illustrative detail which it might or might not be possible for the individual to accept or to verify; but the Principles themselves stand out clearly as the basis of the whole structure of the *Secret Doctrine* and of her other works, as well as of her own devoted life.

When I summarized these Fundamental Principles in Leaflet form some two years ago, I obtained a very general agreement therewith; but many thought that it would

be unwise to give any *official* recognition of them lest they should be considered as articles of belief binding upon members. I explained then, and I would explain once more, that it is not a matter of saying that one *believes* each and all, or even any, of these Principles, whether stated in that or any other form. It is simply a matter of agreement that these *are* the age-old teachings which have been and can still legitimately be known as *Theosophy*; and which, so far as the Modern Movement is concerned, were presented by the Founders and Pioneers of that Movement.

One has now, however, to record with deep regret for its effect on the Unity of the Movement, that a new "Leader" is now in the field, who, while professing to be carrying on faithfully the old old teachings, and following in the footsteps of H. P. B., is in reality putting forward a new set of *ex cathedra* statements of his own, for which he claims, like the Adyar hierophants, to have the highest authority, notwithstanding that many of these statements are direct contradictions of the teachings of the *Secret Doctrine*. In the matter, for example, of the first and most fundamental concept of the *Secret Doctrine*, that of an Absolute Principle which is "Omnipresent, Eternal, Boundless and Immutable", he states that this Principle "was once a man", thereby absolutely stultifying the *Secret Doctrine* statement, as also the *neti, neti* of the Vedanta. He makes the statement that, "I know and positively affirm that it is of course identic with the teaching that H.P.B. gave, for both came from the same source." (*English Theosophical Forum*, No. 1). Really! Because he affirms that it comes from the same source it is "of course" identic. That is a foolish thing to say, even if true. But since no one outside of his own charmed circle of admirers considers it to be "identic"—and indeed considers it to be a mischievous perversion—we should rather say that it is clearly evident that it does *not* come from the same source.

I trust I may be pardoned for referring to this controversy here, but I give it as an example of the hopelessness of the present situation when *authority* is claimed in this manner for statements directly opposed to the teachings of the *Secret Doctrine*. What chance is there for Unity when a new hierophant sets himself up thus as a super-authority? Let him put forward his teachings on their own merits, and keep his assumed authority to himself, or to his "Esoteric Section."

I have said nothing about *Brotherhood*, for Brotherhood goes without saying as a theosophical principle. I recognize the most credulous religionist (or "theosophist") as my brother, and fully concede his right to his own opinions. One will find his aspirations reflected in, say, Buddhism; another will find his "spiritual home" in the R. C. Church. But Brotherhood does not mean keeping silent when perverted teachings are being given out as *Theosophy*; and it is no more possible for one to place oneself before the public on the same platform with those who are putting forward these teachings, than it is for Modernists, Anglo-Catholics, or Fundamentalists to meet on the same platform to tell the public what "Christianity" is.

There can be no Unity, therefore, in the Theosophical Movement until there is a common agreement as to what the teachings of Theosophy are in their broad Fundamental Principles; and it is those Principles only which should be presented to the public.

But in this connection there is one more point which I would bring forward and emphasize. It is that sufficient distinction is not made between the intellectual, philosophical or cosmological teachings and the *spiritual* aspects of Theosophy. No amount of teaching about the intricacies of Rounds and Races, or speculations (assertions rather) about the nature of the Absolute, will make the Theosophical Movement a *Spiritual* Movement for the uplifting of the world. Broad conceptions as to the

nature of the Cosmic Process are more or less necessary in order that one may have a cosmic and not a parochial outlook on life; but these in themselves do not constitute *Theosophy*: Divine Wisdom, the aspiration and the will of the individual to realize to the full his inherent divine nature.

It is on that realization that every member, every Section, every Society should mainly dwell in the presentation of Theosophy to the world; and that could and might be done if every "Leader" would concentrate on that work, and would abandon his or her claims to special authoritative teachings and to "occult succession", or special appointment by Masters or Chohans. In making such claims they only rank themselves in the public estimation with a host of others, mostly charlatans, who are making similar claims.

We do not ask these self-appointed hierophants to go back on their claims. We only ask them to suppress them in their public announcements and presentations, and reserve them for their own "Esoteric Sections."

MAGAZINES

The Hamilton Theosophical Scroll in its third issue treats of Reincarnation and Earthquakes and several other matters and notes and comments. This bright little sheet serves as a programme for the weekly meetings of the Lodge.

The Aryan Path continues its splendid work and carries the Theosophical message to many readers who are no doubt tempted by the great names in contemporary literature which appear on his title pages. The April issue has a dozen provocative articles among which may be mentioned Mrs. Rhys Davids' "Is Buddhism a Religion?", D. L. Murray's "Plato the Religious Seer", Ivor B. Hart's "Modern Science and The Secret Doctrine: III. Time."

The United Lodge of Theosophists, London, England, March 15, prints "Some

Messages from W. Q. Judge" being passages from his messages to the European Conventions of 1892, '93 and '94. "Fine words," he wrote, "Count for nothing unless the deed follows on the word. The American Section offers you its entire soul for brotherhood and cooperation, and feels sure that your response will not chill the offering. In that way and with that determination we can meet the unrolling future with confidence."

The O. E. Library Critic comes out some months late and we congratulate the editor, Dr. H. N. Stokes, on being able to come out at all. He apologizes in the November (April) issue at the apparent prophetic announcements he makes, but this is not as bad as prophesying before the event and missing the fact. There is a reprint of an alleged communication from H.P.B. to W. Q. Judge, the terms of which are such as to make it obviously the language of K. A. T. Dr. Stokes appeals for support for his brave little magazine and those who wish to maintain free speech should rally to his help as it may soon be the only vehicle of free speech left in the Movement. His philanthropic prison work is most commendable. Fifty cents a year.

The American Theosophist has a picture of the American General Secretary who is known as the National President and an article by E. Norman Pearson on Mr. Cook's re-election to his office. "Mr. Cook is vice-president and secretary of a large motor truck manufacturing company, with headquarters in Chicago, a position demanding exacting attention to business and entailing heavy responsibilities. . . . Under Mr. Cook's skilful guidance, Olcott has developed in a most encouraging manner. From their leader, whom, without exception, they love, and stand ready to serve in any way, each staff worker has gained an object lesson in true devotion." Olcott is the Wheaton headquarters, founded by Mr. L. W. Rogers. The article ends with the personal appeal which means so much in the United States. "We have

chosen our President—and we have chosen well. Let us stand squarely behind him!"

East-West, edited by S. Yogananda, has to do with personal religion and progress and the more or less occult side of religion. Health and food values are part of the very interesting editorial programme. Laurie Pratt continues his articles on Astrological World Cycles, and these will prove helpful to many students who take an interest in digging out the age of the races of mankind. The fascination of this subject enchains one as he reads about the gold and silver ages of Egypt, China, the extinction of the Elamite civilization when the Dark Age came; Tyre, Gaza and Thebes falling before the ruthless Alexander, the equally ruthless destruction of the Kelto-Gaulic civilization by Cæsar, its chief city, Alesia, plundered and burned in 47 B.C. Bibractis similarly perished in 21 A.D. and the whole body of historical and religious literature destroyed. Still our scholars persist in talking about the savages who lived before our period.

The Kalpaka opens its 28th volume with the January number, and the editor, T. R. Sanjivi pursues a progressive policy. He promises continuing translations of the Upanishads; as soon as the Yoga Upanishads are done, the Shakta Upanishads will follow. Swarodaya with full comments will be given and correct renderings of many misconceptions "like those of Ram Prasad of the fame of 'Nature's Finer Forces'." Also new "Interpretations of the Scriptures of all religions that research is bringing up. It is a fairly big programme; but "what else, what less can we do, can we offer to our Lord God?" he asks. He resents the attempt that has been made to interpret all mysticism, all Yoga, all Occultism in terms of the Qabala and "thus to maintain the gulf already widening between the white and the non-white races of the world." The January and February issues contain part of the Preliminary Explanations of H. P. B. to her pupils receiving the Third Instruction, and

this is to be continued.

The Temple Artisan quotes an article on Astrology by Nicholas Roerich, author of "Altai-Himalaya." After reading what Rev. Mr. Marshall said in Hamilton about Astrology we would like to refer him to this eminent authority, who is familiar with the ancient science, the mother of our Astronomy, so revered by men like the late Richard Garnett, librarian and Keeper of Printed Books in the British Museum. Dr. Garnett wrote on astrology as "A. G. Trent" and had "satisfied himself that there was more truth in the old astrology than modern criticism supposed." We do not suppose Mr. Marshall ever had any intimate knowledge of the science which deals with "the sweet influences of the Pleiades" and answers the question "Can you loose the bands of Orion?" The Bible is full of astrology, and those who have compared the prophecies of Jacob about the twelve tribes of Israel with the twelve houses of a horoscope realize that Jacob or the author of Genesis knew a lot about Astrology. All these twelve in the Bible are equally significant, derived as they were from Chaldean and Persian lore.

The New Age, which is a bright little periodical from Karachi, is in its second volume, 6th issue in the March number and opens with a note on Mr. Krishnamurti. "We differ from many of his doctrines and do not believe in his methods," it is said. "For mere philosophical discussions and discourses will not lead very far. But placed as he is, we admit, he cannot do much beyond his propaganda activities. He is not by nature a man of action. He is a born philosopher and dreamer. For this reason his message is not intelligible to large numbers of men who do not understand philosophy. But we do hope, in the years to come, either through his own experience or through the efforts of his practical followers he will be made more approachable and his philosophy more intelligible to the masses

who, more than the intellectuals stand in need of such a change of ideas as Krishnamurti preaches and symbolizes in his personality." The New Age also gives a summary of "The Secret International," the booklet which divulges interlocking of the armament firms and their combine internationally. They control the output of arms and ammunition and war is made, apparently, at their behest. To those who have not read this exposure, a startling tale is in store.

The Theosophist for March and April are fine bulky issues, running over 130 pages. The May number says: "Dr. Besant's health is certainly feeble, but in spite of slight ups and downs there is no great change to record." The original draft of the Secret Doctrine, which is being published serially, is continued. We are tempted to quote one sentence concerning the Eastern *duggas* or black magicians. "The name of the latter is *legion*, for, the direct descendants of the antediluvian sorcerers hate all those *who are not with them*, arguing that therefore they are against them." Those who dislike the historic side of the Movement will skip the intensely interesting letters of Col. Olcott to Miss Francesca Arundale, but it is just these chronicles that make the Theosophical Movement intelligible and in generations to come such information will be priceless. Similar matter regarding the founding of Christianity, or the Baconian Movement of the 16th and 17th centuries would enable us to understand much that is now obscure and unintelligible. L. W. Rogers' address at the December Convention on "A World in Distress" is reported. The April cover carries a portrait of A. K. Sitarama Shastri, manager of the Vasanta Press for 25 years, and printer of The Theosophist. Mr. Jinarajadasa pays him a worthy tribute.

The Theosophical Path (Point Loma) is now a quarterly and makes a handsome periodical of over 120 pages. Dr. de Purneker gives his second lecture on

Heavens and Hells in Legend and in Fact. William Kingsland writes on *Some Aspects of Life from a Theosophical Point of View*. This is the fine address given at the annual meeting of the Blavatsky Association, and makes good his word that he has no quarrel with any professing theosophists but only with erroneous principles. C. J. Ryan is always interesting and especially so in his article on Madame Alexandra David-Neel's book, *Magic and Mystery in Tibet*. Leoline L. Wright (Mrs. Claude Falls Wright) writes on *Theosophy in a Changing World*, "What the world needs today above everything is knowledge: knowledge of man's whole self, a complete psychology; knowledge of how the moral being of man is rooted in Nature; knowledge of Nature itself as the expression of the Universal Root-Consciousness, material and spiritual, visible and invisible. From such knowledge springs the true vision of what man is, how and why he came here, and what is the purpose of evolution." Another article by C. J. Ryan, counters under the caption of "The 'Cold Sun' Again" in which he combats Dr. Stokes' idea that the sun is furiously heated. It is a pretty quarrel. Half-a-dozen other excellent articles make up the number.

The Occult Review for April reviews Victor Dane's book *Naked Ascetic*, which gives a different picture of India than that usually seen. Sorcery with the lid off appears to be a feature of the book. Marjorie Powen writes on Dr. John Dee, 1527-1608, whose life included all the early Baconian period and who doubtless knew much of the inside history of the time. Dr. de Purucker has an article on *Occultism and Psychic Phenomena* which begins with a page quotation from H. P. B. Here is a definition from the Doctor himself worth noting: "Forgetfulness of self, a plunging into the unknown with high courage, and with the flaming fire of the spirit lighting the path before one's feet, and complete and absolute trust in the god within, mark

the genuine Occultist. It is verily so. Only the wholly impersonal man can understand this, and therefore only the impersonal man can succeed in the Great Labour. A heart washed clean of all human desires for merely personal profit and all evil things, a soul washed clean of all selfish yearning, a mind devoted absolutely and for ever to truth, utter truth, sheer truth, at whatever cost to oneself—such is the Occultist. Verily such he is!" J. Hamilton-Jones, president of the Phoenix Lodge, London, contributes an article on *The Theosophical Society Today*. It closes with the remark that "the group of T. S. Lodges associated with the Phoenix Lodge, London, is trying to stem the psychic tide in England. The members are making every endeavour to carry out what they conceive to be the Masters' programme, and they invite every person of sincere purpose to join forces with them in this work. Only by this means, they believe, can the T. S. be saved for future generations, and the Brotherhood of Humanity become an established fact."

The fourth issue of The Atlantis Quarterly completing the First Volume is to hand, and we may say, without prejudice, that there are fewer articles on Atlantis than we had anticipated in this magazine. The magazine is attractive, however, to those who are interested in magic and occult lore, and of course it is not without Atlantean material. A translation of Professor Dott, Avv. Nicola Russo's article on "Classical Notices of Submerged Continents" is the chief contribution on the title subject. The Editor, Lewis Spence, goes over the well-known story of "The Origin of the Rosicrucians", remarking that "it is now generally agreed that the first public revelation of the Rosicrucian Order, real or imaginary, was closely connected with Lutheran propaganda." "Ghosts of a Northern Castle," "The Occult in China," "The Taighairn, a Highland Horror," "The Elixir of Life," "The Cloister Witch," "The Faerie Faith," a

serial account by the Editor of his association with the world of the elementals, which he had approached first from the literary side, and this promises to be of evidential value; "Our Readers' Experiences", Atlantean Notes and "Expedition to seek lost Lemuria" concluding the contents. We are not quite sure whether we should regret or applaud the announcement made by the Editor of the establishment of "The Ancient Order of Atlantis" for subscribers to the Magazine. "The Editors have resolved to form a Brotherhood or Society of those who are desirous of attaining the arcane knowledge bequeathed to the world by the Atlantean adepts." This knowledge is not out of the "akashic records" nor from supernatural agencies, "but has been handed down by tradition, as in the case of all other mystical knowledge of any real value." Subscribers will receive "a private and personal communication in type-script" with each issue of the Journal, beginning with June 6. Charles Richard Cammell is the second editor.

CORRECTION FOR "THE EGOS" JANUARY, 1933

Page 350, 5th par: (beginning "As to the question"...) Delete the sentence:—"You are the sacrificial victim." It does not occur in the original at all. 6th par: The word "Ray" should not have a capital—but a small "r"—thus: "ray". 7th par:—third line—delete the word "At". The sentence begins "Every..." "ray"—not Ray—in both cases occurring in that par:—

Page 351—"ray", not "Ray"—7th line from top. In the next par: (beginning:—"The part of the essence"...) the third line ends that par: at "polluted",—and a new one begins with the next two words:—"The Ray..." The small "r" does not occur until line nine (9)—and in the next line also. Preface the words "Lower Quarternary" with "the", after the word "and". 4th par: (beginning:—"In cases

...") The word "sudden" has been substituted for the word "soul"! [This entirely changes the whole meaning—obviously—] A. L. C. The two words "Ray" in this par: should be "ray"—In the 7th line, insert the word "be" after "to"—and before "reincarnate"—which should be "reincarnated"—The word PLUS is in italics—not caps.— In the next (the 5th) par: second line—delete the word "the", and substitute "its". Small "r" for the word "Ray"—(6th line)—Last line in this par: the word is "dissipates", not "dissipated"—. 7th (and last) par: in this column. Substitute the word "such", for the word "some"; and after the word "giants", delete the comma, and add "as Huxley, Tyndall, etc."—also on the last line substitute the word "soulless" for the word "smaller". 2nd par: (next column) beginning, "The Manas"—"e.g." is of course, in italics, e.g. After the words "Mâyâvi Rupa", insert the words:—"Kama Rupa". Following the last word, "taught"—comes a bracket, with the words ("see 'Comte de Gabalis'")—end of bracket. This has been entirely omitted. 4th (and last) par: 2nd line—a small "s" for "Souls", and a capital "N" for the word "nature". Same line, substitute the word "accelerate" for "accentuate".

THE JUDGE CONTROVERSY

Editor, The Canadian Theosophist:—The paragraph from "a valued correspondent" which you published in your March issue is hardly calculated to end the controversy referred to; for while he expresses a regret that the controversy should go on, your correspondent contributes still further to it by expressing his own personal opinion.

What does Judge's character or occult status matter anyhow to any of us now: except to those who look more to personalities than to teachings, or to those who are anxious to uphold an "occult succession" in which Judge is supposed to be a link? Let us get on with our job of presenting to the world pure Theosophy, and leave these

people to whatever satisfaction they may find in their attachment to personalities. The only thing we have to say in this connection is, that we will not have this "succession", or a theosophical hierarchy, imposed upon the Theosophical Movement as a whole, or put forward as a necessary part of that Movement.

I think I may say that I knew Judge fairly well; and I formed my own opinion of him, both during and after H.P.B.'s death. But I do not think that I have ever put that opinion into print. I have always recognized the value of Judge's contributions to *pure* Theosophy. Let us take those contributions as they stand, and leave his character and personality to be worshipped by these others, if it so please them.

As for "succession": Judge himself said that H. P. Blavatsky had not, could not have, any successor; and that ought to be good enough for anyone.

W. Kingsland.

"Claremont", The Strand,
Ryde, I.W., 3rd April, 1933.

THE MESSAGE OF ANCIENT INDIA

By Robert A. Hughes

Has the India of the past a message to the people of to-day? To this question I would emphatically answer yes. We owe a great debt to the India of Vedic times, as from it has arisen all our culture. The sages of that enlightened period were the source of all true scientific, religious and philosophical thought. Mathematics, on which it is said modern science is based, was perfected in India ages ago. The so-called Arabic numerals are not of Arabian origin but Aryan. It is also stated that the origins of our law system is lost in the now misty dawn of Indian thought. Manu, one of the first great Aryan legislators and philosophers, was the first known teacher of law. He laid down a system so perfectly adapted to a truly civilized people that one is led to believe that it must have

originated early in the Golden Age, among a then superior mankind.

All the learning that Europe has had, both to-day and since the Christian Era, has been introduced into Europe from India by civilizations learned in their lore. The civilizations of the Mesopotamian valley were the transmitters of the lore of classic India to the Mediterranean world. Pythagoras and Plato were the focus of that lens through which the light of old India passed to illumine the minds of European thinkers. I am not making this claim in any attempt to place the Indian above all other races. It is only a recognition of the fact that ancient India was the Motherland of all the *Aryan* religions, philosophies and sciences and that the Indo-Aryans were the transmitters, not the originators, of a much older and perhaps much truer, because it was then a complete, tradition.

It is not without reason that the Hindus call their religion the *Sanatana Dharma*, the Eternal Law or Religion; for all theosophical students can see that Hinduism, in its ancient and consequently pure state, was the spiritual mother of the religions of the Aryan peoples. The origins of Judaism and of Christianity are buried far back in Indian prehistory; for the Jews borrowed from the Chaldeans, who in turn borrowed from the Aryans. The unhistoric legend of the Christ is none other than the Krishna of the Hindus, in a different garb. The life of Krishna, who lived five thousand years ago, is similar even in detail to that of the Nazarene. Modern Theosophy teaches that the Bodhi-Dharma, or the Wisdom-Religion, existed ages before the Vedas were committed to writing, and was the primeval fountain or source of the Hindu religion. Through the focus of Hinduism this universal Wisdom-Religion was the source of the Zoroastrian, the Chaldean, the Egyptian, and later the religions of classic Europe. Buddhism, that most glorious system of philosophy, was intended by its founder to be a reform,

or a restatement of the Ancient Law; but through the efforts of the organized priesthood—the Brahmans, by their abridgment of the ancient books, such as the Upanishads, the work of the Buddha in this direction was to some extent nullified.

H. P. Blavatsky wrote—"We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world." A speaker, over the radio, said recently that philosophers like Ralph Waldo Emerson were of more value to mankind than a thousand captains of finance! Yet few who extol, after their death, such men as Kant, Schopenhauer, Whitman, Thoreau and Emerson, realize that they drew their inspiration from the pool of Eastern wisdom! We must remember that while Europe was still in barbarism the Easterners were elaborating, refining, and perfecting the philosophical message that we call Theosophy to-day. It is from the teachings of those sages, who wrote the Vedas, the Upanishads, the Mahabharata, the Puranas and the Ramayana, and the other priceless books of Indian thought that I wish to take the message of old India.

The books out of which I hope to show the great message of old India are the Upanishads, of which H.P.B. wrote in *The Secret Doctrine* that: "They CONTAIN the beginning and the end of all human knowledge; but they have ceased to REVEAL it, since the day of Buddha." (Vol. I., page 270). The reason they no longer reveal all Vedic or human knowledge is because of their abridgment by the Brahmanical Jesuits, in order to dethrone pure Buddhism from its basis in ancient Vedic thought. Even in their present state the student will be impressed with the thought that the ancient Aryan seers were capable of direct perception into the primal truths of life. He will be convinced that the

Upanishads are no less than the finest fruits of the Golden Age of Vedic thought, and so are the repository of the thoughts and ideals of the great thinkers of those times.

In 1818 one of the greatest of Western philosophers—Schopenhauer, pointed out that the greatest advantage of his century over previous centuries lay in its access to Vedic thought through the Upanishads. We know how little the ordinary scholar and the university trained "philosopher" have taken advantage of "the sacred, primitive Indian Wisdom" to be found in the higher Sanskrit literature. In 1874 fifty-six years later, Schopenhauer wrote again about them: "From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

The Upanishads are the commentaries, which have been written in various ages, upon the Vedas. They are to the Vedas what H.P.B.'s commentary in *The Secret Doctrine* is to the Stanzas of Dzyan; for without them Vedic literature would be incomprehensible; as it is they are esoteric and occult. While the accepted number of these treatises is about a hundred and fifty, there are twelve main or principal Upanishads, and some minor ones. They deal with the profoundest tenets of philosophy: the nature of Deity; the origin and destiny of the Universe; the nature of Man, Spirit and Soul, and the metaphysical connection of mind and matter. The word Upanishad simply means "secret knowledge", and so is linked up with all the ancient occult words that express the hidden wisdom of

the GOD IN MAN. They are the records of the spiritual truths amassed by the Aryans, through many ages, and represent to us the eternal teachings of Religion.

Perhaps the primal, or most important, teaching of the Upanishads is the doctrine of the Universal Self, the Atman of the Vedantists, and the means whereby man may attain union or salvation with it. The philosophy is, in the words of the Katha Upanishad: "That beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the Great Atma." That is to say that within and yet beyond the senses and the mind lives that undying immortal reality which is the true Self of man. This is the principle which is the heart of early Aryan religious philosophy. The only "God" in the Universe outside of the Absolute is this Atman of man according to the Upanishads. The Nazarene referred to it when he said that "Ye are Gods". It is this truth that is the one great message of old India to our day. A message so true and ennobling that understood and followed will make us MEN once again; for only Gods can be men, and we, like the Prodigal Son of old, have fallen far from our high estate, and have sold our divine birth-right for a mess of pottage.

It will be the teachings of men learned in this Secret Doctrine of the Hindus who, by spreading the wisdom of the "self-illuminated inner-self", will lay the foundation of a new religion or religious-philosophy that will rescue the Western World from the Slough of Despond to which the puerile, soul-degrading dogmas of Churchianity have driven it. This will be the spiritual conquest by the sons of a regenerated India, who, imbued with the lofty thoughts of their ancestors, will carry the precepts of Aryan Philosophy to all the world. We Canadians, I believe, will play a great part, due to our geographical position, in the creation of the religious-philosophy of the future. Here in the Americas we are half-way between Asia

and Europe, and so the two cultures meeting here will create a blend of Eastern and Western thought that will endure as the religion of our peoples. The Theosophical Society will, if it remains true to its trust, play the most important part in the spread of this wisdom of the Inner Self. It was not without reason that the T.S. was first established in America; and that its second main object was to promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences.

There is no more manly doctrine than this teaching about the true Self of man; for it throws the student back on himself. There is no bending the knee, in these philosophical scriptures, to the idols of organized religion, no slavish adoration of saints or angels; for throughout the Upanishads is the teaching that only by self-devised and self-directed efforts can one know God. Only God can know God, and man will only know him through the God within himself; so we find in the Upanishads a note of joy, of optimism, of brotherhood and spiritual independence that will amaze people brought up in the shadow of sacerdotal Christianity.

The Upanishads speak of the true God in no uncertain words. The Sh'vetash'vatara Upanishad speaks of it in this manner: "He (God) is the Inner Soul ever seated deep in the heart of man." "The One God hidden in all creatures, the All-pervading, the Inner Soul of all and Governor of their actions; the abode of all creation, the Witness, the Perceiver, the Absolute, free from *all* attributes of *Earth*". And He the Katha Upanishad says "only is called the IMMORTAL."

The next great message of the Upanishads, even above their sublime teachings on rebirth, karma or universal justice, the unity of all life, and the goal of mastery, is the doctrine of freedom or liberation from the bondage of this lower human existence through the Self within. Freedom, it is taught, can be found through true faith or religion, philosophical thought

and unselfish action. They teach that "It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation." The method leading to liberation is stated in the Maitreyana Upanishad: "he whose mind is turned within merges his soul in God and so finds freedom." By the disassociation of consciousness from the pleasures of sense we in time free ourselves from the bonds of purely animal or personal life, with all its illusions and desires, and enter into the permanent spiritual life of the Inner Man.

Thus the Upanishads teach of the theory and practice of the realization of God. By philosophical thought, meditation and devotion the sincere seeker will find himself and thus find God. This idea of the Immortal Self of man is the gist of the religious philosophy of the Vedanta; a religion distinct and individual from all others—because it is the fountain head, and the primeval revelation of the fundamental religious instincts of mankind. An Ancient Wisdom which is still new as in those far-off days when lived those sages who through their "upanishadic" knowledge made India synonymous with wisdom.

The philosophy of the Upanishads calls forth to all mankind to have unswerving faith in themselves and to be free, physically, mentally and spiritually—for is not the infinite, immortal Atman their true nature. "Arise, awake, stop not until the Goal is reached", cries the Vedantist, to all who would attain liberation. And so the sages of old India have left an imperishable record within the pages of the Upanishads for the benefit of all who would tread the Way to liberation. Their finest mantram is still an inspiration to all who seek the Inner Light.

*"From the unreal lead me to the Real,
From darkness lead me to the Light,
From death lead me to Immortality."*

It is our duty to rise up to this grand Upanishadic conception of the divinity of man, and to show others of the WAY to IT. "The small, old path stretching far away" of the Upanishads is the only Way which will lead us from the death of this lower world to Immortal Life, for it leads directly to that sublime mystery man called God. To tread this ancient way is the noblest work of man and is the end of the Upanishads.

WOODS IN WINTER

The etched black lines of winter trees
On dust-grey parchment drawn
Are hung, like screens,
About; and quiver to the tread
Of Time's slow footsteps passing by,
Behind the scenes.

G. P. Williamson.

THE THREE TRUTHS

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

✻ ✻ ✻

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The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

A PRESENT FROM THE EDITOR

This is the kind way in which Dr. K. S. Launfal Guthrie, 1177 Warburton Avenue, Yonkers, N.Y., voices his free offer of a copy of any one of his books mentioned below, on sending him the portion of the envelope covering the Magazine with its title, The Canadian Theosophist, etc. The books Dr. Guthrie suggest are most desirable for students. They are:

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THE MURMUR OF DRUMS

By M. M. Salanave

IV.

"...who waits but till the destined Hour arrive...Feelest thou not O World! the earthquake of his chariot thundering up Olympus?"

The present holder of the title Panchen Rimpoche or Tashi Lama, head of the Gelugpa or Yellow Order of Buddhists, a hierarchy instituted by the great reformer Tsong-Kha-pa, resided at Tashi-lhun-po monastery, Shigatse, some 100 miles from Lhasa until 1924 when for certain reasons he left Tibet for China. Since then he has divided his time between China, Mongolia and Manchuria, preaching to hordes of Nomads who have flocked to hear him from the steppes, the frozen deserts and regions sacred to the memory of the great war god Genghis Khan. The Tashi Lama is generally recognized by Chinese Buddhists as the power holding the Asiatic Buddhists together. Privileged Westerners who have personally contacted him unite in saying that his face is that of "one who works and prays for the welfare of all mankind." Sven Hedin refers to him as the "grand, lovable and divine Tashi Lama." Madam David Neel who also knows him well says it is a mistake not to believe him "learned, liberal-minded and enlightened." Sir Chas. Bell writes: "It is good to have such men in the world".

Many Asiatic Buddhists believe the Panchen Rimpoche is the uncrowned King of Shamballa. Outside the great hall in Peiping where a series of Buddhist prayer meetings were held last fall, presided over by His Holiness, was a sign: THE UNCROWNED KING OF SHAMBALLA. Tickets of admission to these meetings bore this notation: "Before you come here go and purify yourself." The Peiping Chronicle, October 26, 1932, contained an interesting editorial commenting on the remarkable assemblage which towards the last numbered about 100,000; warlords, former prime ministers, scholars, artisans and commoners coming from great distances to attend the meetings with "quiet enthusiasm", the meetings being "totally free from extravagances and emotionalism."

There are numerous Asiatic legends and prophecies concerning mysterious Shamballa from whence shall come in His good time the great Buddhist "King of the world" to unite all Asia in an indissoluble bond of universal brotherhood. I inquired of Mr. Laden La who is apparently an inexhaustible fount of knowledge of mysterious Tibetan lore what he thought of these prophecies. "Every Tibetan believes them", he replied. I also inquired when, in his opinion, the Tashi Lama was likely to return to Tibet, if ever? Quite frankly he said he did not know, explaining it

could never come about until there was a better understanding between the Dalai Lama, secular overlord of Tibet, and His Holiness. But, said he: "Tibetans are growing restless and long for the return of their spiritual leader." Now, three years later (April 1933) comes word that he has already left Peiping for the Chinese border* And it is hoped by many that he will ere long continue on the journey to Tashilhun-po where he has been too long absent.

H.P.B. wrote: "among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians,' every century, at certain specified periods of the cycle. Up to the present none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when Phan-chhem, rin-po-chhe (the Great Jewel of Wisdom) condescends to be reborn in the land of the P'helings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of P'heling-pa (Europe)."

Most theosophists are interested in Shamballa believing it to be located "somewhere" in the great Gobi desert. There are varying opinions. David Neel says modern Tibetans think it is located in Siberia. The learned Japanese scholar Ekai Kawaguchi in *Three Years in Tibet* writes that "it is believed to be located in Kashmir." Yet, when I talked with him personally in his Tokyo home he greatly surprised me when in answer to my question he replied with considerable assurance: "Shamballa is in Bulgaria," adding "the people in that part of the world have always been Buddhists you know."

Also "somewhere" in that unknown mysterious and trackless region is the tomb

*It is interesting to know that the well known Theosophists and Buddhists Mrs. Cleather, her son, and Basil Crump have joined his caravan.

of Genghis Khan who "lies, not dead, but sleeping. One day tradition says he will awaken and lead his people forward to new victories." (Isis).

Tolstoi perhaps had in mind some Asian legend at the time he penned his own now famous prophecy.

"...Then shall come a great Reformer. . . The Man destined for this mission is a Mongolian Slav. He is already walking the earth—a man of active affairs. He himself does not now realize the mission assigned to him by the Superior Powers. . . There will come a time when the World will have no use for armies, hypocritical Religions and degenerate Art."

Dostoevsky too might have had in mind the old prophecies when he wrote: "Among us there is sin, injustice, and temptation, but yet, somewhere on earth there is some one holy and exalted. He has the truth; he knows truth; so it is not dead upon the earth; so it will come one day to us, too, and rule over all the earth according to the promise. . . ."

It seems significant that all these time-old legends and prophecies are being revived at this particular time and much talked of in the bazaars and at Asian crossroads. With conditions as they are just now over the world, particularly in China, Manchuria and Japan, piecing these scraps together is far more fascinating than any jigsaw puzzle.

Contrary to the somewhat general opinion, not *all* Japanese are warlike nor greedy. I refer of course to the Buddhists for it is a well-known fact that most of the military and political Japanese are Christians. Let me quote first the words of a noted Japanese Buddhist, Okakura Kakuzo, who wrote when in Europe some 15 years ago: (He too seems to have in mind a prophecy).

"The average Westerner. . . was wont to regard Japan as barbarous while she indulged in the gentle arts of peace: he calls her civilized since she began to commit wholesale slaughter on Manchurian battlefields. . . Fain would we remain bar-

barians, if our claim to civilization were to be based on the gruesome glory of war. . . The East and West, like two dragons tossed in a sea of ferment, in vain struggle to regain the jewel of life. . . *we await the great Avatar.*" (Italics mine).

Dr. I. Nitobe, foremost modern Japanese writer in his new book *Japan*, says:

"The Japanese are an Oriental people. . . They are certainly not an Asiatic people. They have learned from Asia in the past, as today they are learning from Europe. In nothing, perhaps, does their distinction from Asia strike one so forcibly as in their attitude to religion. . . their minds have a strangely unmetaphysical bent, in profound contrast to the intense spirituality of Asia. . . The impact of Christianity is a fascinating chapter. . . Christianity became fashionable. . . it was modish to wear foreign clothes and to be able to recite Latin prayers. Japan is very prone to such crazes. . . the early craze for Christianity ended in war and massacre. . . Today there are only about 200,000 Christians in Japan but their influence is great. *Nearly all the leaders of the advanced political parties are Christians.*" (Italics mine).

In "A Message to American Theosophists" (1889), H. P. B. wrote: ". . . Now he (Olcott) is on a visit to Japan, whither he was invited by a strong and influential deputation to lecture on Theosophy and Buddhism, among a people who are mad and crazy to acquire Western civilization; who believe that it can only be obtained by the suicidal adoption of Christianity. . . to neglect their own natural religion in favour of a parasitic growth and for Western civilization with its blessings such as they are!"

More than one Western writer has predicted that China will eventually prove to be the graveyard of the West. Lafcadio Hearn who knew the East so intimately made an interesting observation as far back as 1895 almost in the nature of prophecy:

". . . the West has yet to reckon with China,—China, the ancient teacher of

Japan,—China, over whose changeless millions successive storms of conquest have passed only as a wind over reeds. . . Already thinkers—thinkers not to be ignored. . . have predicted that the future belongs to the Orient. . ."

Many sober thinkers of today believe the present civilization is on the verge of foundering; that "in our very superiority lies the secret of our fatal weakness" and that "this civilization of ours,—ever growing higher out of an abyss of ever-deepening pain; . . may crumble suddenly. . . That as a social structure it cannot endure, by reason of its moral foundation, is the teaching of Oriental wisdom." (Hearn).

Some of the Asiatic prophecies sound an ominous note of warning: "I see an armed people who are spitting fire on earth, sea, and in the air. There is blood and the sea is red with it, rotten with it. I see many infections that are engendered by this filth. . . The great Demons of the Seventh Hell are unbound and are precipitating themselves towards this filth and there are greater famines, deaths and miseries. The people are crying 'Justice' but die against more blood, and nations disappear, the earth trembles and oceans displace themselves. . . Earth is covered with Duggas and phantoms of the dead. . . Europe of blood and death".

Writing of St. Germaine in the Glossary H. P. B. says: ". . . the greatest Oriental Adept Europe has seen in the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone."

It is true that even the very earth seems to tremble. "Feelest thou not O World! the earthquake of his chariot thundering up Olympus?" Who is this great Saviour, this great Reformer and Unifier who waits "but till the destined Hour arrive?" Will he appear as a single individual, or as a composite Man? And when will he come? Only the King of the World himself and, without doubt, the Adepts can answer but *they do not talk for publication.* At any

rate it is an interesting and impressive time in which we live with so many signs and portents rocketing across the sky and the ominous murmur of drums sounding nearer and ever nearer. We of the present are too close to the fast-changing times to fully realize just what is taking place, but future historians will record it all for coming civilizations to read and, let us hope, heed.

Before concluding these rather heterogeneous articles there is an important point to bring out, one purposely reserved for the very last.

It has been already shown that Sardar Bahadur S. W. Laden La of Darjeeling, India, is a man of respected position not only among his own people, but among Western men of considerable fame who freely acknowledge him to be "a well-known Buddhist scholar of Tibetan ancestry." His words therefore have weight.

During our long talks while visiting in his family, talks extending far into the night, I asked many questions. One, if he really believed that Madame Blavatsky had any real "inside information" on Tibetan Buddhism and in particular what did he think of *The Voice of the Silence*? Now Mr. Laden La is not what is known in the United States as a "yes, yes" man. He is a positive man who has the courage of his convictions and is unafraid to speak them whether or not they please his audience. He most emphatically answered in the affirmative. He said "The Voice" contained the most profound Tibetan teachings and that she surely did possess "inside information."

Again when in Japan I put the same question to Professor D. T. Suzuki, one of the world's greatest Japanese Buddhist authorities on Mahayana Buddhism. He answered me in the presence of several other savants than himself, and a group of theosophists assembled together in his drawing-room:

"I saw *The Voice of the Silence* for the first time while at Oxford. I immediately got a copy and sent it to Mrs. Suzuki (then

Miss Beatrice Lane, American) at Columbia University, writing to her: 'Here is the real Mahayana Buddhism?'"

When such qualified and eminent Eastern scholars thus endorse Madam Blavatsky's interpretation of Mahayana Buddhism, the words of any Western pundit to the contrary should be brushed aside as so much chaff—he but merely airs his ignorance of that particular subject.

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,
Formerly Scholar of King's College, Cambridge

PREFACE

When so many people are pessimists, having little trust in man or God; when so many drift along lazily, or rush along madly hunting after a success of small importance (which, when achieved, proves to be failure), or yielding to the desire for an ephemeral pleasure, there is urgent need of a theory which shall offer us reasons for trust in God and man, and motives for sensible carefulness, and for work that shall be at once both energetic and calm.

The first step is to feel hopeful.

The second step is to feel responsible.

I think that this theory of Reincarnation—namely, that one life in this world follows after another life, usually with an interval between—is likely to give us a sense of infinite hope and of infinite responsibility; it is likely to make us helpers of ourselves and of others, if we assume it to be a certain established fact, and act accordingly.

We cannot wait for materialistic proof. The theory is not proved as the law of Gravity is proved. True, the theory has analogies in Science and daily life; it has, as we shall see, very high authority; in the East and, to a smaller extent, in the West, individuals claim to remember fragments of past lives in this world. But this is not what is known as scientific proof.

On the other hand, the theory has an advantage over nine-tenths of the proved facts which we learnt at school—historical, geographical, classical, and even physiological. It can be applied practically in daily life.

Imagine for a moment that every one took the theory for granted, and regulated his or her whole life as if the theory were surely and indisputably true.

In the first place, there would be no torpid dilatoriness, nor any feverish "hustling." All circumstances would be our opportunities for bettering ourselves and our future circumstances.

In the second place, there would be no grumbling, no worrying. All circumstances would be the results of past actions of ours; they would be earned and deserved by us; or they would be our best possible training.

Side by side with the law, "Whatsoever a man soweth, that shall he reap," we should set the law "Whatsoever a man reapeth, that hath he sown."

The test of the theory would be its effects after a fair trial. By its fruits we should know it.

And if, after a fair trial, perhaps of a year, we found that the theory helped us to help ourselves and others in every possible way, if it made us better—healthier, happier, more successful, more useful—individuals and citizens, then it would be true in the highest sense of the word "true": that is, it would be safe and sound to use, even if "Science" still omitted it from her "Laws," and "Religion" still omitted it from her "Creeds."

The theory of Life after Life, however, has usually been misunderstood. It must be cleared from alien and false ideas and accusations.

It simply is the theory that our present life is one of a series of lives which have evolved gradually from the mineral, vegetable, and animal, to the human; that it is a result of previous lives—including human lives in this world—and a deciding influence in future lives—also probably

including human lives in this world.

But the theory has often been wrongly stated; wrongly advocated; as well as wrongly condemned. It is best to understand the limitations.

1. The theory does not explain everything. It leaves many questions unanswered: for instance, it does not tell us how long an interval elapses between one life and another, whether 150 years or a much shorter or longer time.

2. The theory is open to serious objections, especially to the possibility or certainty of exceptions: for instance, when the disciples asked Jesus whether a certain man had been born blind because of his own mistakes made in previous lives (for he could not have made them in this life, if he had been born blind!) or because of his parents' mistakes, Jesus did not say that the two theories were generally absurd; he said that in this case there was a different explanation.

I would ask the reader, to whom the theory is new and not complete, yet not unobjectionable, to realize its main principle only—namely, that his present circumstances are the fairest possible results of his past lives and his present life up to date, and at the same time the best possible training-ground for his future life and lives. I would ask him not to wait for full proofs, but to begin living daily and hourly as if the theory were proved certainty. I would ask him to read the book leisurely, and then for a year—or even for a week or a day or an hour—act in all things as if it were sure fact, no less sure than the brightness of day, the darkness of night, the moisture of water, the heat of fire; as if the complete justice of God and the infinite opportunity of man were equally indisputable.

In adopting a change of diet, which probably saved my life and certainly restored my health, I did not wait until I had found a régime absolutely free from any kind of objection, and absolutely proved to be the very best for me. I learnt a few principles, I applied them, and I

went ahead, determined to be guided by results. Had I postponed any experiment until I had read about some perfectly floorless theory of diet, I should never have started at all. I should have died first!

As it is, I regard my present plan of diet not as the best for all—I know it is not that—but as exceedingly useful for myself and many tens of thousands of others, while all the time I am hoping to improve on it in various ways.

In a word, it is a makeshift and working theory. It helps me a great deal; it harms me—and others—scarcely at all. It seems to be scientific—or at least not opposed to science.

The same applies to my use of the theory of Reincarnation or Life after Life. I do not try to force it on others. I do not say that others must believe it. I simply say that I must believe it, until I find one that is more useful—one that tends to a better and happier life in this world—one that is more comforting and inspiring.

CHANDOS STREET, W.C.

October, 1906.

INTRODUCTION

The following chapter first appeared as an article in the *Daily Mail* of August 25th, 1906. The result was a series of letters, mostly from individuals who thought that they remembered episodes or places from their previous lives, as when Dante Gabriel Rossetti wrote—

"I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around
the shore."

Many of these apparent recollections could be explained otherwise. When a certain man saw himself at a place which, in this life, he said he had never visited, this may have been a memory of a previous life, or it may possibly have been an inherited memory of something in the lives

of his parents or ancestors (though "Science" does not regard such memories as proved facts); or it may be second sight, as when the mind of a hypnotized person is able to travel and see what is happening elsewhere; or it may be a memory of things actually seen (for instance, in infancy), or seen in a picture, or told of, or read of, in this life; or it may be a coincidence, the imagined place corresponding—as it might in one chance out of thousands—with an actual place.

But it is not on such isolated memories that the theory need rely. There are many other reasons why we should welcome the theory as a temporary guest in our mind, with a view to its becoming a regular inhabitant if it proves helpful. Some of these reasons are set forth briefly in this chapter as an introduction to the more detailed argument which will follow in the body of the book.

Have We Lived Before?

Few faults are commoner than that of objecting to a theory before it has been examined and studied, before its real nature and essence have been understood, before it has been fairly tested and judged by its fruits. The ordinary way of the orthodox is to seize on some one feature that is popularly supposed to be characteristic, and to condemn this feature as if it were the whole theory.

For example, when a man said he was a "Vegetarian," most people used to assume that he fed on potatoes and cabbages; and to proceed to condemn the theory on that account. So, when a man says that he believes in "Reincarnation," many people say that they do not like the idea of becoming animals in the next life.

Therefore it is well to begin by showing what the notion really means.

New With The Day

In the winter a plant is said to die: in the spring and autumn, however, we find that the real life and soul of the plant has somehow "reincarnated" in a new body. At night we sleep: in the morning we wake

with a body that is in many respects new—old cells have died, and new cells have taken their place. Now, imagine that in death we—the real ego—will leave the body, and will not die, but may, for all we know to the contrary, live a very active life, though more or less a different life from our ordinary “conscious” every-day life. Next, imagine that, after this apparent rest, the ego returns to the ordinary “conscious” every-day life again, entering the body of an infant. Imagine that every one of us is the sum-total, the result, the memory, as it were, of all his or her past lives, and that, as we have sown, thus do we reap, and, as we now sow, thus shall we reap. This is a part of the theory of Reincarnation.

At once two objections occur to the reader. The first is: Why do we not remember our past lives on earth? The second is: Why has not the theory any authority behind it? Why is it not mentioned in the New Testament? I will try to answer the latter objection first.

“Reincarnation” is found among the beliefs of Brahmins and Buddhists, and of the Magi; it is alluded to in the Jewish Cabbala. It has been advocated by many writers, of whom the following are a selection:—Dr. Edward Beecher, Henry Ward Beecher, Phillips Brooks, Boehme, Professor Francis Bowen (of Harvard), Giordano Bruno, Sir Thomas Browne, Bulwer, Professor W. A. Butler, Campanella, James Freeman Clarke, Cudworth, Dr. Dorner, Sir Humphry Davy, the younger Fichte, Flammarion, Glanvil, Hegel, the younger Helmont, Herder, Hume, Professor F. H. Hedge, Professor William Knight (of St. Andrews), William Law, Leibnitz, Lessing, Longfellow, Henry More, Julius Muller, Ovid, Paracelsus, André Pezzani, Plato, Porphyry, Pythagoras, Chevalier Ramsay, D. G. Rossetti, Schopenhauer, Bishop Scott, Scotus, Southey, Shelley, Virgil, and Walt Whitman.

In A Previous Life

As to the New Testament, we might understand the words, “Elias has come, and they have done unto him whatsoever they pleased,” to imply or state that John the Baptist was Elijah reincarnated. But a better instance is where the disciples asked whether a certain man had sinned, or his parents, that he was born blind. To have sinned before he was born must mean to have sinned in a previous life. The disciples found a man who had been born blind, and they asked the question: Is the cause of this blindness Reincarnation or Heredity? The belief in Reincarnation was quite common among the Jews, but was “forbidden” by the Council of Constantinople in 551.*

As to the objection that we do not remember our previous lives, the best answer is that we may not remember the details—names, places, incidents, etc.—but that we *are* the memory of those lives. Apart from the cases (exceptional in the West) in which individuals claim to have remembered places or events known in previous lives, the start in the new life has been compared with the start by the man who has received his pass-book from the bank. He begins afresh with a balance (or deficit) of so much, and soon forgets the individual items.

As to the arguments in favour of the theory, it is impossible, in this space, to do more than outline a few of them. The chief seems to be that, dissatisfied with current ideas—such as the constant creation of new souls and the apparently arbitrary government of the world—people searched for a reason for things; they wanted grounds for hope about man and trust in God. They found that this theory, while it did not deal with dogmas and creeds, supplied a reason for things, and gave them hope about man and trust in God. For example, here was a child born to misery. Was there a reason? Was

* There are some who deny that it was the doctrine of Re-incarnation that was forbidden.

there justice? Yes. While they believed that the misery was a great training-ground for the child, they also believed that the child had earned the misery in a previous life. While they believed that a man will reap what he now sows, they also believed that he now reaps what he has sown.

The Eternal Now

In a word, those who believed in Reincarnation, were satisfied that in the present life we are having what we have earned, and earning what we shall have. There is in this no inactive fatalism, but a firm belief in the justice of the universe, a belief leading us to

"Act, act in the living present,
Heart within and God o'erhead."

Then, again, these people were able to account for the existence of a genius, in cases where heredity explains scarcely anything. A special aptitude, gained by the ego in a past life, is, as it were, inherited by the ego from itself, though naturally the ego would be attracted to the body of the infant of parents who had this aptitude, whether for music, mechanics, mathematics, or sport.

The theory explains a great deal that orthodox religion does not attempt to explain. What orthodox religion calls "inscrutable" ways of "Providence," the believer in Reincarnation calls justice. And I leave the reader to decide which is the truly sacrilegious and which the truly religious point of view—the point of view that regards God as the source of eternal justice and eternal hope.

Think also of the way in which the theory supplements the physical theory of gradual evolution. The body has changed slowly, partly in response to environmental conditions. Is it not natural to go a step further, and suggest that the mind has also changed slowly, the development of the ego depending not solely on a number of external circumstances, but largely on the way in which it has used those circumstances? Instead of each "soul" being a

fresh product, and then living in only one body (perhaps, thanks to the rate of infant mortality, only for a few months or weeks or days), we have now the ego passing through a series of experiences and losing nothing of importance—losing only the husks and shells of experiences. If we believe in a grand plan of Providence, surely we know that a few minutes of life in this complex world is feeble training for an eternity in heaven; surely we know that many successive lives are necessary (if, as I do trust, this world is a fine training-ground), before we are thoroughly educated; just as a boy or a girl must go through more than one class in a school before he or she is fitted for after-life.

Such are a few of the arguments in favour of Reincarnation. The great mistake made by its advocates has been to regard it as proved, in the same sense as the Law of Gravity is proved. The theory is not like an impregnable battleship; it is more like what Plato would call a raft to keep us from sinking in this world of apparent evil. If the theory helps to make a man or woman honourable, brave, courteous, healthy, happy, active, calm, then let the man or woman hold it till he or she gets a better. We do so sorely need some such theory, in these days of pessimism and resentment and slackness, of luxury and selfishness, that we had better use this one privately and unobtrusively, rather than wait till it be incorporated in the creeds. The theory is a harmless one, if a man lives by it and does not force it on others.

(To Be Continued.)

* * *

Thou canst create this "day" thy chances for thy "morrow" In the "Great Journey" (cycle of existence) causes sown each hour its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.—Voice of the Silence.

THE THEOSOPHY OF THE UPANISHADS

(Continued from Page 69.)

CHAPTER III.

THE SUPREME SELF.

As from a glowing fire, kindred sparkles
come forth thousand-fold,
So from the Eternal, manifold beings are
born, and return also.

Mundaka Upanishad.

In the beginning, while we are still very busy with our habitual lives, our habitual selves, we learn the nature of the higher Self chiefly by contraries; as one may learn the position of a light behind him chiefly by the shadows it casts.

We have already noticed that, in our old habitual lives, we were foiled principally in two ways; we could find no resting-place in desire; we could assure no complacency to our personalities.

When the light within us began to dawn, we were soon made aware further that the attempt to find a resting-place, the struggle for the triumph of our personalities, were something more than futile—were positively and actively wrong.

These feelings,—the keen sense of futility and wrongness of our pursuit of desire, the keen sense of the futility and wrongness of our self-assertion,—are the shadows that are to show us the direction and nature of the new light behind us, the dawning light of the higher Self.

From the first feeling, the keen sense of the futility of desire, we may learn in this way. We were led to this pursuit of desire by a strong instinct within us, impelling us to seek for joy, for delight, for gratification; and this instinct was further enforced by an impulse of preservation, impelling us to make permanent and secure the conditions of things wherein we hoped for the gratification of desire.

We were all the time looking for and striving earnestly after a resting-place, a secure foothold and harbour in outward

things, a warm, well-guarded nest, wherein we could enjoy our pleasures securely. This is far the strongest instinct in habitual life, the instinct that leads men to seek for wealth, for possessions, for property, for riches, not for their own sake, but because they hope by these things to gratify desire and to secure the power of gratifying desire, not only now but tomorrow, next year, in the future, as long as they can keep sickness and death at bay.

And the clear vision that the grim laws of things are against them; that there is no such thing as gratifying desire, or that desire has at best only a fugitive, evasive gratification, leading to bitterness and still keener thirst; that by no possibility can they secure their pleasant resting-places and sheltered nests for very long, because even if they withstand for a while, by strenuous efforts, the strong mutability of things, there is one mutability they can never withstand, one grim controversialist who gets the best of every argument at the end;—the clear vision of all this fills men with a kind of terror, of cold and abject fear, of craven cowardice that urges them into all kinds of folly to find forgetfulness of the spectre, even for a little while.

A dark enough shadow this, the treachery of desire, the insecurity of things, the inevitable end of it all; crying, we enter,—this is life; crying, we depart,—this is death.

A black enough shadow, sharply marked enough, undoubted enough. A shadow cast by the dawning inner light. We may judge of the brightness of the light by the darkness of the shadow.

For if we look well at it, this inner light will presently instruct us of the reason of all this; of the true cause of this crying insecurity of things. And the cause we shall find is this.

We found in the growing light more than one positive intimation. We were drawn to perceive that this new power within us behind our personalities was higher than and opposed to our person-

alities, while yet it was in no sense hostile and foreign to ourselves, but rather the very self of our very selves. And we found in this new power also a new savour, a savour of enduringness, of everlastingness; an intimate intuition that this immemorial ancient changes not with changing things; that the power whose right hand is conscience, whose left hand is wisdom, is undying, immortal, eternal, and yet our very selves.

To the question: How can a man be certain that this higher Self in him is eternal? one may best answer by another question: How can a man be certain that he is alive? He feels that he is alive; he experiences that he is alive; he knows that he is alive. And so with the higher Self. Its very presence carries with it a sense of eternalness, of everlastingness. One can only answer—taste and see. Every one who has once recognized the touch of this divine power, has recognized and recorded also the sense of its eternalness.

A growing light, a power drawing us upwards and onwards, carrying with it the sense of eternalness, the sense that its growth and splendour know no limits; a power like this, and yet the very self of our very selves; our most intimate possession; our most real being.

This is the light that threw so black a shadow; and, from the nature of the light, we can fully understand the form and blackness of the shadow; just as from the direction of the shadow we might guess the position of the light.

For if it be true that there is within us a higher Self, a divine Self, whose growth and splendour know no limits, whose very nature is eternalness, then it is very clear why there could be no satisfaction for us in desire, why the grim way of things kept breaking up our shelters and setting us again adrift, why the relentless waves washed our sand fortresses away. If the laws of things had reversed all this, if they had allowed gratification of desire, a full joy in gratification, a lasting refuge and security for this joy, then our lower and

habitual selves would have been made permanent, lasting, all-sufficing, and we would have been shut out irrevocably from the truer and higher Self, from the Self whose nature is eternalness, whose growth and splendour shall know no limit. Finding full satisfaction in husks, we should have been shut out from our kingdom.

If the seedlings taken from a hot-house and planted in the rain and sunshine of fair natural day could become vocal, they would doubtless bewail their unhappy lot for a while before they recognized the vigour and healing of new, strong life. Like them, we also bewail our fate; but presently we shall understand, and be very thankful for that rough, sanative counsel of mutability, and the grim, prevailing arguments of death. We shall see that life is a larger, broader, stronger thing than we suspected; and shall set about the work of living in real earnest, in a better mind.

The perpetual failure to gratify desire and the longing for a safe shelter for gratifying desire, and finally the new, keen sense of the wrongness of desire, are the best advisers for our wrongheadedness; for our destiny is not to gratify desire in snug shelters, but rather to enter into the life of the higher Self, of the Self whose growth and splendour know no limit.

Then the other shadow, not less black and terrible: the law that there is no complacency for our personalities. The little ambition of vanity, the great vanity of ambition, bring us something different from a sense of glad well-being, of placid content and joy. And this quite undesired result they bring us, with an unflinching and dogged regularity, at every attempt of ours at self-assertion, every effort of ours to make our personalities prevail and triumph over other personalities. Strife breeds hate, and hate breeds fear, and fear hath torment.

And this law we have unlimited opportunity to verify, such is the grim

generosity of things. Some day we shall take our experience to heart, and fall to seeking the reason of so universal a law. No complacency for our personalities; our vanity perpetually thwarted; our little self-security incessantly undone. And this with an unerring iteration that fills us with lamentation and despair, till we see the reason of it.

We shall find this reason two-fold, a lower and a higher reason. The lower reason is very like what we have found in the futility of desire, the perpetual restlessness of things. It is that, if our lower selves were allowed to triumph and prevail, their triumph would shut the door against the higher Self; would shut us out of our kingdom, out of the divine life whose essence is eternalness, whose growth and splendour know no limit.

There is another reason, higher still. We were persistently thwarted in our efforts to make our personalities prevail over other personalities; our weapons of strife and hate wherewith we would have wounded these other personalities, were turned against ourselves as fear and torment. And, in the quiet light of the truer Self, we shall begin to understand the reason of this, and to be profoundly grateful that it was so. For we shall begin to understand that these surrounding personalities whom we would have triumphed over and wronged are in a close and intimate way akin to us; that the higher Self lives for them also; that the truest Self of us is very near to the truest Self of them also.

And as the light grows stronger within us, as we become more and more at one with the higher, truer Self, and enter deeper into that rich, strong life of the higher Self, whose essence is eternalness, we shall find a growing necessity, a commanding impulse to substitute harmony and love for strife and hate. We shall find that our own well-being imperatively demands the well-being of our neighbour also; and this imperative demand we shall fulfil, not to secure our own well-being,

not unwillingly and grudgingly at all, but with a certain gracious readiness that bears the name of love.

And it is whispered that when we are perfected in this path we shall come upon the well-hidden secret of the Eternal—that the highest eternal Self of ourselves is the highest eternal Self of those others also; that the supreme Self of all is One.

Therefore, in a very real sense, love is the fulfilling of the law, the one commandment which, if truly kept, will make us free. It is a law springing out of the profoundest reality of our being.

So that we are led, little by little, by this new light within us, to perceive that our true way lies not in the gratification of desire, not in the triumph of our personalities, not in sensuality and selfishness, but in the opposite of these, in the turning away from these. And thus with a certain earnest strenuousness more and more touched with gracious sunlight, we shall enter the life of the truer and better Self, which is the bridge and pathway to the supreme Self, the Self of all beings.

For these two reasons we may find no complacency for our personalities, and we should be profoundly grateful that we may not find this complacency. And as the second reason—our final oneness with the other selves—is higher than the first—our right to growth and splendour—so the violation of the second law is more pregnant of real evil than the violation of the first. Our self-assertion, the attempt to make our personalities triumph over other personalities, is a greater evil even than the gratification of our desires; selfishness, self-assertion, whether of bitterness or of self-righteousness, is a greater violation of law than drunkenness or evil living. And for this reason it was said: This one commandment I give you, that you love one another; and again: Unless your righteousness exceed the righteousness of the self-righteous, you shall in no wise enter the divine kingdom.

There is only one right assertion of self,—the assertion by a man of the

divine Self within himself, against the lower self, the self of sensuality and selfishness. And while a man is busy with this, the last feeling likely to come to him is self-righteousness; feeling the enormously strong hold of the lower self, with its grossness, its timidity, its cravings and cowardice, he will rather declare himself the chief of sinners. While he is busy with this, he will have little time for condemning others; others who are still under the clouds that have hardly dispersed for him; others who are still, by painful experience, verifying the grim laws of being that have so newly brought him to the beginning of the way. And when he has perfectly become one with the divine Self, he will have little inclination for condemning others, for he will have learned that the divine Self for him is the divine Self for them also; that they are in truth his other selves. And his other selves a man will help with generous sympathy and love, and not with bitter denunciation.

Thus we find, in the light of the higher Self, with its eternal life, that the old grim counsellors who sowed sorrow for us so unceasingly before were really our best and gentlest friends; winning us, by the only way that could have won us, to the life of the truer Self that is the path to the Eternal.

They barred the way to gratification of desire to save us from the sense of well-being where no well-being is; they forbade us to find a false resting-place in outward unlasting things in order to bring us to our true rest; they sharply destroyed the complacency of our personalities, and thwarted all our efforts for their triumph, to win us to a better way than strife, to love and union that shall at the end be perfect oneness. From the wandering, limited, faulty life of our habitual selves, grim death and sorrow have led us, by their irresistible persuasion, to the true life of the true Self, eternal and universal; the Self of all that lives.

"The Spirit that wakes in the dreamers,

fashioning desire after desire; this is the shining, this the Eternal, this they have declared as the immortal. In this all the worlds rest, nor does any go beyond it.

"As one fire, entering the world, becomes one with form after form, so one inner Self of all beings grows one with form after form, and is yet outside them.

"As one breath, entering the world, becomes one with form after form, so one inner Self of all beings grows one with form after form, and is yet outside them.

"As the sun, the eye of all the world, is not smirched by visible outer stains, so the inner Self of all beings is not smirched by the sorrow of the world, but remains outside it.

"The one Ruler, the inner Self of all beings, who makes one form manifold,—the wise who behold him within themselves, theirs is enduring happiness, not others.

"The enduring of unending things, the soul of souls; who, though one, disposes the desires of many; the wise who behold him within themselves, theirs is peace everlasting, not others.

"This is that, they know, the unindicable supreme joy. How then may I know whether this shines or reflects its light?

"The sun shines not there, nor moon and stars, nor lightnings, nor fire like this. After that Shining, verily, all shines; from the shining of that, all this reflects its light."

[*Katha Upanishad.*]

(*To be Continued.*)

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To the Eastern Occultist, the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal, and has naught to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas, the Ego, to liberate itself from the thralldom of sensuous perception, and see in the light of the one eternal present Reality.—S.D., II., 621.

A NEW ERA

By F. B. Housser

In the past few weeks a series of revolutionary bills have been signed at Washington, the ultimate social effects of which are only beginning to be realized. It is not yet clear how far Mr. Roosevelt is prepared to go in bringing in an entirely new social and economic order, but he has already gone far enough to indicate that on this continent at least, we are entering a new era of which the Theosophical Society must take cognizance if it is not to lose contact with the present age.

It is well known that the president's advisors do not belong to the same class as that which was relied on by Mr. Hoover and Mr. Coolidge. The latter took their cues from the financiers and industrialists. Mr. Roosevelt is taking his from University professors, farmers, editors and former under dogs, who, whatever their faults, have no personal axes to grind and have not minds cast in the moulds of the capitalistic philosophy. The group with whom Roosevelt is said to be working is popularly known as the "Brain Trust" which, according to a writer in a recent number of the *New York Times*, aims at the re-construction of American civilization with a long view ahead. "Some of the measures it proposes are temporary," one of them is quoted as saying, "but the basic idea is fixed. Fifty years would not be too long to set the foundation firmly." He did not believe, he said, that the mass of the people would be willing to continue or be satisfied to revert to the uncontrolled battle between capital and labour which was the bequest of the nineteenth century to the twentieth. When asked facetiously if the millenium was in sight, he replied that cynicism and human nature prevented that assurance, but that the struggle, with more powerful political backing than ever before, would continue.

In his radio address delivered on Sunday evening, May 8th, President Roosevelt described his policy as one, not of govern-

ment-control, but of government-partnership in industry. The purpose of this partnership he described as the control over production, the maintenance of a fair level of prices, the limiting of working hours and the guarantee of fair wages. This envisages a controlled competitive system under industrial dictators appointed by the government.

The president clearly stated that although the Government was to be a partner in agriculture, railways, banks and industry, it would derive none of the financial benefit that partners usually do. The facts are however, that the United States Government has now invested billions of dollars in the form of loans in three of these major national departments of American industry, (banking, agriculture and railroads) and the state will be for many years to come an actual financial partner in them.

Programme Non-Retroactive

The programme on which Mr. Roosevelt has embarked is one which, once started, is not retroactive. Once the Government becomes a partner in business, it becomes responsible in the eyes of the public for all the mistakes that business makes. If a company goes bankrupt, its shareholders will claim that it should have been saved. If over-production, unemployment and a collapse of prices occur, the Government will be blamed for not controlling these things even though control was impossible. As time goes on the state will therefore be compelled to increase its control and be a more active partner. The trend of the future will certainly be toward complete socialization of industry including the absolute control of the machinery of production along the lines suggested by Technocracy. In other words economic changes are occurring on the American continent which are certain to have revolutionary results, not only on the physical structure of society, but likewise on the thought and attitude of the generations now growing up. These changes promise to affect, and are even now affecting, the moral and

mental outlook of young people as deeply as these have been affected in Russia since the inauguration of communism. We are entering a new era, the initial steps of which are moving so fast that few, as yet are awake to it, being blinded by sentimentality, greed, fear, cynicism, stupidity or ignorance.

When the president of the United States starts out to control production, fix prices and fix wages, the civilization on this continent has crossed a Rubicon. He cannot ever go back to the system under which we lived prior to 1929. This is being recognized by responsible people on all sides. Bassett Jones, Research Associate in Industrial Engineering at Columbia University, recently summed up the arguments saying—"One may assume that the time will come, if it is not already here, when the question of whether or not we shall continue under capitalism, will be answered without debate for it will be impossible to continue."

From a series of interviews with Mr. Roosevelt's closest political associates, it is evident that the Roosevelt administration does not regard its bill to control industry as a mere emergency measure, but as something permanent. In the *New York Times* of May 21, Harold L. Ickes, Roosevelt's Secretary of the Interior is quoted as saying—"Reconstruction of American industry and a revolutionary change in our concept of the relation of worker to employer was forced upon America by the breakdown of the industrial and financial order in the crash of 1929. That crash marked the collapse, but did not cause it. The source of men's living is coming under something like social control. Government has to go a new way because the old way is closed forever."

On the same day Assistant Secretary Tugwell of the Agricultural Department, said to an interviewer—"Many people were a long time realizing that what happened last fall was not an election, but a revolution. The old order had been slowly

weakening for years and its foundations gave way all at once, opening the way for a completely new programme."

Secretary Roper said—"This new era has been on the horizon of reasonable interpretation for several years and the results of antiquated systems were emphasized by the domestic and world distress of the last four years and brought leadership needed to launch the new era.

The new era is not only confined to the field of economics. Scientific men are making the same sort of statements concerning science. Waldemar Kaempffert, scientific writer for the *New York Times*, said recently—"Science is facing a crisis which can be compared with that which was precipitated by the Copernican theory. Because of the crisis an entirely new system of philosophy is now in the making." A book has recently been published in Germany by Professor Hans Reichenbach, "Atoms and Cosmos" in which the same prediction is elaborated.

At a dinner in New York given in honour of Einstein in March, one of the scientists present said in passing—"Even at this close range we can see the mortality of practically all current theories, both of the microcosmos and the macrocosmos. There is an over-population of hypotheses; they crowd and cancel one another."

The Theosophical Society

What is the Theosophical Society going to do about it? If the Society in its lectures and propaganda fails to recognize the significance of what is happening, so much the worse for the Theosophical Society. "You must remember," says H. P. B. in the *Key To Theosophy* "that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If then they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being lead away by it, the result can only be that

society will drift on to some sand bank of thought or another and there remain a stranded carcass to moulder and die."

The Theosophical Society if it is to attract intelligent young people to itself in future (and if it fails to do so it must perish), will have to frame its message to meet the new psychology everywhere apparent today. Wherever one goes among University students and other intelligent groups of young people, one finds that they approach all subjects from a social angle. Art, science, religion, morals and everything else are being discussed in terms of the changing social-economic-scientific outlook. Surely then, this is our cue. In a large measure our propaganda still talks in terms of the young people of pre-war days. Many of the problems we stress no longer exist as problems in the minds of present-day youth. The thinkers among them are no longer concerned with theological perplexities. The pre-war youth became interested in theosophy as a result of a revolt from or an interest in Christianity. The youth of 1933 is in revolt against social injustice. His perplexities have to do with social and scientific problems and the right attitude toward them. He wants more than anything else what the Theosophical Society was founded to give, a scientific and practical theory of brotherhood in social and economic terms. He wants to be shown its application to the economic, moral and scientific problems of our place and age. If he lives on the American continent he wants to know the significance of America to the race and the individual.

To all these questions the Secret Doctrine has answers. Such a revolution is exactly what H.P.B. and the Himalaya Mahatmas predicted in the twentieth century. The responsibility resting upon our lecturers and writers is to study more diligently the movements and trends of modern thought and remarshal their appeals and arguments so as to strike a responsive interest in the minds and hearts of younger members and investigators. The older members will be called upon to

strive, as H.P.B. says, to recognize their own inherent bias, and to avoid being led away by it. Otherwise the present society will expire on its feet for want of new young blood and become "a stranded carcass to moulder and die."

THE "UNIVERSAL FAITH" OF THE EMPEROR AKBAR OF INDIA DESCRIBED BY HIS PRIME MINISTER ABUL FAZL¹

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee!

Polytheism and Islam feel after Thee,
Each religion says, "Thou art one, without equal."

If it be a Mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the Mosque,
But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox,
But the dust of the rose-petal² belongs to the heart of the perfume-seller.

¹Abul Fazl (1551-1602) was the Vizier or Prime Minister of the great Emperor Akbar of India (1542-1605). Occult tradition says that he was H. P. Blavatsky in a previous incarnation. This creed was written by Abul Fazl as an inscription for a temple in Kashmir. The original Persian and the translation above is found in *Ain-i-Akbari* of Abul Fazl, translated by H. Blochmann (Calcutta, 1873) p. xxxii.

²This line is Sufistic. The longing of the heart after God is compared to the perfume which rises from the rose petals. The perfume-seller, i.e., the Unitarian, is truly religious, and is equally removed from heresy and orthodoxy. (Blochmann.)

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OFFICIAL NOTES

The late Charles Lazenby's writings, "The Servant," and "Ordion", the latter occult comments on the "Sermon on the Mount", may be had from Dr. Stokes, 1204 Q Street, N.W., Washington, D.C., or from N. W. J. Haydon, 564 Pape Avenue, Toronto (6), Canada.

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The Canadian Theosophist is being issued a week earlier than usual this month, to get it out of the way for the Convention. It would be too late to give any adequate report of the Convention this month, and so it is hoped to give a full report of the proceedings in July.

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Members of the T. S. in Canada will remember that June is the last month of the official year, and that membership dues are payable on July 1. The hard times have led to many members becoming inactive in the last two or three years. They

may be reminded that by paying their dues for 1933-34 at this time they may be reinstated in good standing once more, and it would be a very solid encouragement to the General Executive and the Lodges generally if they could take this course, especially now that the tide of affairs appears to be turning towards a revival of industry.

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An article on "The Civilization of Japan" by R. Shimizu was read by that gentleman before the Toronto Society on October 7, 1911. It will be interesting to readers at the present time when such a change has occurred in the Japanese policy. We trust that the old chivalrous spirit may be revived and active in the Island Empire. Mr. Shimizu was a student at Queen's College, Kingston, when he wrote the article, and we hope he will pardon us for printing what is such a fine estimate of the Japan of his time, in our next issue.

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The book which we begin to publish this month, "Life After Life," is intended to introduce to those unacquainted with the subject the important doctrine of Reincarnation, held throughout the world by so many thinking people. The fact that Christianity has ignored it for so long makes it difficult for some people to familiarize themselves with the new view of life which it presents, but it so completely solves all the difficult problems which other explanations of life suggest that scarcely any one becoming acquainted with it fails to adopt it. It justifies the ways of God to Man as no other conception of life can do.

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By the time these pages are read by most of our subscribers the Niagara Convention will be a thing of the past. Great efforts have been made to bring out all who desire to gather together in a fraternal spirit to discuss the affairs of the day from a Theosophical point of view. It is hoped that the idea may take hold and lead to an annual repetition of such a Convention

where all kinds of Theosophists may meet on a non-sectarian basis, and without regard to anything but fundamental Theosophical principles. For those who may receive this before the 10th and 11th we trust they may be able to be present and add their weight to the success of the occasion.

AMONG THE LODGES

White Lotus Day was celebrated at Victoria, B.C., on Monday, the eighth of May, at the room of the Victoria Independent T.S. when members of that society were joined by members of three other organized theosophical societies of Victoria to commemorate, in a spirit of personal good feeling and friendliness, the debt we owe to the self-sacrifice and achievements of Mme. Blavatsky. In the course of my opening address from the Chair, in commenting upon the programme for the evening, I reminded the meeting that H. P. B. had expressed the wish that at these yearly celebrations, which she foresaw would be held, extracts should be read from the books, from which selections had been prepared, by some of our members. These books contain the fundamentals of the Esoteric Philosophy which H. P. B. brought from the East and presented to the West, and she was ever desirous that the value of the message should be more in our thoughts than admiration of the messenger, and I suggested that the great value of that message consisted in the evidence she produced to prove that the Brotherhood of Man was a fact in nature of the most profound importance in all matters affecting the welfare of mankind, not merely an ethical aspiration, or a beautiful ideal state of communion to be hoped for in the far future—as it had been regarded before her utterance enlightened western thought. But realization of this Brotherhood, I maintained, is not to be obtained by members of theosophical societies all trying to think alike, but in our feeling nothing but friendliness towards each other, however

much we may differ with regard to doctrine, policy or loyalty to this or that leader. If our main efforts were directed towards thinking alike, the Movement would soon settle down to a dogmatic sect. Mr. Berridge, of the Point Loma T.S., contributed extracts taken from an address delivered at the H.P.B. Centennial Congress held on the island of Visingsö, Sweden, August, 1931 by Dr. Purucker. After referring to the fact that H.P.B. came to a world that had almost forgotten the possibility of spiritual knowledge, when even to speak seriously of the soul of divinity or of lasting hope was "considered to be a mark of intellectual imbecility", Dr. Purucker tells us that with H.P.B. a mighty power came into the world for she was inflamed by "the inner divine Sun, the inner Buddha, as we Theosophists say". She was "an Initiate of the Order of the Buddhas of Compassion and Peace". Her human soul could at times step outside her body when it was taken over by another human soul loftier by far than even hers. She makes in her writings, he tells us, a distinction between "H.P.B." and H. P. Blavatsky. The latter was a chela, the former the Master's mind speaking through her. Thus she was an avatar of a kind. This accounts, he believes for the contradictions of her character. This idea of a dual occupation of Mme. Blavatsky's body was emphasized throughout the extracts read, but we are warned against any attempt to worship her, we are to try to become like her, but we must not set her upon a pinnacle. Mr. G. S. Carr of the Victoria Lodge of the T.S. in Canada, reminded us that meetings of this sort had been going on all day long as the earth revolved in its daily course. We met because of H. P. B.'s unswerving loyalty to a great trust she had accepted, a trust to bring a message to the West well knowing what the cost to her personality would be. She accepted the self-sacrifice as she accepted the trust. The speaker said he objected to the term so often used that H.P.B. was "sent" by the Masters which seemed to imply some

degree of coercion. Actually she was warned of the dangers and sufferings that she would call down upon herself if she accepted the Masters' offer to act as their agent. Mr. Carr said we should always bear that in mind and, in our turn, be loyal to the Wisdom with which she had presented us, working it into our daily lives, our thoughts and acts. Mr. W. H. Griffiths, of the Victoria Independent T.S. added his voice to the warnings that had been sounded against allowing our admiration of H.P.B.'s character and the quality of her achievements to develop into worship that would place her upon a pedestal of divinity. There were indications, he thought, of this tendency being actually in operation today. It was to counteract this temptation to worship, which she foresaw, that she had expressed the wish not only that we should read from the books chosen but that we should, on these occasions, pay tribute to the memory of all those who had worked and died for the Cause of Humanity. Continuing, he spoke of H.P.B. as the great Liberator. By the publication of *Isis Unveiled* she had destroyed the power of dogmatic ecclesiasticism to hold the people in mental thralldom and thus prepared the way for the advance of the liberating teaching of the Wisdom-Religion. Mrs. Mary King, of the Brotherhood Lodge of the Canadian Federation was invited to address the meeting and she responded by briefly expressing the pleasure it gave her to be present at this friendly meeting of theosophical students, thus echoing a sentiment that had been voiced by all the previous speakers and was, I believe, cordially felt by all present.—W. B. Pease.

Victoria, B.C., 26th May, 1933.

P.S.—In making the above record the writer has made no attempt to quote the exact phrases used by the speakers, but he has endeavoured to reproduce the impressions the addresses left upon his memory.—W. B. P.

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Orpheus Lodge Notes, White Lotus Day, May 8th, are reported as follows:—The

Theosophical Movement seen in its true perspective, is but the latest of a long series of efforts to oppose superstition and to keep the light of the Ancient Aryan Wisdom available for those in search of it. A special effort is made and a new impulse given to spiritual enlightenment in the last quarter of each century. Students of history can trace many of these efforts of the past, that of the 18th century being linked with such names as the Count St. Germain, Cagliostro, Mesmer, etc. There is, however an important difference between the 19th Century Movement and those which preceded it. All through mediæval times the pre-eminence of Ecclesiastical power made it impossible for this work to be carried on openly; it was confined to secret societies and underground channels. But it was known that towards the end of the 19th century the close of a major cycle approached and that the great religion of the West, already long past its maturity, with its energies waning, its ideas lifeless and crystallized, could not escape the rapidly approaching forces of decay and disintegration and the time had arrived when it was considered feasible to make an open and widespread attempt to make the Aryan philosophy known amongst the peoples of the West. Permission was given to make this attempt, despite the heavy risks it entailed, could a suitable agent in a European body be found. That enigmatical, eccentric, and remarkably endowed woman known to the world as Madame Blavatsky, and to students as H. P. B. was selected. Remarkable even as a child for her intensity and her overpowering interest in things Occult, and as she grew up the centre frequently of amazing phenomena, she as a young woman broke away from home surroundings and travelled widely throughout the world, visiting among other countries, Egypt, India, and Tibet, receiving training meanwhile for the work she was to do. In 1874 she was brought into contact with Col. H. S. Olcott in the United States, a man whose unusual energy, devotion and organ-

izing ability proved of great value in building up the Theosophical Society. In 1875 these two, together with W. Q. Judge and a number of others started the Theosophical Society in New York. H. P. B.'s plan at this time was to work with the Spiritualists, they being people whose minds had broken free from the heavy weight of orthodoxy and who were already convinced that there were forces in and around human life which neither religion nor science would recognize. This plan was largely a failure. The Spiritualists bitterly resented the stand she took that mediumistic phenomena were not caused by the spirits of the dead as they believed, but by elementals using the astral reliquæ of dead people. Nevertheless, the Society thrived and grew. With its Headquarters and many branches in India, and centres in America and England, France and Germany, studying and spreading its Aryan doctrines and exposing superstition both religious and scientific, the Theosophical Society became a menace to established religious interests, who did not scruple to use every means in their power to discredit it. Not daring to attack the Teaching itself which would have only advertised its ability to withstand criticism, they used every means which slander could suggest and treachery invent to blacken the character of the woman who was the focal point for the energies pouring through the Movement. Spiritual energy cannot be projected into human life without a recoil, which has to be taken and withstood by someone; and it was the failure of the members of the Society to stand firm together under these attacks which led to repeated failure of the Society to accomplish what was hoped for it. The result was two-fold, the usefulness of the Society as a channel for spiritual energies was largely destroyed, and H. P. B. had to take a large share of the recoil in her own person. It is impossible to throw the searchlight of truth upon the superstitions and blind prejudices of people and not arouse resentment and hatred, and the person who

is going to do this must be prepared to sacrifice all honour and reputation in the eyes of the world, and it is nothing remarkable that even now after the lapse of well-nigh half a century H. P. B. in some Encyclopedias is described as the greatest impostor and charlatan of her time, despite the fact that the accusations brought against her have been proved to be without foundation over and over again. But today, helped no doubt by the vindication her teaching has received as the result of close examination, and by the later discoveries of science, her personality, although it still defies complete analysis and classification, as genius has a way of doing, is coming to be regarded more and more by intelligent people the world over as that of the most gifted as well as the most persecuted woman of her age. It is probable that we are, as yet, far too near these events to appraise the work which H. P. B. has done, and that when seen in its historical perspective, it will be found to be much vaster than we realize.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—*Idyll of the White Lotus.*

PHILLIPS THOMPSON

Our readers may remember that last July we had a message from Phillips Thompson through Mr. N. W. J. Haydon, and now we regret to record the news of his death on May 20. As in the case of many of our members his connection with The Theosophical Society is not mentioned, as it still seems to be regarded as a blemish on any career either by their friends or by the newspapers. We append the obituary notice from The Globe of May 22:

"An active journalistic career extending over sixty years was closed on Saturday with the death of Phillips Thompson, widely known throughout Canada, at his home in Oakville, in his eighty-ninth year. Born at Newcastle-on-Tyne, England, he came to Canada with his parents in 1857, and for some years lived in Belleville and Lindsay. He later moved to St. Catharines, where he studied law, and, turning his attention to journalism, became connected with the St. Catharines Post, for which he covered the Fenian Raid. Settling in Toronto two years later, he worked on the Telegraph, under the late John Ross Robertson, before founding the National, a weekly publication devoted to current topics.

"In 1876 he moved to Boston, Mass., where he served on the editorial staff of the Boston Traveler, of which he later became literary editor. Three years later he returned to Toronto, and came to much prominence when he covered the Irish land campaign of Charles Stuart Parnell for The Globe. Writing under the nom de plume of "Jimuel Briggs," his articles attracted much attention and were widely read.

"Speaking to The Globe last night, P. F. Cronin, a close friend of the late Mr. Thompson, related that when he attended the Irish Race Convention in Dublin sixteen years later, in company with the late Dean Harris and the late Hon. J. J. Foy, former Attorney-General, no one was more

inquired for than Mr. Thompson, who was spoken of as an outstanding Canadian writer, who knew Ireland as did few persons from abroad. The Maine liquor laws and the famous coal strike in the Hocking Valley, Indiana, were among other assignments he covered for The Globe. For a time he was a member of the Press Galleries at Ottawa and Queen's Park, and subsequently became associated with other Toronto newspapers.

"After serving for a short time in the Provincial Forestry Department, he returned to the journalistic field and for the last thirty years wrote for mining and textile trade journals. In 1887, he published a book entitled "Politics and Labour," and in 1905 contested a seat for the Toronto Board of Education, being defeated by Controller James Simpson. He retired to Oakville in 1912, and had lived there continuously since.

"He is survived by his widow, Edith Fisher; one son, Phillips W. Thompson, Oakville; and three daughters, Mrs. Frank G. Berton, Victoria, B.C.; Miss Florence Thompson, Toronto and Miss Edith Thompson, Oakville. The funeral will take place from the family residence, 100 Dundas Street, Oakville, this afternoon, at 3 o'clock, with interment in St. Jude's Cemetery, Oakville."

The Mail and Empire of May 25 had the following note, and we need not add anything more to indicate that he was in all things a Theosophist in spirit and in truth:

"Mail and Empire, May 23.—It was a rare thing for the late Phillips Thompson to be on the popular side, or the winning side, in any debate in the course of his long and honourable career. He espoused the cause of minorities and his political theories were never those of most people, however it may be with them in the future. But there was no journalist in Canada more respected and admired by fellow newspaper men, and all others with whom he made intimate contact."

"BROTHER TWELVE"

Since The Victoria Daily Colonist of April 27, The Toronto Evening Telegram of May 20, and The Toronto Star Weekly of the same date have published illustrated articles on Brother XII. and his colony near Vancouver Island, it may not be out of place to say a few words about him and his fraudulent work.

It first came to our knowledge in Toronto through letters he sent to The Canadian Theosophist; very plausible letters, which were published in that magazine. The cloven foot soon came through, however, and as soon as he proclaimed the heresy of Leadership any student of Theosophy should have been aware what was in store. The Theosophical Society in Canada, whatever else it may have done, has always been warned and aware of that danger. But it is impossible to save those who are determined to get lost. Warnings only made enemies of former friends. A large number, comparatively, of the Toronto Lodge members became enamoured of the idea of going to heaven in a hand-basket. It was impossible to convince them that there is no easy Path. All the paths "lead uphill all the way, Yes, to the very end."

This present state of life is hell, and there is no escape. We must pay our debts, even to the uttermost farthing. Until that is done we can in no way come out. But it is pleasanter to listen to seductive voices who will tell us that if we follow a Leader and put up certain sums of money we shall arrive in heaven here on earth.

At any rate a number of our members decided that Brother Twelve was a better guide than anyone else in Canada, and they made their choice. We tried to disenchant them, but they preferred the wiles of the tempter. They left more or less comfortable homes and more or less profitable jobs and hied them away to the West. Their story can be partially read in the articles above mentioned.

They were turned out finally by the

Leader, beggared, disillusioned, sadder, but, we hope, wiser men and women. They could have been saved all that misery but they chose that particular experience, and no one could prevent them having it. They will, if they are sufficiently sensible, be no worse of their trials, unless, indeed, they continue to think they are wiser than other people, and so render themselves liable to fall under other illusions in future.

It is possible that the general public, reading of these experiences, may think that Theosophy leads to this kind of thing. Theosophy is intended to protect people from just such experiences, yet ever and again, Theosophy is used by people like Brother XII. to lure simpletons to their doom. Promises of wonderful occult advantages and protection from legendary evils tempt people to give up their homes, their friends, and their money, and place themselves under the power and control of as wicked people as the earth contains who pretend to be members of the Great White Lodge, and make other extravagant claims.

We will hear it said that just as bad things have been done in the Theosophical Movement as by Brother XII., and this is unfortunately too true. India, Australia, California, have their tales to tell, but in every case it is by neglecting the teachings of The Secret Doctrine and not by following it that these sorrows have fallen on the misguided students. Members everywhere have learned the habit of conjuring up fears. They should remember above all things that it is through fear that these self-constituted Leaders rule. Reasonable men and women are taught that if they fail to obey those deceivers they might lose their souls! That was one of the weapons of Brother XII. The Churches use it to some extent too. All these Leaders operate through fear. It is a warning beacon to those who are wise.

Theosophy is a message of Love, of Liberty, of refusal to interfere in the affairs of another, of refusal to accept large sums of money for faddish earthly objects, of refusal to set up kingdoms in this world.

It teaches that a man is his own Master and that he must be his own Saviour in the place in which he finds himself. Life is to be lived in the conditions in which we find ourselves, and the initiations of life come through our daily circumstances and experiences.

We have nothing but sympathy for the friends who were led into sorrow, and we hope they will come back and give their former friends their confidence, and that they will find none of us vainglorious or spiritually vaunting ourselves in the foolish thought that we are exempt from any similar downfall.

KRISHNAMURTI AT ADYAR

Referring to the letters from Messrs. Jinarajadasa, Warrington, Wood and Schwarz, in your March issue of the Canadian Theosophist, I wish to say at the outset, that, for once, I heartily approve of an action by Mr. Jinarajadasa in which he refused to allow an outside body to locate itself on Theosophical Society ground at Adyar. But, as "Raja" has, for many years, been a prominent personality in the T.S., that body has, I think, a right to a full and explicit account of the events in connection with last Adyar Convention, that led to "Raja's" sudden change of attitude, for it is well known that for many years he gave full approval to the presence, at Adyar, of the Star Office and shop. Answers to the following queries would help to an understanding and allay justifiable doubts in the minds of the members.

1. Was Mr. Krishnamurti a bona fide member of the T.S., when he attended last Adyar Convention?

2. If not, why are special apartments kept prepared and reserved for him at Adyar?

3. Why was he specially invited to attend the 1932 Convention?

4. Was it to enable Messrs. Leadbeater, Arundale, Jinarajadasa and others, to put personal pressure upon him (Krishnamurti) in their attempt to induce (sic)

him to withdraw his condemnation of "ecclesiasticism", "leadership" "psychism", etc., and instead belaud the same with special reference to the L.C.C.?

5. Seeing that Messrs. Leadbeater, Arundale, Jinarajadasa and others, have for many years enthusiastically approved of the existence of the Star Office and shop at Adyar, why has its presence so suddenly become so obnoxious?

6. Is it because Mr. Krishnamurti is now so uncompromising in his denunciation of the "ecclesiasticism", "leadership", and "psychism" of Mr. Jinarajadasa and his confreres?

A clear and comprehensive answer to these queries will indicate just what has occurred at Adyar Headquarters to evoke the letter that Mr. Jinarajadasa found it so urgently necessary to publish and which his associates in office found equally necessary to repudiate. These latter officers, having signified their prompt and decisive disapproval of Mr. Jinarajadasa's action and letter, rather lamely ask that the matter be immediately consigned to oblivion! This is absurd, for obviously, strong reasons only, could impel such action by "Raja" and its immediate repudiation by the officers mentioned.

In these circumstances, I for one protest against the proposal to suppress the matter. This has been the characteristic policy of the Adyar junta during the whole Besant-Leadbeater regime, and of this policy Adyar literally reeks. It was this policy that, for many years, at every Sectional Convention where independent thought was likely to display itself, ensured the dramatic appearance of a member of the junta, or a deputy with a moving appeal for "harmony", but whose specific function was, by *any* means, to sidetrack or suppress all inquiries or criticisms inimical to the junta or its supporters. I have had frequent personal experience of these un-theosophical methods in almost every English-speaking Section and at the hands of every member of the junta, and can testify to the unsatisfactory nature of these

methods. No sir! Let us have the whole matter cleared up immediately. *Otherwise we shall start the coming new regime contaminated by the unsavoury political methods of the past.*

H. R. G.

REVIEWS

THE COMPLETE WORKS OF H. P. BLAVATSKY

We have already directed attention to the first volume of this publication and further acquaintance with it impels us to make further reference to its distinguished pages. For those who care for narrative prose there are two stories of occult power and phenomena which are not rivalled elsewhere. There are "A Story of the Mystical," page 80 and "The Cave of the Echoes," page 189. There are however other articles in the pages noted that should compel the attention of every earnest student. "A Crisis for Spiritualism" reveals some of the secrets of the dealings of the Church with those who represent occult knowledge and power. The duplicity with which scientific men could approach the subject of Spiritualism is illustrated in several articles about the proposed scientific investigation of the cult in Russia. "The Russian Investigation," "Mediums Beware!" "The Russian Scientists," deal with this subject. British scientific men are handled in "(New) York against Lankester"; "Huxley and Slade," deals with "the conspiracy of certain scientists to stamp out spirit by their one-sided theory of evolution." One of H. P. B.'s finest articles is at page 135 on "Indian Metaphysics." Those who have not read this have missed a splendid exposition of occult philosophy. Another valuable article is on "Elementaries" (page 159), clearing up some of the misunderstandings about post mortem conditions. We find a passage on pp. 175-6 which ought to be widely read. "Dogma? Faith? These are the right and left pillars of every soul-

crushing theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eyes of true philosophy it seems an insult to common sense that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a Church of Spiritualism. Spiritualism must either be a true philosophy, amenable to the tests of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects. Realizing as they do the boundlessness of the absolute truth, Theosophists repudiate all claims to infallibility." Had Mr. Krishnamurti been trained in this view of Theosophy or even were he willing to accept it now, what a President he would have made in succession to Mrs. Besant! (Rider & Co.)

OLD DIARY LEAVES V.

The fifth volume of Old Diary Leaves, is Col. Olcott's account of the Theosophical Society between the years 1893-1896, and it were to be wished that he had spent as much time proportionately over his years with Madame Blavatsky as he has done over these three or four. It is difficult to acquit him of animus. He talks of Mr. Judge's ingratitude, yet there is little gratitude for the man who might have remained President of the Society when Col. Olcott resigned, but who moved heaven and earth to get the Society, unwilling as it was at the time, to ask Col. Olcott to withdraw his resignation, and when he did and was replaced in office, his reward was to accuse his friend of ambition to be President; who also by strenuous exertions collected \$17,000 and replaced the defalcations of Col. Olcott's treasurer at Adyar. Col. Olcott describes the situation as having "a

loathsome aspect." "It was not the mere Executive function he wanted; his childish ambition was to be taken as the veritable successor of H. P. B., as the out-giver and transmitter of spiritual teachings, the visible agent of the Great White Lodge: that was the cause of his downfall and lasting disgrace." Mr. Judge had stated and was always positive that Madame Blavatsky could have no successor, and it is a pity that this is not generally recognized. But time alone can adjust the opposing views of the partisans on either side of this dispute. There was much misunderstanding, and unquestionably on each side intentional misrepresentation of and misleading of the principals by others who stood in the background and worked out their nefarious designs unknown or unsuspected by those most concerned. We shall be glad to abandon the whole subject, but as long as it is brought up by one side so long it will be necessary to show that another side exists. An English Correspondent writes as follows what may fittingly be included here: "A statement in *March News and Notes*, making it appear that Mr. Judge did not come to London to face the charges and that it was he rather than Col. Olcott and the Judicial Committee (as was the case) who decided not to go on, made me take *Old Diary Leaves*, Fifth Series, to see actually what Olcott did say. For me it makes very sad reading indeed. Fortunately, one has not to take Olcott's assertions, for he also quotes official documents and does not see that these (his own words, too) contradict him again and again and reveal him in rather sorry light. As you have perhaps noted it opens with a reference to Mr. Judge's 'treachery' which, considering the date is January 1st, 1893, and Mr. Judge's defence was not 'brought up' until well on in 1894, makes it, as to dates, look the treachery to be on his side, doesn't it? He dubs him again and again with epithets of choiceness and as 'guilty' and then, naively, quotes his own words from his Chairman's address in *July, 1894*, to the Judicial Committee:

"...now meeting Mr. Judge in London, however, and *being made acquainted with his intended line of defence*, I find that by beginning the enquiry we should be placed in this dilemma, *viz.*, we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours; based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defence is that he is not guilty of the acts charged..." (pp. 186-7). And so we must leave those who claim to represent the Masters of Wisdom to show by their thought, word and deed that they have some ground for their assumption. (Theos. Pub. House, Adyar).

Books By Bhagavan Das

One of the finest books ever published under Theosophical auspices is "The Science of Social Organization" by Bhagavan Das, great scholar and great mystic, while remaining most practical thinker. As in the case of his other books, a new edition of this is being issued and the first volume of the greatly enlarged edition is to hand. It is possible that the general reader will prefer the first edition for its unencumbered pages, but the scholar will rejoice to have such a full documentation and the explanations here given. The T. P. H. is to be congratulated on this work, which should have a wide sale among Western social workers and all who desire to know the secret of successful national life. The author speaks of ten years' delays in getting out the work and the compromise by which a first volume is now issued, with the hope that the second will be completed before the end of this year.

He has been much occupied with political and social events in India, and another book, now issued, "The Essential Unity of all Religions" has also occupied him. This also is an indispensable text book for those who study Comparative Religion. It was prepared as a paper for the first World Conference on Education held in San Fran-

cisco in July, 1923, and in his foreword he says: "The River of Life is ever flowing; whoever feels thirsty can dip his bucket directly into it. The sane truth wells up independently in the heart of Seer after Seer. While compiling the book and revising it again and again, I have prayed constantly to the Great Masters of all the living Religions, Manu, Krishna, Vyasa, Zoroaster, Moses, Isaiah, Laotse, Confucius, Buddha, Jina, Christ, Muhammad, Nanak, and the Spiritual Hierarchy to which they all belong, for guidance of my very feeble fingers in this humble effort to serve my fellow men and women and children of all countries."

Other T. P. H. Books

"The Uttara Gita" or The Initiation of Arjuna, is intended to follow the Bhagavad Gita, and comes as a thin volume in the T. P. H. Oriental series, price 12 annas. It has to do with the chakras and the identity of the forces in the body with those in the Universe or Macrocosm. "O Arjuna, he who does not covet material objects does not take birth again in this world."

Adyar pamphlet No. 99 has been reprinted, "Life after Death," by Mrs. Besant. Two new pamphlets are Nos. 172-3, "A World in Distress", first by C. Jinarajadasa and others, and second, by A. Ranganatha Mudaliar, B.A., B.L., M.L.C. These are the Convention Lectures given at Adyar last December.

A fifth edition of "The Idyll of the White Lotus" and a third edition of "Nature's Finer Forces" by Rama Prasad, have been issued by the T. P. H. These are always valuable books for students and no Theosophical library should be without them. The "Idyll" is a book for those who wish to be free but are uncertain of the way, doubtful of what they should abandon, ignorant of what they should accept. The Three Truths lie at the heart of it, and should be known to all. "Nature's Finer Forces" is an introduction to occult science and will help many who wish only to un-

derstand something of the elements of the study.

"Mount Everest"

Dr. George S. Arundale has written (or rather lectured) a new book at the 1932 sessions of Wheaton Institute Summer School and Convention of The American Theosophical Society. The book will attract or repel accordingly as the reader is inclined to accept its assumptions or reject them. Dr. Arundale tells us a good deal about himself and not without candour. He lets it be understood that he is a member of the Great White Lodge, as an Arhat would naturally be. "There is nothing more wonderful than to be present at a meeting of the Great White Lodge, whether that meeting is presided over by the very highest Authority Himself, or by some Hierophant appointed for that purpose. If, of course, the highest Authority Himself presides, then there is no discussion. No one speaks, He but presides to give His commands. So, when any of us are present at a great meeting of the Brethren, a meeting which is sometimes attended by splendid representatives from infinitely distant stars, then we are present in silence, we listen in silence, and then we go forth to carry out those commands as best we can. Those are the supreme moments in our lives, to hear the words of the King, silently, and to obey in the measure of our feeble and partial and even ignoble power!" He wishes that, as it is above, so it might be below, and "that there were some kind of a reflection of such a gathering in the outer world, where some one would speak, even though with infinitely diminished authority, be listened to in silence, not with the mind, nor the emotions, but with the will, with the voice of the King, Himself, speaks. We need that here in this crude world of ours." It would be easy to have it if Dr. Arundale were elected President to succeed Mrs. Besant, and the members of the Theosophical Society would all become members of the E. S. and obey in silence while the representative of the King gave his

orders. We fear our world is too crude yet. Meanwhile Dr. Arundale meekly fills his place, and though he has been "at times, if I may say so quite reverently, at variance with the President as regards methods of work, pronouncements, and so on, but two things have always helped me. First, she is my Chief, so it is her responsibility. In the second place, almost certainly, she knows better." This is the method of sacredotalism, and this is what Krishnamurti has rebelled against, and others of us also. Under such a system originality is impossible. We must be moulded like the peas in a pod. But there is no reason why those who seek originality should not read all the books they come across, and there is much in Dr. Arundale's book which will inform, instruct and enlighten. For instance, "the most wonderful thing really, if you can stand it, is for someone to tell you that you are a fool. That sounds unsympathetic and cold, but it actually is the best treatment." We can subscribe to this, and also to some remarks on superstition which ought to be noted. "It is when you are a slave to them that you must get out of them." But the sting of slavery is not to know that you are a slave, and that is why most people are slaves.

AMONG THE MAGAZINES

"Theosophy in Ireland" is an unusually interesting issue in the January-March number. T. Kennedy opens with an article on the Depression or the financial crisis or whatever we may please to call it, the bad Karma of the Nations, really, the result of their selfishness and unbrotherly relations long existing among them, and now bearing bitter fruit. As the immediate cause Mr. Kennedy attributes it to the Money-system. "It is all very well to say that if there were no tariffs, if there were no stock speculations, if foreign investment would always accelerate, the Monetary system of the fifteenth century could be made to work in the twentieth; but the

Monetary system does not fail to work because of these things, but those things on the contrary, are brought into existence because the system could not have lasted as long as it has without them. . . . And it will be observed that it is, in fact, precisely the privately controlled Monetary system of America that has broken down, and that it is to the real socialized credit of the community at large that the bankers have had to have recourse." What has Mr. J. P. Morgan to say to that? In the previous issue of Theosophy in Ireland, Mr. Kennedy showed that he was not interested in what any capitalist thought, for he defined the ideal money standard as follows: "We hear proposals for an expansion of the fiduciary issue; for a mixed standard of gold, silver and wheat, etc. Such limits for the basis of our exchanging mechanism will prove at least as arbitrary and imperfect a relation with actual economics as ever Gold did. There is, indeed, in the long run, no other practical alternative to Gold as the basis of Financial Credit than the Real Credit of the nation, defined by Major Douglas years ago, as the ability of the community to produce and deliver Goods and Services as, when and where required. Statistics of production and consumption would determine the quantity of money to be issued and with-drawn; the financial symbols of money (credit) to be valueless, thus avoiding the age-old superstition of money, which decreed that the symbol should, itself, be valuable, as well as the thing symbolized." Capt. P. G. Bowen writes notes on "The Sayings of the Ancient One," who is not Lao Tse, but from a translation of a script of a million words purporting to have survived from an ancient African civilization of which the Bantus are descendants. Those who recall the story in the Occult Review of February, 1913, will be interested to read the later story of the boy whose birth had been prophesied by Buddhist soothsayers in 1903, and who now turns out to be one of the expedition that has been lost in Brazil since 1925, the young man being the son

of Col. P. H. Fawcett. Mrs. Fawcett has never given up hope of their return, alleging that she has been kept in touch with them telepathically through four different agents living as far apart as Tunis, New Zealand and California, but who send her identical messages all at the same time from her husband. He and his son are said to be in captivity with an ancient white race in remote regions of Brazil. The last article to which we call attention is by K. M. Nicholls, "Dublin Literary Notes", a most outspoken and desirable utterance. "If we read all the time unquestioningly (this word is printed unquestionably, but we have ventured to revise it) then it is certain we are reading more or less unthinkingly and might as well not read at all. . . . When we are told in 'Light on the Path' to 'Seek out the Way,' does it not really imply an almost ceaseless subjective activity? Seek out the Way by '*self-devised and self-induced methods*'; nor can we permit ourselves to be weary in well-doing."

The Theosophical Forum (Point Loma) has been very kind in connection with the Niagara Convention and gives the programme in full, reprints Mr. Williams' article on the Convention, besides stating that a notice had been sent to the presidents of all Lodges of the section calling their attention to it. The Point Loma Society is looking forward to a Convention of its own on the arrival of Dr. de Purucker at Boston on October 14, on that evening and the following day and evening. This cannot be definitely settled until Dr. de Purucker's return to England from the Continent towards the end of July. He expects with his Staff to stop over at Chicago, en route from Boston, to participate in the World Parliament of Religion there. The Forum prints Dr. de Purucker's address on "The Need of Regeneration in the Theosophical Movement", delivered before the Wirral (Adyar) Lodge at Birkenhead last January 5. He spoke plainly on certain points which are worthy of the attention of all who call themselves The-

osophists. Here is such a passage: "I am trying to bring about a reunification of the *disjecta membra* of the Theosophical Movement, *i.e.*, of the various Theosophical Societies, so as to form a compact organic entity to do battle with the forces of obscurantism and of evil in the world, just as there was one organic entity, the T. S., in the time of H. P. B.; and I believe that this will come to pass, but perhaps not in my lifetime. I may be called to give an account of what I have done before the thing comes to pass; but verily, I believe with all my soul that this Theosophical unity will some day be an accomplished fact. Now we at Point Loma hold certain doctrines and hold them with tenacity; we love these doctrines more than life, because to us they are Theosophy, all of it pure Theosophy, but not all of Theosophy openly expressed. We of Point Loma don't like other strange doctrines, or new doctrines, added on to these ancient Wisdom-Teachings of the gods. We don't like psychic visions added on to the Message of the Masters. But for pity's sake is the Theosophical Movement not broad enough to allow its component members, its component fellowships, *i.e.*, the different Theosophical Societies which compose it, to believe what they please, and to honour what they may choose to honour? If not, then the Theosophical Movement has degenerated; and personally I don't believe that it has degenerated. I take you Brothers of Adyar: you, I believe, teach and accept certain things that I personally cannot accept as Theosophy. But do I say that you are ethically wrong in holding to these your beliefs and in teaching them, and do I say that you have no right to do so? Never. My attitude has always been: give fellow-Theosophists a full chance; if what they profess and believe as truth is true, it will prove itself to be true; if what they profess and believe is wrong, time will uproot it. We of Point Loma ask for the same kindly tolerance. It was so in H. P. B.'s day, and it should be so today. There is no reason in the world why the different

Theosophical Societies today could and should not combine together to form a spiritual unity as it was in H. P. B.'s time; and the only thing that prevents it is the spirit of doubt, of suspicion, of mistrust, of hatred. These are lovely Theosophical virtues, aren't they?" Then he adds what is equally necessary and well said. "Mind you, I must add that I don't like anything artificial in this Fraternalization Movement, because I want the real thing. You at Adyar, if you don't like something that Point Loma has to say or to teach, I would like you openly to express your opinion about it and to tell us so; and if anything that you tell us is good and true, we will then listen and we will test what you say; but equally we reserve the right to tell you, our Brothers of Adyar, what we don't like; and I believe that it is only on such a basis of mutual understanding, on a platform of interchange of opinions frankly and manly expressed, that such a reunification of the different Theosophical Societies can ever be brought about."

The Torch, Vancouver, is distinguished, Vol. 10, No. 6, by an outburst against vaccination. "At the time of going to press, news reaches us from Rome, Italy, of the deaths of ten children and serious injury to many others as a result of disease inoculation, the excuse being that the serum was adulterated. We leave it to the imagination of our readers as to what is pure serum and vaccine since it is all the result of inoculating an animal with disease." And may it be remarked that no doctor will guarantee his vaccine or serum as absolutely certain to incur no risk. "Diphtheria anti-toxin is procured by inoculating a horse with a culture of bacilli at frequent intervals; then, as his body becomes so accustomed to the poison that there ceases to be a feverish reaction, from one to two gallons of blood is drawn from the horse by opening an artery. This is allowed to settle and the glary liquid which settles at the top is taken off to use as anti-toxin. Other substances are mixed

with this serum; the mixture is tested on animals and finally on children, for it is only in the experimental stage still, as no one can say just what effect it will have in any given case. If they could they are fiendishly criminal in subjecting children to so deadly a dose. Little graves are dotted all over the country as a result of this experimentation upon children, the excuse being given to the sorrowing parents that the child's heart must have been weak, rheumatism is in the family or the child was weak anyhow, and that is all that is heard of these constantly occurring cases; but occasionally the whole world is stirred at some wholesale tragedy and some one gets slight punishment, as for instance in the Lubeck tragedy when seventy children were killed by vaccine, the doctor responsible was given two years in jail! The evil continues in spite of the publicity given to these crimes, for millions of dollars are invested in the manufacture of serums and vaccines and 'vested interests' must be protected. There is one way only of stopping these tragedies and that is by persistently making known these crimes that more may be educated to demand that they cease. We have voting power. Why not use that power in keeping from our legislative assemblies every member who is allied with any association which advocates the poisoning of the race by means of serums and vaccines."

"Terre d'Europe" is the name of a new newspaper that has been issued from 73 Rue des Saints-Peres, Paris VI., the first issue of which has come to hand. Its idea is to unite the 37 countries of Europe, including Turkey in Europe and Russia, in one confederation. It is an ambitious plan, and in so far as it is ambitious it is doomed. If it is determined by a generous hope for the masses there may be a future for it, but the masses themselves have to be converted to the idea, and they are too easily led in opposite directions to make it probable that they will unite against all temptation to secure themselves the advantages of peace and cooperation for the

things they most need. But we do not wish to discourage our colleagues. It is a worthy and a noble aim, and if this age is not wise enough to accept it, ages to come will take it up and build the great commonwealth of Man.

"Buddhism in England" commences its eighth volume with an engraving of the statue of the Buddha at Kamakura. The first main article is by Mr. R. A. V. Morris on "What the Buddha really Taught," a valuable compendium by a competent student. "The Buddhist World and its Outlook on the Present Crisis" is by Mr. Christmas Humphreys. A scientific treatment of "Heredity in Relation to Karma" by Dr. Irene Bastow Hudson is complementary in some respects to Mr. Morris' article and should be read by all students who pursue the study of occult principles with metaphysical vision. The first volume of Madame Blavatsky's collected works is reviewed by Mr. Humphreys. There is a report of a lecture by Mrs. Alice Bailey who is visiting in England. Her remarks were to a degree astrological. A letter on the futility of discussing Reincarnation without defining scientifically the terms employed will assist many readers.

THE FUTURE

By George C. McIntyre

Centuries ago King David of Jerusalem sang: "So teach us to number our days that we may apply our hearts unto wisdom", a song of which the words are forgotten although the melody lingers on, for wisdom is not knowledge, but that quality beyond knowledge which is able to direct us how wisely to apply our knowledge. To-day knowledge marches abroad in battalions, but wisdom is as hard to find as a bank loan.

With all our knowledge of the universe and its laws most of us are in the situation of Felix the cat. We walk up and down with a vocabulary of three words "What to do? What to do?", and the brilliant

idea which bursts on Felix about the third turn is somewhere delayed in transmission. "Where do we go from here?" is no longer a song; it is a wail of bitter anguish.

When Hamlet soliloquized: "the times are out of joint", he had not experienced the present times; else, perhaps, he had used a few more terms out of Shakspeare's vocabulary of 30,000 to describe a situation hitherto unknown and unimagined.

Are we able to predict the future? No, for there is that eccentric element of free-will which may cause "enterprises of great pith and moment, with this regard, their currents turn away, and lose the name of action". But there is a means whereby we may know the cosmic forces which are pulsing through the habitat of the human race, so that we may refuse to assimilate these forces, or better still, use them like the devastating power of lightning to brighten our immediate surroundings, or to light up the soul within.

Astrology, the real science of Ptolemy, of Flammarion, of Kepler, of Alan Leo, and of thousands of others, deep thinkers, searchers for and finders of truth without the geographic limitations of creeds or rituals, is the one source from which can arise before a distracted and disorganized world society the truth as to what it is all about, or can set up any sign-posts to indicate swollen rivers, unguarded cliff-edges or poisoned wells.

In a brief article, such as this is compelled to be, we must start our treatise from the dead line of now, expunging all the past and its lessons whether digested or unabsorbed. What is coming?

First in the largest cycle now operating of which we have any knowledge, technocracy must go; the machine is doomed and ready for the scrap-pile, and from the dust and cloud of falling factories and crashing equipment, will emerge THE MAN, free, noble, and untrammelled by creed or by social distinction. Free to live out his life as a human being in the image of God as he was intended to do. It will be the Age of Reason and of the Rights of Man. This

period will extend from 2000 to 2500 years, and may set up a condition which may reach out into the centuries of a much greater and more spiritual era.

The next cycle is a thirty-year period, beginning about 1940, at which time begins an era of intensive education and culture, possibly surpassing any era since the Golden Age of Greece.

This period will have a resemblance to the Golden Age of English Literature, or the Italian Renaissance of the 16th century. This will be followed by a cycle of thirty years during which time the common or working people will have an opportunity of operating the world's affairs. It will be a cycle for the Soviets and they will make the most of it.

Just at the present time there is opening up a sad time for the trusts and financial combines. All large financial institutions, Banks, Insurance Co's, Railways, Trusts, Industrial Corporations, or Investment Institutions of size are going to be legislatively restricted, regulated, and shorn of many privileges and perquisites which they have long enjoyed, their operations scrutinized and regulated to a degree, and in fact the financial elements are about to be taken for a somewhat bumpy ride.

The Gold Standard will be retained for a while yet, even there may come a re-valuation of gold. If this latter comes it will be soon. Then in about two years must come an entire shift of monetary standards. Money systems and capitalistic bases will be overthrown and new devices for exchange mediums developed.

A rough chronology for these events might be arranged as follows:—

Starting now—lasting about 2500 years
Religion of Man.

1940-1970—Era of Education.

1970-2000—Era of Soviets.

1933-1935—Gold Standard.

1935-1942—Revision of Monetary Systems.

Started now — 1936 — Regulations of Corporations.

CORRESPONDENCE

ENGLISH OF THE VOICE

OF THE SILENCE

Editor, *The Canadian Theosophist*:—
Dear Sir, Referring to my article, "The English of the Voice of the Silence", my attention has just been called to an article by Mr. C. Jinarajadasa, M.A., entitled "The Personality of H. P. Blavatsky", which appeared in *The Theosophist*, for September, 1930. In it are the following words:

"In one of her works, 'The Voice of the Silence', G. R. S. Mead helped her considerably by suggesting rhythmical phrases to express her thought. There is now in Adyar one page of the manuscript of this work; the erasures and corrections on it show that its present beauty of language was not due to any spontaneous inspiration."

Mr. Jinarajadasa's statement thus confirms my conclusion that the iambs in "The Voice" were not H. P. B.'s but Mr. Mead's.

R. A. V. Morris.

248 New Church Road,
Hove, Sussex, England,
May 2nd, 1933.

HAS H. P. B.'s MISSION FAILED?

Editor, *Canadian Theosophist*:—Referring to the statement from 'a valued correspondent' published in *The Canadian Theosophist*, March 1933, (Page 18), is it not somewhat anomalous to speak of 'H. P. B.'s mission having failed?' All the evidence is to the contrary. It may not have achieved all that our leaping hopes may have desired, but failure? No! Is the Theosophical Movement dead? Your own magazine, other Theosophical magazines, the existence of the different Theosophical Societies, are all evidence that H. P. B.'s mission did not fail and has not failed. Individuals may have failed; but the Theosophical Society?—assuredly, No!

Your correspondent regrets "exceedingly

all this correspondence 'for and against' Judge." Why, then, does he (or she) continue it and proceed to pass judgment on Judge and on Katherine Tingley?—ending by saying, "I fancy it's difficult to judge some of these Great Souls that came in contact with H. P. B. during her lifetime as we should judge the pygmies which appear to surround us now." Would it not have been wise, then, to have refrained from passing judgment?

No one can regret more than I 'all this correspondence'; but when occasion arises, as it did, and as it now arises again, for 'a loyal defence of those who are unjustly attacked', all regrets must be put aside; and that is why I write now.

Your correspondent writes of Judge: "For my own part, I think he was a *weak* man; that, possibly, was the vulnerable part in his armour—and especially towards women—hence the power K. A. T. exercised over him." This statement is a baseless calumny, both against Judge and against Katherine Tingley. I state this on my own knowledge both of Judge and of Katherine Tingley, and from my close association with both in the capacity of Private Secretary of the former during the last three years of his life, and of the latter for more than a quarter of a century. I speak from knowledge and not from assumption or hearsay.

As for his being a weak man and making 'mistakes', he would have been the first to say that he was not perfect, not infallible, and as having made 'mistakes'. So, too, did H. P. B. speak of herself. Was H. P. B. therefore a 'weak woman'? Judge was a *strong* man, as H. P. B. was a *strong* woman; and whatever may have been his 'weakness', it certainly was not as your correspondent 'thinks'.

Is it not time to cease such ignorant criticism and accusation?

Who is your anonymous, or unnamed, correspondent? Similarly, one might ask, who am I or any one? What has your correspondent done, what heights achieved, to warrant him (or her) or me or you in presuming to say that H. P. B.'s mission

failed, and that she was withdrawn, or that Judge's 'individuality' (note the word) was 'a weak one possibly'?

Is this the 'love' that your correspondent claims he (or she) has for Judge? I love Judge, as I love H. P. B. and Katherine Tingley; for I saw and see in them nobility of soul, greatness of heart, strength of character, and I protest against any 'pygmy' judgment of them.

Joseph H. Fussell,
Secretary General.

Oakley House, Bromley Common,
Kent, England. Apr. 19, 1933.

SCIENCE TRYING TO TRACE LEMURIA

London, May 13.—(CP)—British scientists are to explore the bottom of the Indian Ocean, four miles below the surface, in a search for traces of the lost continent of "Lemuria", stated to be more than 1,000,000 years old.

An expedition under Captain J. M. Mackenzie, who captained the *Discovery* of Sir Douglas Mawson's last voyage in the Antarctic, will leave London in August to begin the search. They will be nine months at sea (between Africa and India) in a tiny research craft of only 105 tons. The craft is now being fitted at Alexandria with latest inventions for under-sea exploration.

Steel bottles, which close automatically at a certain depth, will be let down to take specimens of the sea life and record temperatures. Lead lines will be dropped four miles down to take samples of the ocean floor.

In this way the expedition hopes to discover traces of the continent of "Lemuria", which is supposed to have stretched from Madagascar to Sumatra and India in prehistoric times. Another object is to discover whether there are mountain ranges and ridges under the sea such as the Meteor expedition found in the Atlantic.

The scientific leader of the expedition will be Colonel Seymour Sewell, D.Sc., director of the Zoological Survey in India.

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BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.
This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.
A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

A PRESENT FROM THE EDITOR

This is the kind way in which Dr. K. S. Launfal Guthrie, 1177 Warburton Avenue, Yonkers, N.Y., voices his free offer of a copy of any one of his books mentioned below, on sending him the portion of the envelope covering the Magazine with its title, The Canadian Theosophist, etc. The books Dr. Guthrie suggest are most desirable for students. They are:

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VOL. XIV., No. 5

HAMILTON, JULY 15th, 1933

Price 10 Cents

THEOSOPHY AND ART.

By Lawren Harris

First Half of a Talk Given at Niagara

There is a phase of truth that does not receive the attention it deserves in our day

A phase that is essential to the inner balance, to the vision and understanding of man

A phase of truth that should permeate all action, all thought, all feeling and aspiration

That phase of truth is beauty

Lacking it as a power at work in our hearts, we tend to become dogmatic, moralistic and rigid, and are in danger of setting ourselves up as judges of our fellow men.

Unfortunately, beauty is something that many of us seem loth to discuss, or to ponder sufficiently. Perhaps because it is so intangible, so difficult to get its meanings into precise language; or perhaps because, like many another phase of truth in our day, it has been forced aside by the stridency of life; or because it has been carnalized and perverted to acquisitive and selfish ends, or made to serve the sentimentality, the lush weakness of the personal man.

But beauty is an indissoluble part of all that we consider high, worthy and divine

And it comes to focus on earth for man, in the arts

For the arts epitomize, intensify and

clarify the experience of beauty for us, as nothing else can.

Schiller, the great German dramatist and poet, described art as "that which gives to man his lost dignity", which is to say, his essential beauty

And Thomas Carlyle says much the same thing, when he says that "in all true works of art wilt thou discern eternity looking through time, the godlike rendered visible".

Art, and by the term we mean to include all works in all of the arts that are in any degree impregnated with beauty: art is not a mere embellishment of our life, nor a pastime for the personal man

Though it is only too true, that the arts have been used and are to-day widely used to pander to sensuality or to our emotional comfort, or to glorify whatever class of men who dominate a regime or country, or to portray commerce as a god, when it should be merely a servant, or to serve the distractions of men, when it should serve the urgent needs of their souls

Yet the real message of art cannot be diluted or perverted to tickle the palate of the animal in man, either sensual or predatory, and remain in any sense a message

For the real message in art is opposed to every selfish notion or to the aggrandizement of whatever person or class of persons,

or perhaps it were better to say, that it is above such

Art is not an amusement, nor a distraction, nor is it, as many men maintain, an escape from life.

On the contrary, it is a high training of the soul, essential to the soul's growth, to its unfoldment

And until such time as we become perfected in beauty, the arts will be for us, of the highest, practical importance, in that they mirror for us, in some degree, the essential order, the dynamic harmony, the ultimate beauty, that we are all in search of, whether consciously or not.

Beauty as an inseparable part of the inmost culture of soul, and the endeavour to give this communicable and vital and appropriate expression, is the main concern of the creative artist

And he leaves records in terms of his art, throughout the ages, of his experiences in beauty, his soul's search for truth, for ultimate meaning

And precisely as we find, that the essence of religions throughout time is the same, and their real message, which lies hidden within the outer trappings, is identical, and their source one and not many.

So we will find that art throughout the ages, is in essence the same, and the message within the various idioms, its different expressions and concepts, is identical, and its source one and not many

And it may be, that when we have disclosed the element of beauty more fully within ourselves, we will make the great discovery, that the source of art and the source of religion is identical, and that neither can have their true, their full being without the other

And we may further find, within ourselves, in our highest moments that that beauty which is indefinable and intangible, is not only an inseparable part of all high experience, but that it is the true talisman, whereby we may know that we are participating in a life greater and more endur-

ing than the evanescent constantly changing lives of our personal selves.

This, so far as I know it, is the real experience embodied, or contained in, all true works of art whatever, be it sculpture, poetry, music, drama, architecture or painting.

Their power is the transforming power of beauty, of the experience of unity of being

And their function is, to disclose and cultivate the element of beauty within us

This is their value for the soul

Beauty as a pervasive power in art and in life is the very spirit of the plane of being, we theosophists call buddhi, that is, that eternal plane of being wherein abides the immortal part of man and the universe, and which is beyond sensuality and the intellect and desires, and is the source of all high inspiration and devotion

And it therefore seems, that it is not possible to discriminate truly, between what is temporal and changing and that which is enduring and constant, unless the element of pure beauty plays its part in our discrimination

Also, all inner experience seems to teach us, that there can be no real understanding of man and the universe unless beauty is an inseparable part of our understanding

And it seems further, that creative tolerance and compassion and a balanced, growing perception of truth, are not possible without the informing and life-giving power of beauty.

The creative individual in the arts, would, I think feel, that we can see nothing complete, full-rounded, or that we cannot approach a balance of vision, without that inner harmony that permits the unity of spirit to inform us

And that unity of spirit is pure beauty

Inseparable from the recognition of pure beauty as the underlying, informing spirit of the universe, goes also the recognition of that beauty as a power at work

A power at work in the universe through

the dynamic laws of constant fulfilment
And a power at work in man through
the laws of his spiritual evolution.

The power of beauty at work in man, as
the artist has always known, is severe and
exacting, and once invoked, will never
leave him alone, until he brings his work
and life into some semblance of harmony
with its spirit

It is the creative urge in the artist, caus-
ing him to adventure into new fields, new
ways of perception, into finer orders of
being

And these adventures produce strife
within himself, and cause strife in his
fellow men and sometimes result in strife
between his fellow men and his ideas

This he cannot avoid

Because he must maintain the integrity
of his vision despite whatever inner or
outer opposition

Only so can he be of value, of use to his
fellow men

Indeed, the creative individual's vision
of beauty arouses a conviction so deep and
sure, that he will go through almost any
struggle to maintain it

As witness the lives of nearly all of the
world's great creative individuals in the
arts

For the creative individual in the arts,
feels, though he may never so express it,
that in the ultimate integrity of beauty
alone, resides the immortality and glory of
man.

Though beauty as a power at work has
always been the motivating force and the
path of the artist

It by no means concerns the artist alone
For it is a power at work in all of our
lives

While it is true that beauty does not
mean precisely the same thing to any two
individuals, and also that the concept of
beauty and its means of expression varies
in different ages and places, yet the real
experience of beauty arouses the same kind
of feeling, a similar impulse to devotion

and a desire for constant harmony of being,
in all people.

And it seems to work in two ways

It is primarily, an elevating, transform-
ing and unifying power, perhaps the
greatest there is

And secondly, it is a searching light,
that ultimately penetrates all the secret
places in the soul; that leaves no dark
corner, no twist of hypocrisy, no petty
motive, to its own devices, but shows us
the stark truth of our pretences, and our
personal perversions, for exactly what they
are

So that with each added experience of
beauty, with every increase of vision, we
renew and enlarge our knowledge of the
fact, that the universe has its being in
order, in fullness of beauty and may be-
come aware, in some degree, of our own
divinity.

And we will also become aware, both in
the outer world, our environment, and
within ourselves, of discrepancies and in-
harmonies, uglinesses and inappropriaten-
esses, we were previously blind to.

And we may gradually come to recog-
nize, that the power of beauty at work in
the crucible of the soul, throughout the in-
carnations, is one of the severest ordeals
that any individual can undergo

And this even while we come to know
beauty as the continuity of ecstasy in the
higher life of man.

Theosophists know that occultism, which
is truth put into practice, is an immense,
almost a devastating power, requiring a
great care, a care involving the use; the
living, adjusting, creative balance of all
the faculties, if a man is to avoid innum-
erable pitfalls, or too great a despondency

And the creative individual in the arts,
also knows, that beauty at work in the soul,
is likewise an immense power, a power
that will ultimately stir the entire man into
life and disclose tendencies and temptations
he was unaware of, and that this needs a
great care, a readjustment of his whole

make up if he is to achieve a new and wider balance of vision

So that the theosophist and the creative artist stand here on somewhat common ground, sharing a similar high vision, involved in the same struggle, and using the same faculties, though they may give these different names.

They both approach the unity of life, and inspired by that vision they have both to create their own way, through whatever vicissitudes toward ultimate truth and beauty.

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 108.)

CHAPTER IV.

THE THREE WORLDS

What powers sleep in a man? what wake? which is the shining one who beholds dreams? whose is that bliss? in whom do all these rest?

Prashna Upanishad.

By gleams of intuition and inspiration, the Upanishads reached this understanding of the world: behind the habitual self is the higher Self; behind and above this, the supreme Self of all beings, the Eternal. Compared with this primary reality, all else is unreal, or has only a secondary, inferior, dependent reality. And this dependent reality, the outward world, the world outward from the Self, is a power, an energy, a potency of the Self, exercised by the Self, for the purposes and to the ends of the Self.

The supreme reality is the Self; the Eternal. All else exists for the purposes of the Eternal.

This outward world serves the purposes of the Self, not in one way only, but in many ways, in graduated steps, in different modes. And of these modes the Upanishads for the most part enumerate three.

The first mode in which the potency of the Self subserves the Self, is present outwardly to the Self, is the outward, waking life of the physical world. In this lowest and outermost mode, the Self gleams and glows as earthly fire, in the words of another Upanishad; that is, subserves its own purposes under all the modes of energy, of force, up to, and including, the force of physical vitality.

In this physical life of the waking world of day, the vesture of the Self is the physical body; the wearer of the vesture is the Self appearing as the vital, physical self of the animal body. The purposes of the Self are to be served by the development of its own potency under the outward forms of waking day, the rocks and rivers, the hills and skies, the forests and the restless sea. Through all these, the Self appearing as the physical self exerts its affinities, makes its claims, satisfies its necessities, in the endless variations of outward, physical life. It gradually becomes possessed, of a whole range of perceptions, a whole range of powers; perceptions, to make it receptive of the outward world; powers, by which it is to act on the outward world.

The whole range of outer appearances, visible, tangible, audible, sensible; the whole range of activities, vocal, motive, constructive, destructive, by which physical man comes into contact with physical nature, make up the content of this outermost and lowest world, the world of earth, the world of the body, the world of waking day.

The whole energy of this lowest and outermost world is an energy of appetite; appetite prompted by two instincts, the instinct of self preservation and the instinct of race preservation. For each of these,—the two chief and vital functions of outward waking life,—the potencies of the Self have made complete provision; they have their suitable powers ordered by the potency of the Self appearing as the vital fire of the physical organism. These senses and functions are

spoken of in the Upanishads as the nineteen mouths or windows of the seven-limbed form; the physical man, that is, with five extremities, and the upper and lower trunk.

Of this outer, physical life of waking day, although it takes such a large part in our lives, it is difficult to speak without introducing elements which belong to the world next above it; as these elements have been steadily bearing in upon and entering our life ever since man began to become man, ever since the period of pure animal simplicity came to an end.

That new world that has been so long bearing in upon us, adding itself to the physical life of the outward world, is what the Upanishads call the middle world, the world of dream, the interspace between earth and heaven.

Primarily, for the purposes of psychology, it is the world of dream and desire. In the words of the Prashna Upanishad, the passage from waking to dream is thus described:

"As the rays of the setting sun are all gathered up in his luminous orb, and come forth again when he rises, so the other powers are gathered up in the bright one, in mind. Then the man hears not, nor sees, nor smells, nor touches, nor tastes, nor speaks, nor takes, nor enjoys, nor puts forth, nor moves. So they say: he sleeps.

"So the bright one, mind, enjoys greatness in dreams; what has been seen, he beholds as seen; what has been heard, he hears again; and, for the other powers, he experiences again what has been experienced. Things seen and unseen, heard and unheard, experienced and unexperienced, manifested and unmanifested; he beholds all,—as all, he beholds it."

Thus the Upanishad. In dream life, the Self meets the world of dream in a vesture fashioned by the mind after the model of the body; a body of dream, the vesture of a self of dream, with active, perceptive, vital powers made by the build-

ing power of imagination after the outward model.

This same building power, or pictorial energy, presents to the dream self and its perceptions a world of images, of pictures, of models, of doubles, made on the pattern, in the shape, with the colouring and qualities of the outward things of waking life. Things seen in waking life are seen again, mountains and hills, faces and forms. Things heard are heard again, voices and words, in chaotic, tumbling luxuriance. And the things experienced by the other senses are experienced again, in like character.

Thus the outward scenery of the world of dream is built up from images and impressions received in the waking world. But the essential quality of the waking world was not the simple observation of scenery, the simple reception of sense perceptions. It was rather a somewhat ruthless activity of two impulses, the impulse for self preservation and the impulse for race preservation; two appetites, peremptory, insistent, incessant.

And, following the genius of the world of dream,—its power of catching and reflecting images,—these two peremptory appetites make themselves visible in the dream world in a reflected form. They have lost their simple externalness, their character as the mere contact of an appetite with what gratifies that appetite, and have become rather the picture of that gratification extending before and after gratification; the one picture being memory, the other expectation. Memory and expectation, as far as they refer to desire, are essentially the same. Memory of desire contains the expectation of new satisfaction. Expectation of desire contains the memory of what is expected. Both are pictures moulded by imagination, by mind, after the model of appetite.

Thus one characteristic of the dream world is the perversion of appetite into desire, by the retention and continued presentment of the picture of gratification. And applying this to the two great

impulses of waking life—self preservation and race preservation—we shall see that, when appetite is perverted to desire, they must become selfishness and sensuality.

And in dream life this is completely the case, for one of the most uniformly observed and recorded characteristics of dreams is a lowering or effacing of the moral sense, so that the desires of the heart stalk abroad unmasked.

Just as the rigidity, the fixity in space, which dominates the scenery of waking life is absent in dream life, so the conventional morality, the formal propriety, the outward fitness of things that regulate and safeguard the life of day, are absent in dream. All is fluid, chaotic, interblending; the pictures of appetites appear as desires, unchecked by formal fitness; unhampered by the isolating of energies which, in waking life, keeps the appetites to their own proper realm.

Nor does this dream world, this mirror world or world of reflection, occupy the period of actual sleep only. As it gradually superadds itself to waking life, as a nightly shadow and reflection of pictures, in the same measure does it begin to bear in upon waking life itself, during the hours of waking day.

So that to the outward waking world is added an inward waking world; to the objective stream of images and sensations is added a subjective stream of images and sensations; and in this way waking life becomes not single any longer, but double. Mental life, the life of memory and imagination, of expectation, whether fearing or hoping, of trains of images and pictures, chains of thought, make up the energy and content of the inner subjective stream.

And if one watches the forming of a train of images in this inner waking life, one finds that the images are subject to just the same incongruity, the same chaotic shapelessness, and tumbling abundance as in the world of dream; so that it is often as difficult to recall the links of a chain of thought of a moment ago as to recall the dreams of the night. The two things,

the dream chain of night and the thought chain of day, are essentially the same in chaotic, tumbling abundance, fluid, prolific, illogical; only the thought chain of day acquires a seeming consistency and unity from the ever present background of outward things, with their physical rigidity and lasting form.

Dreams are only chains of thought released from the rigidity of space. They are released also from the sense of form, of convention, of fitness, which rules the things of outward life, and ranges them in isolated groups. And thought forms are thus released also, for who has not committed, in imagination, not murder only, but theft and coveting, and every crime banned by the decalogue?

Here follows a point of great importance. Just as the vital forces and energies build up for the Self, in its lowest degree, a physical vesture, the body; so the forces and energies of the middle world, and, above all, this power of reflecting, of image-making, build up for the Self, already one degree higher, a fitting vesture, the personal, habitual self.

The personality, the personal self, is built up of images, memories, desires, fears, hopes, expectations; all of them pictures of appetites and gratifications drawn from outward life.

The simple outward life of appetite and its gratification was satisfactory enough; there was a certain rest and stability in mere animal life; so that birds and beasts are never touched with pessimism, but find all things altogether well, until their hour is come.

But when the dream life is added, the dream world entered in sleep and waking, this restfulness and stability entirely disappear. They give place to desire, which can never be satisfied; to memory, which has always the impossibility of restoring exactly the happiness remembered; to expectation, which has, as hope, hardly less of torment than as fear. The personal self is fully formed; its cravings for self-assertion, for gratification, are doomed

to disappointment. Man has taken on his humanity, and become the child of unrest.

But just as, above the outward, waking world, supervened the dream world with its mental life; so to the dream world is added yet another energy and degree of life, which bears in upon the dream world and finally changes it altogether.

This new world is the divine, the heaven world of the Upanishads; the world of the higher Self. We have already marked the stages by which it bears in upon the habitual life, in speaking of the beginning of the way. It remains only to see how this new world gradually touches the habitual mental life in two different ways.

This mental life, we saw, may either be free from the rigid frame and background of space, as in dreaming; or it may be bound by this rigid frame, and, in some degree, kept in order by it, as in the thought chains of waking life.

In either of these modes, the new divine world, with its new divine life, may press in upon it. If touching the world of dreams, it lifts the dreams up gradually from mere disordered series of pictures to ordered forms, which gradually emerge into the clear inspiration of spiritual waking, wherein "the Self blissful, enjoys bliss".

Or, touching the mental life of day, this new life makes of its pictures images of beauty,—the high inspirations of the purest art.

And this touch of the higher Self which, coming to the imagination, brings forth art and beauty, when it comes to the will, brings forth rightness,—gradually dethrones selfishness and sensuality.

This is the Upanishad teaching of the three worlds:

"This imperishable is the All; its further expansion is, what has been, what is, what is to be. All this is designated by Om.

"And whatever else there is, outside the three times, this also verily is designated by Om.

"For all this is the Eternal, and this Self is the Eternal. And this Self has four degrees.

"The first degree consists in waking life, outwardly perceiving, seven-limbed, with nineteen mouths, a taster of physical things, the vital fire common to all men.

"The second degree consists in dreaming life, inwardly perceiving, seven-limbed, with nineteen mouths, a taster of refined, derived things, the radiant, emotional.

"The third degree is where, resting, he desires no desire at all, and sees no dream at all; this is dreamlessness. Consisting in dreamlessness, unified, with collective perception, blissful verily, and a taster of bliss through the soul as mouth, intuitional. This is the All-lord, this the All-knower, this the inner ruler, this the womb of all, the outgoing and incoming of beings.

"Neither outwardly perceiving nor inwardly perceiving, nor both ways perceiving, nor collective perception, nor perception, nor non-perception. Unseen, intangible, unseizable, unmarked, unimaginable, unindicable, whose essence is the attaining of the Self's oneness, wherein the world is at rest; peaceful, benign, secondless—this they think of as a fourth degree, this is the Self, this is to be known."

[*Mandukya Upanishad.*]

(*To Be Continued.*)

LIFE AFTER LIFE

or The Theory of Reincarnation

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CHAPTER I.

WHAT THE THEORY IS, AND WHAT IT IS NOT

The word "Reincarnation" at first meant the repetition of "Incarnation"; Incarnation being the entering or acquisition of a fleshly body by a spirit or soul or ego. The theory is that human beings have many successive lives in this world, each life with a body and circumstances

which (1) are, on the one hand, earned as the result of previous lives lived by the person or ego, and (2) are, on the other hand, the best preparation for future lives and the best training-ground of character.

The theory is that the ego has evolved very gradually from lives in minerals, through lives in plants, to lives in animals, and up to lives in human beings, thence to evolve, for all we know, in other lives, superhuman. Perhaps there has been previous evolution in other worlds—perhaps there will be subsequent evolution in yet other worlds.

In a word, then, what the Darwinian theory says of the body, the theory of Reincarnation says of the soul or ego. So that James Freeman Clarke, in his *Ten Great Religions* (vol. ii.), writes: "It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest."

The theory of Reincarnation, then, says that the ego remains—it may be thought to grow or unfold itself, and thus, in a sense, to change—in spite of the body changing.

Somewhat similarly, the plant which seems to die in the winter is found to live again, with a new body, next year; yet we call it the same plant. Your own body alters considerably—millions of old cells perish, millions of new cells are born—when you sleep, so that you wake with a different body; yet you call yourself the same person. During your sleep you may have been working, even though you have not consciously guided the work nor even known of it; but, when you get up, you are glad to find a problem solved, and you believe that it was yourself who did the work. The silkworm, the chrysalis, the butterfly—you consider them to be (or to be inhabited by) the same animal or ego. Yet here are three different forms, three different names.

During your waking hours, even, you are changing constantly, thanks to your various surroundings *and*—what Darwin scarcely took into account—your power to respond to them or to refuse to respond to them. With every sensation, every emotion, every desire, every decision, every action, there is an alteration within you—an alteration of your blood and lymph, your cells and fibres—hence, of your body. While it has been said that your bones are entirely rebuilt at least once in seven years, it is certain that the less stable parts of your body are rebuilt constantly—or at least, are re-walled, re-papered, re-furnished; in a word, re-incarnated. Yet you believe that you yourself are the same you, the same ego.

To anticipate what will be explained more fully later on, suppose the ego has left the fleshly body after death, and so has left the old brain-cells and connective forces in which the old memories of names and places and incidents were stored, these cells and fibres being now gradually broken up into elements and redistributed in various places; suppose that for a hundred years the ego lives without a fleshly body, developing itself in various ways; then suppose that the ego enters a new body with new brain-cells, etc., and in a new place—this might still be the same ego, although it did not remember the old body and the old incidents any more than it remembers the incidents of the first years of its life.

Having outlined what the theory of Reincarnation is, I can now mention what it is *not*.

Reincarnation is not necessarily an immediate entering into a fleshly body after leaving the old body, although there are many Hindu stories of a sudden life after death. Some writers have fixed the interval between one life and another as one hundred and fifty years. I do not see how any such period can be assigned. So much would depend on the ego—the length and intensity of its recent life, the nature and strength of its desires, and so forth. It is

possible that, as children need more sleep than adults, so the ego may need more intervals between its incarnations at first than later on. But the theory does not state any definite time.

Neither does it state whether some of us may become reincarnated as animals—for example, as dogs. So far as physical excellence, good temper, faithfulness, etc., are concerned, there would seem to be little in favour of the ordinary man as compared with the ordinary dog, so that the incarnation might even be thought an advance. But the theory does not assert either that there may be such an incarnation, now and then, or that there never can be one.

Nor is Reincarnation in a new body a universal law for all human beings for ever. There are alternative possibilities: for example, a prolonged life in a constantly renewed body, thanks to right thoughts and other healthy practices, or else a life without a fleshly body but perhaps with a "spiritual body".

The theory, then, cannot be labelled as Transmigration, or as Dogmatism, without proof. Neither can it be labelled as Atheism, Fatalism, Spiritualism, or—in the narrow sense of the word—Theosophy.

It is not Atheism. For it is compatible with belief in a supreme Power, or even in a personal Being. He who believes in Reincarnation believes of necessity in a perfectly just and kind Power or Being or Principle whose effect or intention is to evolve the best possible individual characters.

It is not Fatalism, except in so far as absolute justice has something irresistible and unalterable in it. Reincarnation involves a free choice of action constantly, and constantly an opportunity for re-making one's self and one's surroundings.

It is not Spiritualism, in the narrow sense of spirit-rappings and table-turnings. It lets us believe that the spirits of our friends may help us, being very likely reincarnated as those with whom we converse now, or else living on another planet. But it has no real connection with

mediums and *seances*, in spite of the fact that not a few who have believed in Reincarnation have believed also in this sort of Spiritualism.

And it is not Theosophy, in the sense of a belief in definite theories about various bodies and worlds, as if theories were proved facts. Rather, it is Theosophy in its better sense of the religion of Justice or Karma, and Universal Brotherhood and solidarity.

Reincarnation is not a new theory. It is one of the best, and one of the most widely held by men in almost all ages of which we have records.

It is not new, and it is not unfamiliar to those who will study the facts of daily life and Science. Such people will find analogies to Reincarnation in daily life and Science. They will not consider Reincarnation to be an unscientific or contra-scientific theory. They will consider it to be an extra-scientific or ultra-scientific theory—a theory, I mean, that lies at present outside and beyond the province of materialistic Science, which demands proofs that appeal not only to the reason and the powers of inference, but also to the senses of sight, hearing, and touch.

It is not, like so many scientific theories, a barren theory. It is pre-eminently a theory to be applied in every province of daily life. It is true Religion rather than what is popularly known as Science.

But it is not Religion in the sense of dogma. We are not commanded by any institution to say that we believe in Reincarnation because someone has told us that it is the truth. We are rather advised to use it as a guide to our choices and actions, and to judge it—then cherish or reject it—according to the all-round results, on success, on happiness, on helpfulness. It is not laid down, as the tenets of many "religions" are, to be accepted blindly, absolutely, and unalterably for ever. It is suggested as an idea to be accepted temporarily, to be assumed as true, so that we have a criterion for regulating our whole life until we can find a better

rudder or gyroscope.

In a word, Reincarnation, or the theory of Life after Life, is to be believed in (or not) according as it proves useful (or useless or harmful), in most departments of life, including true health, true happiness, true helpfulness.

It is a theory which many adopt in the first instance because they think it can fit in with what they really believe already. It is a theory which most of these same people continue to hold because they cannot help believing it. That is the case with myself.

I cannot help believing that we have

often lived in this world and that we shall often live in this world as human beings. Not only do the logical and scientific arguments appeal to me, as theological and scientific arguments for a sensible fleshless diet appeal to me. The chief reason why I believe in Reincarnation, as in this sensible diet for myself, is that I am helped to feel comfortable and hopeful, without encouraging torpid slackness or feverish hurry.

In a word, Reincarnation is a theory to be judged by its full results; not a theory to be proved as the Law of Gravity is proved—merely by materialistic evidence.

(To Be Continued.)

THE NIAGARA CONVENTION.

The Theosophical Convention

The Theosophical Convention held at Niagara Falls, Ontario, on June 10 and 11, had its origin in a suggestion of Mr. Cecil Williams of the Hamilton Lodge, made at the meeting of the General Executive on September 4 last year. Niagara was then spoken of as a central place to which Lodges in the United States in Toledo, Cleveland, Detroit and Buffalo might be induced to send delegates, and speakers from New York and Chicago were hoped for. It was hoped to have cooperation from the Wheaton headquarters, but the Summer School held by the American Theosophical Society was pleaded as taking so much of the energies of the members that further activity was impossible. The Point Loma Society was very cordial and gave large space to the Convention in its Forum and magazines. The U.L.T. of Los Angeles was unexpectedly favourable, and sent its Lodges intimation of the Convention. Independent students were notified as far as possible, but the whole affair was placed on a voluntary basis and must be regarded as a spontaneous effort. As such it was a decided success and the attendance, though not large, was certainly influential, and the 129 persons who registered, with others who did not, were unanimous in

their expressions of satisfaction. The chief fruit was the resolution to accept the invitation of the city and Theosophists of Rochester to hold a similar Convention next year in June in that place. There should be a much greater gathering then and it is to be hoped a wider representation of all branches of the Theosophical Movement. It is a Pan-Theosophical Convention that is aimed at, and all such movements must expect to start from small beginnings.

The Convention was summoned to meet at the Fox Head Inn at Ten o'clock on Saturday morning, June 10, the Inn being one of the most commodious and pleasantly situated in the city of Niagara Falls.

Mr. Cecil Williams called the meeting to order as it was his right to do, as he had first suggested the Convention, and had worked most assiduously on the correspondence over the long period between its first mention and its final inauguration. He bore all the initial expense of this work himself and refused to be reimbursed from the funds of the Convention. On opening the proceedings he thanked the members for the sympathy and encouragement he had had in his work of organization. With this very brief introduction he nominated Mr. J. Emory Clapp, Boston, president of



Mr. Cecil Williams

the American Section of the Theosophical Society, Point Loma, as temporary Chairman. Mr. Clapp said no one could feel happier than he did at that moment. The Convention was an example of Theosophy in practice as well as in theory, and showed all who attended that the true fraternization spirit existed in other organizations as well as their own.

Messages of Greeting

Mr. Clapp then read telegrams of greeting: Elgin Lodge, No. 12, of the Point Loma organization, H. H. Hughes, president—"Brothers and companions in this new era of fraternization and brotherhood, we send you greetings." This came from Elgin, Oregon. From Oakland, California, came the following: Lodge No. 4, of Oakland, California, American Section, Point Loma Theosophical Society, sends hearty greetings and sincerest wishes for a most successful Convention. Our thoughts will be with all you fellow Theosophists on the 10th and 11th and we await reports

with great eagerness. Cordial greetings to all. (Signed) Margaret Sterling Lewis." Mr. Clapp explained that Elgin had only 300 inhabitants. The Lodge there had abolished all dues so that no one need be kept out of the Society. In spite of this they got more money than they had before. In the first meeting after this decision they took in 13 new members. They started a Theosophical Club also, to which anyone was eligible, whether members or not, and now had 56 members in it. Mr. Smythe conveyed the greetings of the Canadian members and the T. S. in Canada to the visitors, members, non-members and friends who were attending the Convention and were interested in Theosophy. Mr. Clapp announced necessary changes in the programme consequent on the absence of Mr. Roy Mitchell, and other announcements were made of Convention engagements. Mr. Schaub, Toledo, Ohio, member of the Point Loma organization, nominated Mr. Albert Smythe, permanent chairman



Mr. J. Emory Clapp

of the Convention and this was unanimously approved.

Mr. Clapp called on Mr. Smythe to take the chair, which he did and briefly addressed the meeting. It was something to impress them with a deep sense of responsibility, he said, to realize that they alone, with other members of the Theosophical Movement, represented those who were known as the Masters, or Elder Brothers of the race. It was something to inspire them to put all their energies into the work of the Movement and to carry Theosophy to all who came within their influence. The Society was not to be judged by its numbers, but by its work. The Theosophical Movement was the spear head of the great spiritual movement now going on in the world, in science as well as in religion. He emphasized the non-sectarian and impersonal character of the Convention which was based on those fundamental ideas on which they were all agreed.

Mr. Felix Belcher spoke of the lack of the fraternal spirit in some organizations and his efforts to remedy this. Mrs. Benedict, Boston, expressed her pleasure that sectional differences were being wiped out, and that they could deliberate together on the basis of their brotherhood and the teachings of H. P. B.

Dr. Alvin Kuhn expressed his pleasure in attending the Convention and spoke of his vision of greater unification which would include many of the movements and Societies such as New Thought, Unity, Psychology, Rosicrucianism, and other isms, aroused by the Theosophical revival. The Theosophical Society should challenge these movements to examine and accept the teachings of the ancient world, the Ancient Wisdom, the Platonic philosophy. The relation of the Higher Manas to the lower mind or personality was the keynote of all religious ethics and moral philosophy. He remarked that the Oxford Group movement lacked a broad and deep philosophy of life and mentioned the need of unification of all the Theosophical Societies on some acceptable basis like the teaching of

the ancient world-unity on the basis of the evolutionary impulse of the incarnate God.

Miss Agnes Wood described her library work in Toronto, and her plan of shelving all kinds of modern movement books, gradually inducing readers to take up the study of Theosophical works.

Mr. E. L. T. Schaub of Toledo spoke of the need for love in the Society. "Love is the cement of the Universe," he quoted. Theosophy taught the need of living the impersonal life, of unselfishness. "We must learn to love and forgive."

Miss Mayme-Lee Ogden, Rochester, dwelt on the value and necessity of living Theosophy, and particularly to maintain friendliness with the people one works with in spite of their skepticism regarding Theosophy.

Mr. J. R. Stevens, Cleveland, spoke briefly on the spiritual value of the esoteric teaching of Theosophy.

General J. D. Lodeesen-Grevinck, Ann Arbor, Michigan, described the two tiny Theosophical Lodges in that University city, with all in all a membership of twelve. The Adyar Lodge had the credit of having organized The Theosophical Student Club, not for study or meetings, but only with the purpose to sponsor prominent speakers on Theosophy. This had made it possible to have public lectures delivered on the Campus platform. The Point Loma Lodge had recently obtained the promise of the Adyar Lodge that if Dr. de Purucker could be had he would have the backing of the leading Church, the First Methodist, through its minister, Dr. Frederick B. Fisher, formerly Bishop of Calcutta and now himself a Theosophist. General Lodeesen-Grevinck hoped that both Lodges would be able to cooperate in such work.

Miss Emilie P. Arnold, Toledo, Ohio, spoke earnestly of the privilege the Theosophical Society offered to all who wished to learn of the divine wisdom.

The session was then adjourned till two o'clock.

Mayor Swayze Speaks

Luncheon was served at one o'clock and His Worship Mayor Charles F. Swayze attended as the guest of the Convention and to greet the delegates and welcome them to Niagara. The Niagara Falls Review reported his address as follows:

"Mayor Swayze extended a cordial civic welcome at the noon luncheon meeting. 'We consider you have paid this city a great compliment in having your first International Convention here. From my limited knowledge and acquaintance of the tenets and purposes of your organizations I am convinced as your beliefs and doctrines are advanced you will perhaps create better conditions throughout the world, because I have been informed the main spring of your teaching is the universal brotherhood of man.

'It seems rather peculiar to me that in times of stress and trouble such as we have and are going through now, that this age-old doctrine once again is preached and advocated by all and that the Sermon on the Mount is held up more than ever before as the beacon light of humanity. During your short stay here I trust you will enjoy the quiet peaceful points of interest that nature has placed in this vicinity, and would remind you there are legends connected with this locality perhaps, as old as civilization.'

The following letter was received by Mr. Cecil Williams and explains itself:

Zagreb, May 31st, 1933.

Dear Friend: I learned from The Canadian Theosophist that there will take place at Niagara Falls the First North American International Inter-Theosophical Convention. Though I see it will hardly be possible for this letter to reach you in time I still send on behalf of Jugoslav T. S. our friendliest thoughts and loving greetings flowing from our hearts and meeting those going out from yours. With all good wishes for Theosophy Triumphant,

Very sincerely yours, ever in service,

Jelisave Vavra.

May I ask you to be kind enough to remember me to the Editor of the Canadian Theosophist telling him that I thank him most cordially for the splendid idea that was mentioned among the Official Notes and shall let you know as soon as I find Canadians in Zagreb. That will truly be a link for us. Gratefully,

Jelisave Vavra.

It was 2.20 before the delegates could be called to order to hear Mr. Emory's address on The Basis of a Spiritual Union of Theosophical Organizations" a summary of which by Mr. Emory, follows:

The Basis of a Spiritual Union

As Theosophists we all recognize the importance of the law of Karma. This has been aptly called the doctrine of consequences which was expressed by the Initiate Paul in the words "Whatsoever a man soweth, that shall he also reap," and in the Buddhist philosophy the statement is made that "effects follow causes as inevitably as the furrow follows the plough". Applied to human actions we perceive that causes originate in the intellectual and spiritual realms, and hence it is necessary to work in these causal realms if we wish to produce worthwhile and lasting results.

In the Secret Doctrine H. P. Blavatsky repeatedly calls attention to the fact that spirit and matter, called by science energy and matter or substance, are the opposite poles of one and the same thing; as the Theosophist might express it, they are at the opposite poles of being. Matter is inert, and its essential manifested characteristics are form, mass, limitation. Spirit on the other hand is active, and its essential characteristics are manifested as energy, force, motion; in other words freedom from the limitations of matter. If we apply the above conceptions to human beings we see that material characteristics are those which are limited, selfish, and personal, while spiritual characteristics are unlimited, or universal; therefore, unselfish and altruistic.

Theosophical organizations are made up of imperfect, but evolving human beings. As the atoms are the building blocks of the cosmos, so, therefore, human beings are the building blocks of Theosophical organizations. These organizations manifestly cannot be better than the material of which they are composed. If the building blocks are strong, free from extraneous material, not subject to corrosion the organization which they compose will show stability, endurance and any other characteristics manifested in the building blocks—that is, the human beings. On the other hand, if these building blocks are mixed with extraneous material, if they gather to themselves useless accretions; if they are readily corroded, and easily disintegrated, the organization composed of such building blocks will itself show similar characteristics, and be of little real use in the world.

The Theosophical Movement at the present time is unfortunately composed of a number of different organizations. As these organizations express characteristics derived from the entities which compose them, the Theosophical Movement in its turn can only be manifested on the outer plane by the characteristics of the various Theosophical organizations composing it, for they are the organs of that body, just as the brain, heart, lungs, etc., are the organs of the physical instrument which we as human beings have to use.

As the subject now under consideration is "The Basis of a Spiritual Union of Theosophical Organizations", it logically follows that a spiritual union can only be expressed by spiritual characteristics, and such spiritual characteristics must be derived from the various organizations referred to. Here then is the challenge to us Theosophists—the building blocks of, first, the Theosophical organizations, and second, the Theosophical Movement. If we express the spiritual characteristics which are universal, such as impersonal love, forgetfulness of self, forgiveness of injuries, readiness to give up non-essentials with an equally adamant determination to stick

to principles, there will be no difficulty whatever in bringing about a spiritual union such as seems desirable. And I think this word desirable should be replaced by the stronger term essential, and that that should be expressed without qualification, so that we should say, a spiritual union such as is essential.

Those qualities or characteristics which are more or less common to humanity as a whole and therefore, to us as Theosophists, are the personal characteristics manifested by the lower self. These being limited are therefore essentially selfish, i.e., limited to the lower self. These include all those ignoble characteristics which we can so readily recognize in others, but find it difficult to see in ourselves. It is not necessary for us to go so far as to be angry at our brother; if we simply detest him, or even ignore him we are not showing the spiritual characteristic of impersonal love, but are showing the material characteristic of personal like and dislike. If we are ambitious for place and self-preferment, that very ambition unfits us for taking a prominent part in a spiritual movement.

Need of Regeneration

I do not believe there is a single Theosophical organization, not excepting the Point Loma organization to which I belong, that is not in need of regeneration; that is, if we want the Movement of which our organizations are a part; if we want the organization to which we as individuals belong, to function in an efficient manner so as to carry on the noble work for humanity inaugurated by those Great Ones who permit us to speak of them as our Elder Brothers, we must overcome these desires of the lower self and strive mightily to express the beautiful spiritual characteristics to which attention has been called. We will then be regenerated, or at least a start will be made toward regeneration. Of course we cannot expect regeneration to be a sudden process. It takes time to overcome the desires of the lower self. It needs discipline. It needs the practice of spir-

itual exercises, and when we can take discipline as a gift, something that we strongly desire, we will begin to exercise some of our spiritual qualities, and be discipline-takers, that is disciples, or chelas.

Too many of us are prone to see the duty of others and pay attention to that rather than to our own. It is only as we can concentrate on our own duty that we are able to begin to make of ourselves worthy channels through which the spiritual forces coming from our Elder Brothers can flow.

As Theosophists we have a great gift to offer to humanity, and that gift is expressed in the Theosophical philosophy and particularly in the Golden Chain mentioned by our revered H. P. Blavatsky, the Messenger sent by our Elder Brothers in 1875. The Golden Chain referred to, as outlined in *The Key To Theosophy*, consists of four links which, she said, should bind humanity together in one Universal Brotherhood. These links are: first, Universal Unity and Causation; second, Human Solidarity; third, Karma, and fourth Reincarnation. A logical understanding of these doctrines by humanity as a whole should be the greatest possible incentive to attempt to live noble and altruistic lives, and that, my comrades, I believe is the mission of the Theosophical Movement.

Discussion on Unity

In the discussion that followed on unity, Mr. Cecil Williams said that it seemed to him that the basis upon which spiritual unity of the societies could be achieved was Theosophy. While leadership had its value, and all recognized some leader, living or dead, the objects of the Theosophical Society, as stated by H. P. Blavatsky in the *Key to Theosophy*, presented aims which all might accept. He stressed that in the particular statement of the objects cited the study of Theosophy was given as one of the aims, though the word itself was not used. In the second object it was described as "the world's religion," and there was only one world's religion, which was

Theosophy, the basis of all religions.

Mr. William Kingsland's concordat, though well intentioned, failed to take into consideration the tendency of followers of statements of convictions to crystalize them. Mr. Kingsland could not guarantee that in the future his declaration of principles, if accepted, would not be made the basis of a creed. Man's understanding of truth should be kept fluid, and the founders of the society had been careful not to make any formal, concrete statement of Theosophical truth. "If Theosophists get together it should be on the presentation of the Theosophical attitude to the world on broad basic principles. We have not been good enough salesmen in our job of selling Theosophy to the world." Mr. Williams concluded.

Mr. Schaub of the Point Loma Group, said: "I believe in leadership. In rail-roading for instance, men work up from low positions to the highest ones. If leadership is required on practical lines it is certainly required along spiritual lines. The only way you can pick a leader is by his life. Does he practice what he teaches. Choose him whose plans are practical, who can show you what you must do to raise the human element within you to the spirit."

Mr. Smythe said: "We in Canada have a different point of view. We believe we need to meet the rough and tumble of life. In our experience in Toronto during 50 years, the people who have gone through the things that trouble us, who have been underdogs and have had all the misery and agony of being underdogs, yet have wrestled on and have found the power within that guided them, finally became the people that make Theosophists that cannot be shaken out of Theosophy. They do not care about anything but carrying out the Masters' desire in their own hearts; such go forward in strength of love, courage, and helpfulness for others."

Dr. Kuhn said: "I have not yet reached final conclusions, for there is much to be

(Continued on Page 148.)

THE CANADIAN THEOSOPHIST

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IN CANADA

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GENERAL SECRETARY

Albert E. S. Smythe, 83 Forest Avenue,
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OFFICIAL NOTES

Pressure on our space by the report of the Niagara Convention has compelled us to hold over several letters and articles till next month.

The sudden death of Mr. H. Schwarz after an operation so soon after his retirement from the position of Treasurer of the Society at Adyar will be received with deep regret.

Members will confer a great obligation upon the officials of the Society by sending in their dues as soon as possible. These were due on July 1, \$2.50 each for Lodge members, \$5. for Members-at-Large.

Attention is directed to the Standing of the Lodges and the Statement of Funds in the Tables supplied. The membership situation is dealt with in the report of the General Secretary. The Statement of Funds is better than last year. It might

be pointed out that the balance carried forward is practically made up of donations to the Magazine Fund. This and the Magazine sales have accounted for about half the cost of the magazine during the year. We wish our supporters would so extend its circulation that the whole cost would be borne out of its own revenue. To those who have been kind enough to make donations we return the heartiest thanks.



Mr. Reginald Thornton is the new representative of the Toronto Lodge on the General Executive. He has been an earnest member for many years and has filled various official positions on the Lodge Executive, and for some years as Secretary of the Lodge. He is universally popular but so modest and retiring that his photograph was only to be had by occult means. Mrs. Thornton is as devoted to Theosophy as her husband, and has done splendid work with the Women's Auxiliary.

The Blavatsky Bibliography is a publication no student of Theosophy can be without. It is a reference book of Works, Letters, articles, etc., by and referring to Madame H. P. Blavatsky and is to be had from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England, price One Shilling. 36 pages, quarto with cover. An exhaustive list. It is in marked contrast with the list in Theosophy in New Zealand where a list of books is given for elementary and advanced study which includes 19 books by Mrs. Besant, 16 by Mr. Leadbeater and three by H.P.B., namely, The Key to Theosophy, The Voice of the Silence and Practical Occultism. Theosophists in New Zealand must be thankful for small mercies. Yet The Key may outweigh all the rest.

STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1932	Total 1933
Banff .....	...	...	...	...	...	...	...	3	3
Calgary .....	...	...	...	1	...	...	2	8	5
Edmonton .....	...	...	...	...	...	...	2	3	1
Hamilton	3	...	2	...	1	...	6	31	29
London .....	...	...	2	...	1	...	1	13	13
Montreal	2	1	3	...	2	...	4	30	30
Regina .....	...	...	...	...	...	...	...	1	1
St. Thomas .....	...	...	...	...	...	...	...	3	3
Summerland .....	...	...	...	...	...	...	...	1	1
Toronto	16	1	11	...	3	1	45	201	180
Toronto, West End .....	...	...	...	...	...	...	...	13	13
Vancouver .....	...	...	1	1	...	...	...	14	14
Vancouver, Orpheus	5	...	1	...	...	...	1	19	24
Victoria .....	...	...	...	...	...	...	...	2	2
Vulcan .....	...	...	...	...	...	...	...	6	6
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at Large .....	...	...	...	...	1	...	1	8	6
Total	26	2	20	2	8	1	62	357	332

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1933

Receipts	Disbursements
Balance from last year	Per Capita, Adyar
\$254 16	\$ 89 14
Lodge Fees and Dues	Magazine cost:
878 00	Printing
Magazine Receipts	\$1207 30
294 99	Binding Vol. VII.
Donations to Magazine	4 24
299 03	Stencils
Bank Interest	2 80
18 32	Postage
Premium	57 67
11 64	—————1272 01
Sale of Pamphlets	Stationery
1 00	7 50
	Membership cards
	4 24
	Petty Cash—postage, etc.
	38 67
	Bank Balance
	345 58
	—————
\$1757 14	\$1757 14

THE GENERAL EXECUTIVE

A meeting of the General Executive was held on Sunday afternoon, July 9, at 52 Isabella Street, Toronto. All the members except Dr. Wilks and Mr. Dobbs were present. Mr. Reginald Thornton was welcomed on his first attendance at the Executive. The meeting was occupied largely with routine, reading of reports, etc. Mr. Belcher was re-elected secretary, and Mr. Housser, acting treasurer. Mr. Williams was congratulated on the success of the Niagara Convention. A letter from Mr. J. Emory Clapp was read, hoping for more concrete action next year. This was deprecated, the true object being held to be one of cooperation without any attempt at present towards organic union. Mrs. Besant's health was reported to be precarious, and sympathy expressed for her long illness. It was felt that the longer she lived the better for the Society. Discussion as to a possible successor was not thought to be desirable. After some discussion of Mr. Housser's proposals regarding improvements in the Magazine, and the reading of letters from Dr. Wilks and Mr. Dobbs, it was moved by Mr. Belcher "that a section of a maximum of eight pages in The Canadian Theosophist be allotted to articles of a 'look-out' nature, which F. B. Housser will undertake to have ready to meet the needs of publication." This was carried unanimously. The articles are to be brief and deal with current science, sociology, and such other modern topics as may be thought to illustrate The Secret Doctrine teachings and the Theosophical point of view. "Theosophy and the Modern World" is to be the caption. The Meeting adjourned till October 1.

GENERAL SECRETARY'S REPORT

This will be a very brief document. I regret to say that we have continued to suffer with the rest of the Theosophical Society from the Depression. Our membership roll shows a decrease of 24 from the previous year of 357. This is as nearly

as possible 7%. The roll of the Adyar society shows a decline of 2681 from a membership of 36,115, which is also as nearly as possible 7%. We are not therefore in worse condition than our neighbours, though we may regret that we are not better off.

We are now in the Fourteenth year of our history as the Canadian National Society. The Canadian Theosophist is in its Fourteenth volume, which is somewhat of an achievement. It has secured the attention of Theosophists throughout the world, and has attained a reputation for independence and careful support of the Movement on the lines originally laid down by Madam Blavatsky, without sacrificing anything to idolatry or a presumptuous orthodoxy.

The accretions to membership have not been great but in this respect we have had little opportunity of breaking new ground in order to, or with the expectation of, making new members. Those who join us voluntarily are usually those who remain. It is to be deplored however, that we have no permanent lecturers to cover the wide field of the Dominion. Local Lodges should shoulder this responsibility and do what they can in their own districts. Of visiting lecturers Toronto has had the most attention and Vancouver and Montreal next.

In this connection it may be pointed out that the Toronto Lodge is responsible for the greatest number of inactive members this year, no fewer than 45 having dropped out. Had these been retained we should have shown a gain instead of a loss. Toronto, however, also shows the greatest gain of members with 16 new members and 11 reinstated. We regret to record eight Deaths, the greatest number for many years.

The financial standing of the Society is satisfactory being somewhat better than last year. The expense of an election was saved by general agreement to observe the status quo.

The health of Mrs. Besant continues frail, and at last accounts was more precarious. Mr. H. Schwarz, for 25 years Treasurer of the Society at Adyar, who recently retired, returning to Switzerland, his native land, succumbed after an operation.

The recent Convention at Niagara Falls must not be overlooked. It was first proposed by Mr. Cecil Williams last September, and then and subsequently endorsed by the Executive. The spirit of brotherly cooperation and harmony which it represented has been a leading motive with the Theosophical Society in Canada ever since its organization. It is hoped that similar conventions may be held annually in all parts of the world as the eventual result of the Niagara meeting.

For all such work there is one touchstone—fidelity to the ideals set forth by Madame Blavatsky in her expositions of the Ancient Wisdom, the broadest tolerance consistent with loyalty to truth, and the most devoted but impersonal service to the interests of humanity. "The individual withers; the race is more and more."

Albert E. S. Smythe,
General Secretary.

THE WORLD ECONOMIC CONFERENCE

By Robert A. Hughes

The astrological conditions under which this conference has met are not propitious of great success. A chart cast for the time of the King's speech (2.00 p.m., June 12th at London) during the opening, does not augur lasting success. A waning Moon again promises that this parley will meet the fate of the Imperial Conference at Ottawa last year. Venus, ruler of the chart, is found in the Ninth house with Mercury, thus promising some *educational* benefit from the conference. Perhaps the reason why they fail!

The position of Saturn in the Fourth

house is unfortunate for the present 'National' government of Britain, as it will encounter loss of popularity and so may lose office as the result of failure. It also indicates, what should be but is not, the basic reason for the parley—that the vast masses of the world's people are unfortunate, unemployed and want being universally prevalent. This aspect is also unfortunate for trade and revenue; as well as showing that the machinery of the Conference will not work smoothly, its affairs being depressed and disordered.

Uranus in the Seventh shows treaties or alliances with foreign powers, but they may prove complicated and troublesome, for disagreement, enmity and rivalry will occur.

The house of councils, the Eleventh, is occupied by Mars, Jupiter and Neptune. Mars shows a militant and quarrelsome spirit being manifested; and much opposition to all points discussed. Its conjunction with Jupiter is favourable as it will at least uphold the dignity of a 'World Conference', and so save the face of the nations present. Some good points may, after great opposition, be decided upon and so carried.

That the U.S.A. holds the trump cards, and so will probably come out successful is indicated by the Sun in Gemini, which rules the States, favourably aspected by Saturn. The U.S.A. may hold its own against its opponents either by weight of numbers, or by prudence, tact and diplomacy.

It is doubtful, however, judging from this chart, whether any lasting benefit will accrue from the Conference. Though the fact that it has been held at all is a favourable omen for greater co-operation between the nations of the world in the future.

June 30, 1933.

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The American T.S., Wheaton, Ill., has a continuous programme from July 29 till Aug. 15, for the Olcott Institute, Summer School and Convention. Registration for the three, \$25.

THE NIAGARA CONFERENCE

(Continued from Page 143.)



Messrs. Harris, Smythe and Kuhn

said on both sides of the question of leadership. The question comes up, what is the authority, function, etc., of leaders. How much authority shall we delegate to titular leaders. Leadership apparently must be limited; and there is ground for compromise. It is up to the leaders if they are leaders of vision of the highest kind, practically to solve this problem of union. Retain those leaders and put forward the imperishable principles on which this movement is founded.

Mr. N. W. J. Haydon, Toronto, in answer to a question by Mrs. Currie as to the leadership of H. P. B., said: "Personal leadership is removed by death. Leadership is essential merely as a convenience until we are old enough to stand on our own feet. Spiritual verities are not tied to human institutions."

Theosophy and Art

The address by Mr. Lawren Harris on Theosophy and Art was listened to with rapt attention. The first part of this address appears as the first article in this Magazine and the second part will appear later, as Mr. Harris believes that readers will find that it naturally falls into two parts and will be more acceptable in that way.

Drama and Human Life

The paper "The Drama and Human Life" which was to have been given by Mrs. Jessie Eldredge Southwick, of the Emerson College of Oratory in Boston,

was presented in her unavoidable absence by Mrs. Alice O. Benedict, of Boston. The paper was in part as follows:

"More and more are we coming to understand the ability of the soul, through the interpretation of dramatic expression, to experience sympathetically the whole gamut of human aspiration, emotion and motive, with their significant reaction, both outward and in the psychic and spiritual consciousness.

The great advantage of such authors as Shakspeare is that while portraying every type of good and evil character, the music of his thought plays true, and no one doubts the relative qualities of true and false. By revealing life in its real meaning the great dramatist enlists our sympathy and compassion without poisoning our moral judgment. Instances may be multiplied of the universal humanity of Shakspeare, who sees life in the cosmic atmosphere of the inevitable Karmic law which impels to good—makes all evil self-destructive. This great law of Karma as taught by Theosophy works through consequences; give it but time for its fulfillment through evolving lives, and we have answered the question of a just universe and the divinity of the spirit that dwelleth throughout the depths of space.

Education through dramatic expression that is sincerely responsive, not merely formal, broadens the sympathies, makes its ideals to influence many others, and in proportion to the high purpose of the interpreter, lifts himself and others on the upward scale to the theosophical concepts of self-directed evolution of character, universal brotherhood and conscious relationship to the whole plan of life.

Ideally speaking, the great actor is the man of clear intellectual grasp of human nature, of keen sympathies, of responsive powers of expression and self-mastery in the handling of his resources. The development of these powers of dramatic expression is worth the earnest study of every one who would play his part well in the drama of life and help lift the world to the realiz-

ation of the theosophical ideal of universal brotherhood.

Economics

The closing address of Saturday afternoon was on "Theosophy and Economics", by Mr. Smythe, and among other things, he said:

"What are economics? Economics is a Greek word that means Household Management. The women know more about that than any man present. That is what is wrong with our society, bad management. Our political leaders do not sew on their buttons, do not know how to manage their business. That is because this world is hell. We are down here incarnated in hell, the lowest aspect of ignorance we can touch. Let us not forget that it is hell, but that there is a way out. We are always trying to make hell more comfortable. We might be able to make a heaven out of it if we lived for heavenly things. There is beauty in the world, but not for us if we have not beauty in our own hearts. Our opportunity as Theosophists is to lay up treasure in heaven where neither moth nor rust doth corrupt. We have been given this great gift, Theosophy, the wisdom of the divine, the wisdom of the Masters. Are we doing all we can with it? Can we teach men that they are gods, and lead them to live the lives of angels rather than of devils?"

Theosophy and Modern Thought

The meeting at 8 o'clock was the largest of the day and Dr. Alvin B. Kuhn, who took his Ph.D. degree at Harvard for a thesis on "Theosophy," afterwards published in volume form and furnishing one of the finest studies of modern Theosophy, presented to the public in America since H. P. B.'s death, spoke on his studies in Greek, Egyptian and Christian origins of religion. He held his audience for over two hours and no one moved and questions were poured in upon him till eleven o'clock and later. Dr. Kuhn has kindly supplied a brief of his address as follows:

"Modern thought, following the implica-

tions of scientific discovery, has been making very rapid approaches to an accord with the fundamental principles of Theosophy; as to the nature of matter, the schematism of the universe and the constitution of man as a psychic and spiritual, not a material being. Trends in physics, biology and psychology have been distinctly and drastically Theosophic. More old systems than the economic one are crumbling about us, giving place to new formulations. The very basis of the old Newtonian science are being swept away, with the disappearance of solid matter into electronic and psychic energies. The billiard-ball theory of atomism is dead. Matter has slipped through a hidden door out of the realm of the realistically actual world altogether and disappeared into a new world hard for science to explore. It has evanesced into the world of metaphysics. Bridgman, of Harvard, Compton and other scientists have themselves declared that the very laws of nature are no longer a sufficient guide in apprehending and explaining life. Matter has slipped into the world of the occult, where Theosophy has all along said it was to be found.

In philosophy and ethics values have likewise gone out of the world of physical life altogether, and are seen to be localized in no other world than that of consciousness. The postulation of continuity of life through reincarnation is essential if thought is to have a place for the permanent location of values, the results of effort and experience. Values can not be finally localized in the bodily life on earth, yet are built up by that life and treasured up in perpetuity in the depths of consciousness. Theosophy alone, in its predication of the imperishable spiritual body, on which the result of all life experience is recorded, provides the basis for the preservation of all values. As tons of crude ore yield by distillation a small quantity of indestructible radium, so many lives of rough experience in the body are magically distilled into a radiant nucleus of indestructible spiritual essence. Theosophy says,

however, that the soul meets its opened Book of Life with its past record, not when it passes to rest in death, but when it comes to birth anew. For the soul's own inner selfhood is that Book of Life.

New Views of Evolution

"The remarkable re-formulation of the principles of biological evolution' by late science, in correction of the imperfect earlier Darwinian theses, reveals the operation of purely Theosophic principles in this field to an astonishing degree. As announced by Henry Fairfield Osborn, eminent anthropologist, science has accepted nine new principles of evolution unknown to Darwin, three of which categorically establish the fundamentals of Theosophy as operative in the unfoldment of life. First, nature works to develop organic life from within outward, not the contrary; second, growth takes place, not under the determinative influence of environmental factors, but on a plan already ideally marked in the germ or geneplasm; third, organs are provided in the several species long in anticipation of the actual experiential need. The old science claimed that growth came in response to the necessity of organic adaptation to new conditions. The new science now says that nature foresees the need before it arises, and provides new organs in advance of the experience! Thus at one stroke the principle of intelligent design is restored to nature. Teleology is vindicated. Materialistic science has lost another great battle to idealism. Indeed mind is now seen to rule nature, and as Compton and Sir James Jeans announce frankly, Plato, the creator of idealism, has been restored to his throne in the kingdom of thought. And Platonism is Theosophy.

"Theosophy thus faces a great opportunity, with its basic theses being accepted on a wide scale. But its more effective preaching has been hindered by its inability thus far to translate its technical principles into the more commonplace terms of general conceptions. It has lagged

in carrying its data in simple terms into two fields where ignorance still holds the mind of man fast bound. The first is the field of conventional theology or Sunday-School Christianity, and the second is the realm of natural symbolism.

"As to the first, Theosophy has been somewhat hindered by its close adherence to the religious systems of India, neglecting somewhat those of Greece and Egypt, from which Biblical symbolism and conceptions have been more directly drawn. The speaker has found that the sources of Christianity and all religions, found in the pagan books and the esoteric teachings of the Mysteries, had not been luminously developed and supported by adequate documentary material. His recent studies will supply this deficiency in large measure. The corruption of the great old religious doctrines at the hands of third century Christian ignorance and bigotry, when the new faith, itself esoteric at first, passed from the learned and spiritual Hellenic world into the hands of the semi-barbarian Romans, has never been adequately presented. The Dark Ages were purely a Christian product, being precisely co-extensive in area and co-temporaneous in duration, with the spread of exoteric Christianity. Nor has the rise of 'modern science' with Newton and Galileo, ended the Dark Ages. They have indeed not yet ended, for the hallmark of their darkness is the loss of the knowledge of man's indwelling divinity, the god in man, which has been obscured since the Christians closed the last of the ancient Academies of esoteric teaching in the fifth century. Modern life is still indoctrinated with the grossly literalized 'story of salvation', and so powerfully drugged and hypnotized by the force of these crude conceptions, implanted from generation to generation by Sunday Schools upon the sensitive mind of childhood, that it is impossible for Theosophic effort to break through this wall of obsession. The Bible is a work of ancient esoteric symbolism, and its several keys to interpretation have not hitherto been thor-

oughly apprehended and applied.

As to the second realm, that of natural symbolism, Theosophy has not yet adequately grounded itself upon the marvelous analogies and correspondences between spiritual life and law and the outward phenomena of nature. Every facet of natural life in the outer world is a reflection of some spiritual truth in man's interior life. Nature is the outer mirror of truth, which, in the sum, is built on the pattern of the thoughts of God. An astonishing amount of this analogistic structure is available for the strengthening of the Theosophic position, and the establishment of the spiritual principles of Theosophy upon a solid basis of harmony with natural fact, will bring nature to the support of truth and render it impregnable. The Egyptian religion utilized this method of analogy or correspondence to illuminate spiritual understanding, and Theosophy must reaffirm these great natural supports of its theses."

Dr. Kuhn closed with the statement that the Theosophic movement, faced with such glorious prospects of rapid advancement, could no longer dodge the issue raised by its denominational schisms, which, because of Theosophy's unique profession of the principle of universal brotherhood, had become a thorn in its side, a cause of confusion and almost a badge of insincerity. The movement toward unification must go forward quickly to consummation.

Sunday's Meetings

Sunday morning was devoted to the convenience of visitors who had not previously been to Niagara, so that they might see the sights of the place, the Falls, the beautiful Queen Victoria Niagara Falls Park, the Niagara Glen, the Whirlpool, and other attractions. On the request of Rev. Robert B. Day, Mr. Smythe spoke in the First Unitarian Church, Niagara Falls, N. Y., at the morning service on "The Lost Chord of Christianity."

Sunday afternoon the sessions were resumed shortly after two o'clock, when Mr.

Felix A. Belcher of the West End Lodge, Toronto opened a discussion on "Theosophy and Ethics." Mr. Belcher spoke as follows:

Theosophy and Ethics

"Ethics, for the purpose of this article, may be defined as the right or just relations of one individual to other individuals. But the matter is not as easy as that may



Mr. F. A. Belcher

appear to be. For, in practice, we find that ethics are very elastic. Many a contractor who would scorn to bribe the purchasing agent of some large corporation does not hesitate to join his lodge or club, to take him to a hockey match or ball game, etc. For pure friendship? Well, perhaps.

"In professional life lawyers and doctors have their codes of etiquette, but what actually happens only too frequently? Ask their clerks or nurses and if you can gain their confidence you may learn of many

strange doings. In manufacturing and commercial circles much may and does happen that would not look well in the spot light of publicity.

"This all makes for confusion in our ideas of ethics. But this is not all. History shows that ethics vary with the centuries and countries. Now, is there a touchstone that in any age or clime, in any walk in life, will prove dependable? Yes; Most religions have the "golden rule" in one or another of its many forms. Examined, it proves to have nothing to say about salvation, right or wrong, merely—What would you like to have people do to you? Because just what you do to others is what they will do to you. It is noteworthy that in the Christian story Jesus is made to add to his statement: "For this is the law". Clearly not the law of the Jews or Romans, but the law of Nature, immutable, inescapable, implacable. 'It knows not wrath nor pardon'. But this is only our old friend 'Karma', or Mrs. Bedonebyasyoudid, in Kingsley's facetious but accurate picture.

"But where does Theosophy come in in all this? If it has always and everywhere been taught and means just this, what has Theosophy to add? For one thing it more faithfully and logically presses this as the basis of all morality than any of the religions, unless possibly Buddhism may be excepted. But it does more. It shows that it is not an arbitrary fiat imposed by some external ruler, but a law of the universe as immutable in the world of behaviour as the law of causation in the world of physics. Science we know would be impossible but for the immutability of this law. Henry Drummond long ago pointed out that it would be unthinkable that the physical world should be governed by law and the spiritual world by caprice or chance. It is this that Theosophy rightly claims as its special contribution to an understanding of the law of life, that life may, must, become, a more intelligent process than the haphazard, happy-go-lucky thing that it usually is."

Ethics in Business

Mr. Clapp thought Ethics in business was almost impossible because business is based on competition and ethics is based on cooperation. If we could look on ethics as the expression of the law of Karma we would see that it is the tendency to readjust, the tendency to equilibrium. If we could look upon ourselves as 23 billions of cells in a greater organism, every cell essential, each one reacting upon the whole, and every other cell reacting upon us, we would keep a clearer view of this law of ethics. We are a unit. Karma is the Law of Compassion. It is for us to preserve harmony and to let it flow from us to all others.

Miss Wood, Mr. Schaub, and Miss Mills took part in the discussion which followed and Mr. Belcher concluded it, pointing out that the central spirit was the sun. Every nation had its national spirit and generated Karma in its own right. Ethics led naturally to harmony.

Mr. Cecil Williams opened the discussion on Education and Theosophy. He has supplied the following summary of his remarks:

Theosophy and Education

"Among the clearer-thinking educationists of our day there is great dissatisfaction with our educational systems. Something has gone wrong. Faced with a crisis like the depression the people, despite their education, are helpless, unable to think to a conclusion, left with nothing but hope. A few years ago, in the swirl of prosperity, most could think of nothing else but joining the mad dance, with its accompaniment of jazz and crime. It is evident that they are not really educated.

"In the pursuit of their enquiry as to what is wrong our educationists are hampered by old habits of thought, and Theosophists could do a great service to-day by emphasizing at every opportunity those Theosophical principles of education laid down by H. P. Blavatsky in *The Key to Theosophy*. We must go back to fundamentals.

"I am not an expert on education, I am merely trying to think clearly, and to-day I have time for only a few suggestions.

"Democracy to-day is on trial and unless some radical changes are made the verdict is not likely to be a favourable one, and if that should be so, our educational systems will be largely to blame. They are the unconscious betrayers of democracy, for they have strayed from the high ideals of pioneer educationists and substituted for them intellectual toys. Popular education, in the minds of its founders, was to augment human happiness, create a sane prosperity, and abolish crime, but to-day when any increase in crime among youth is pointed out, educationists protest that the home is responsible. They forget that the parents they blame have also been 'educated.'

"My introduction to economics was through a public school text-book or reader, not of my time, but of the generation before mine, but to-day students leave high school with no knowledge of economics at all, and when they become voters they are at the mercy of politicians most of whom know as little of economic realities as they do. This is an illustration of the way in which education has lost touch with reality.

"The chief aim of education should be the training and formation of character. This seems to be left now to such bodies as the Boy Scouts and the Girl Guides, and if no radical changes in our educational systems is effected, we might well consider handing our schools over to the Scouts and the Guides. They might, at a pinch, save our democracy for us.

"Theosophy, like Buddha and Christ, and a few other teachers, who are supposed to have had some knowledge of the subject, regards man as an immortal soul, and in the education of youth that should always be kept in mind.

"That a youth should acquire an elementary knowledge of botany in one year, to forget it the next, as he does in our high schools, is a matter of no importance, except to a pedagogue immersed in botany as

a hobby, but that he should acquire a feeling of mutual interdependence and brotherhood is a matter of so much importance that his destiny in this life and in others, and the destinies of those with whom he is associated, depend upon it.

"So far have our schools diverged from this Theosophical and truly Christian ideal (for Theosophy and the teachings of Christ are identical), that we have now a group of theorists, called technical educationists, who regard man, not as an immortal soul, but as a sort of superior animal, who because he cannot be put in a cage, must be taught to do more or less skilful tricks. Undoubtedly technical education is useful, but that it is the basis of education is an idea unchristian and untheosophical.

"Educationists will maintain that character training is not ignored in the schools, but they go about teaching ethics in a strange way. One of the popular high school text books—popular with the pedagogues that is—is White's First Greek Book, which contains an account of the stupid wanderings of a band of treacherous, blood-thirsty avaricious bandits, dignified under the impressive title of Xenophon's March of the Ten Thousand Greeks. Are high ethical ideals to be inculcated by the study of such literature as this?

"Greek is an optional subject, but Latin is compulsory in academic work. I think we should urge educationists to substitute Greek for Latin in the high schools. Few who learn Latin ever find use for it, but by learning Greek the generality of students, through Sunday Schools or otherwise, might take up the study of the New Testament in the original Greek. It has been said that every great spiritual movement in Christendom, including the Reformation, began with someone reading the New Testament in the original Greek. To Theosophists such a statement is not surprising for the Greek New Testament is a presentation of Theosophy and as such has dynamic power. Instead of tales about Greek bandits Greek text-books should con-

tain the parables of Jesus and ethical stories and myths from the literature of ancient Greece.

"The Theosophical movement in its broad sense, the spread of Theosophical ideals and ideas, that is, under whatever name, would make greater headway if the schools were influenced by us to a greater extent, and we should endeavour in every possible way, through letters to the press, through teacher members, through members on school boards, through lectures and articles, through cooperation with societies having similar aims, to supplant the present crazy-quilt educational systems with one having for its chief aim the development of Christian or Theosophical character."

Defects in Education

Miss Amy Putnam, speaking as a Kindergarten teacher, said the teachers were not to blame for defects in the educational system, which was devised by the Department of Education and had to be followed. She said she was going to disagree with everything Mr. Williams had said. Only two years were allowed them to make an impression on the child's mind as against the home influences. They were working on a curriculum made 120 years ago, and it was the same thing as Procrustes' bed of steel. As educationists they were trying to make people think on natural lines. She mentioned the work of the Red Cross in schools as an illustration of instruction in Brotherhood.

Mr. Schaub emphasized the importance of the Raja Yoga system of education, and Miss Ogden described the work of Theosophical Lotus Circles through which the present generation could be set on the right road. Mr. Schaub described the Raja Yoga system as the perfect balance of the physical, mental and spiritual, and very best to teach children self-reliance.

Miss Arnold said: "I will tell you how the educational system has changed since Germany became a republic. The greatest thing there is that the children teach themselves. There is a movement somewhat similar to our Boy Scouts; but the school

takes it up more practically. Almost every school has a cottage somewhere under a caretaker who starts a garden. The children are taken there and they own it. Then there is exchange of children from one part of the country to another and to other countries to study geography. Railroads, of course, are owned by the government and they co-operate with schools for cheap transportation. Children also are taken through the manufacturing plants to see the processes and the natural tendency of the child for one trade or another is shown up."

Dr. Kuhn thought that in general the place to instil Theosophical knowledge is with the younger folks. "I was encouraged to learn that children, taught some of the Sanskrit terminology, took to it eagerly. You can take up the subjects of the deepest profundity with the young people and they listen intelligently and ask the most intelligent questions."

Mr. Williams said in reply that with regard to blaming the home instead of the teacher, most of the present-day parents have gone through this educational system. If they are the creatures of it, the blame should be laid upon the system. Who put the educational authorities there? We did. We as Theosophists should not wait till we have converted everyone to Theosophy to start Lotus circles. We should label them Christian and to that people would listen. Politicians had too much to say in the devising of educational systems. The responsibility for changing education, so as to bring it more in line with Theosophical ideas, rested with the members.

Committee on Resolutions

It was past the scheduled hour when the routine business of the Convention was reached. Considerable discussion occurred over one or two of the Resolutions presented by the Resolution Committee. The most important to judge by the discussion that arose was over the motion to inform the heads of the various sections of the Theosophical Movement of the holding of the Convention. The following resolution

was framed by a sub-committee of the Resolutions Committee formed of Messrs. Belcher, Clapp, Dr. Kuhn and Williams:

Towards Unity

Resolved: That the Official Heads of the various Theosophical organizations be appraised of the work and results of this Convention with a view to cooperation on a large scale. The achievements of the Convention have exceeded our fondest expectations and this Convention closes in the conviction that the movement towards unity has been given a tremendous impetus, and that the outcome of this Convention gives basis for the hope that practical Theosophical unity in the form deemed most desirable may and should be realized, and may not be far distant.

Mr. Belcher: To show our attitude to this resolution, we felt that this had proved such a unique success that we had every reason to hope that future conventions might equally expect the blessings of the Great Ones, who, however they may not interfere with our methods, would surely bless our activities.

Dr. Kuhn: The organization of this little document presented a good many difficulties. We tried to sum up the gist of the whole meeting in a few brief sentences, and frame it so as to carry out a suggested policy. We did not know what authority we had, so we passed on to the official heads of the organizations represented, an explicit statement of what we found had been a very vital response on the part of those in attendance here, and the very hearty brotherhood. We impressed upon the heads the concrete results of the fraternization. We felt we would be putting a kind of power in their hands, to convey to them a little of our enthusiasm. They will perhaps be able to realize that the time is ripe to move forward when they see the solid and fraternal body of sentiment that is behind their efforts, and for they themselves to go forward, they will step in and march along with us in the future in the same direction.

I suggest that we bear in mind as a part of our attitude and privilege during the coming year, that if we come again we will see that some others come with us so that the next will be twice the size of this.

Mr. Hick: Maybe I am out of order in suggesting any change in the wording of this resolution, but with regard to the word unity, there is organistic unity, on the one hand and unity of effort on the other. I think the word should be qualified so that we would know what we are voting for.

Mr. Belcher: We wanted unity of spirit rather than conformity.

General Lodeesen: I should say we should make an impression on outsiders that we are in harmony.

Mr. Clapp: I would suggest to insert the word Theosophical before the word unity. We should not try to crystallize this idea; leave it fairly fluid.

Mr. Hick: If the word Theosophical were placed before the word unity, after a certain number of years, no one would know that we were each interpreting it in our own way. That should be included.

Mr. Smythe: We are only co-operating here. We have not yet unity though we have a tremendous trend toward it. We are achieving cooperation. Do we ask the leaders for anything more than cooperation?

Dr. Kuhn: I suggest we insert the phrase "in the form most desirable" after the word unity. It is impossible now to determine the form that unity will take.

Spiritual Unity

Mr. Williams: The idea of the resolutions committee, as I understand it, was not that organic unity was to be aimed at, but the spirit of unity, and it is the spirit of unity toward which we are now proceeding very rapidly. A great change has come over the Theosophical movement in the last five years. I would suggest that we stress the idea of spiritual unity in our resolution, that that phrase be made that the time is ripe for advance toward spiritual union. The fraternization movement, in-

augurated by Dr. de Purucker, he thought, seemed to express a spiritual movement in the hearts of Theosophists in all societies the world over. Inter-theosophical conferences helped to remove misunderstandings, and he mentioned, as an illustration of this, the friendly Theosophical attitude of the United Lodge of Theosophists, which was far different to what it had been represented to him to be.

Mr. Stevens, Cleveland: I heartily approve of Mr. Williams' idea of spiritual unity. You are either positive or negative; there is no middle attitude. You are either spiritual or you are not spiritual.

Mr. Clapp: I accept the idea of changing the word from Theosophical unity to spiritual unity.

Mr. Hick: A person voting wants to know what he is voting for. There are different meanings assigned to the term spiritual by H.P.B. I venture to say I know nothing about spirit and that the average person here has no knowledge of it. I do not think the term spirit is definite enough.

Mr. Garratt: We have shown unity of spirit which is unity of aspiration, here. That is what we have worked for for weeks and weeks. It is my belief the term unity of spirit is best.

Mr. Belcher: I would be very loath to have one member go away from this room dissatisfied.

Mr. Hick: To my mind the best idea was the one put forward by Dr. Kuhn, retaining the word Theosophical, and adding the phrase "in the form deemed most desirable". That is something which is dynamic, not static, and still allows each one to cooperate as he sees fit.

Dr. Kuhn: Theosophic unity in the form deemed most desirable. No one at this stage of development of this fraternization spirit has wisdom enough I would judge, to tell what form that will take. It is a matter for the leaders.

Mr. Smythe: You move this amendment?

Dr. Kuhn: I move that the phrase "In the form deemed most desirable" be inserted.

Mr. Williams: I would suggest that it be incorporated in the original resolution.

The committee agreed. Carried unanimously.

Mr. Haydon: I move that Brother Williams, who originated the idea of this Convention, be given the job of apprising the various heads of the several Theosophical organizations, of this resolution and what depends upon it.

Seconded by Mr. Garratt. Carried unanimously.

Mr. Belcher, Chairman Resolutions Committee, in submitting the resolutions, said: "We have a contribution from General Lodeeson that calls rather for action in the future. It is rather a matter to hand over to the committee we will speak of presently, who will prepare for the Convention next year. That committee, then, will deal with the proposal made by the General." The communication had to do with the fraternization of Adyar and Point Loma Lodges in Ann Arbor, Michigan.

Next Year's Meeting

Resolved: That the invitation of the Theosophists of Rochester, N.Y., endorsed by His Honour, Mayor Percival D. Oviatt, of that city, to hold a similar Convention in the year 1934 to that now concluding in Niagara Falls, Ontario, be accepted, and the cooperation of all Theosophical students be invited and commended to this project.

Mr. Smythe, in speaking to the resolution, observed, "We did not expect anything like the response that has been given us. It is a matter of very great encouragement. This has been a fraternization idea, a matter of bringing those who have been moving off to the side here and there, to get together and realize the tremendous task we have and the necessity of unity in attacking that task, and the best means that we may adopt. We thought if we started something we might get one of the other

sections to follow it up. Failing to get response we naturally turned elsewhere. Mr. Clapp, President of the American Section, Point Loma Society, had written to Dr. de Purucker, who suggested we go to Point Loma next year. Minneapolis was also suggested, and that is just about as bad as far as expense goes. Mr. Clapp, I think has very kindly acquiesced in the report of the committee. The Rochester theosophists, who represent largely the Point Loma Society, will, I understand, have the cooperation of the other societies there."

Mr. Clapp said: "Of course Dr de Purucker's idea in suggesting Point Loma was more a friendly and fraternal gesture than any real hope that people could go to such a great distance. On the other hand he felt that Minneapolis being central, as far as East and West are concerned, might be an ideal situation in which to hold a national convention. While I personally feel that we could fraternize by going to some locality where it could be attended by those not attending this convention, yet decidedly it would be a loss to go where those now present could not go. We are pioneers here in the international fraternization movement and as such we are most interested in that movement of all Theosophists. I feel that under the circumstances, Mr. Smythe's suggestion is perhaps best because we who have started this need to continue it, for we have attained a point of real spiritual unity."

Miss Mayme-Lee Ogden, Rochester, spoke on behalf of the invitation from that city. "On behalf of Rochester Lodge, while our little Point Loma organization is very small, eight members, we are large in spirit. In conjunction with the Adyar Group, who I know, will cooperate, I bid you a very cordial welcome, and I suggest that the U. S. have regional conferences. Let us start them after we have our second convention."

Mr. Belcher: "The lady stole my thunder. I see no reason why we should not have regional conferences. I suggest

that we have three at least. One for eastern, one for mid-western, and one for the coast. Why not give incentive to go and do likewise?"

Mr. Smythe: "The immediate touch and contact is of very great value. I think smaller conventions of more value than a very large one. Spread these ideas; tell what can be done. What is required is the *will* to do a thing. Chicago's motto is 'I WILL'. Mr. Williams willed this Convention. We can put them through.

Resolution to accept Rochester invitation, was carried unanimously.

Complimentary Resolutions

The following Resolutions were carried unanimously:

Resolved: That the best thanks of this Convention be placed on record and conveyed to Mr. Cecil Williams, who originated the idea of the Convention, and who carried out the preliminary organization work so thoroughly and successfully.

Resolved: That this Convention express its hearty thanks to Mr. Ronald V. Garratt for his work in connection with the publicity in the newspapers which aided so materially in the success of the meetings.

Resolved: That this Convention expresses its best thanks to Mr. Warren Nelson of Hamilton, who donated the programmes for the Convention.

Resolved: That this Convention expresses its best thanks to Miss Winnifred Stokes, Niagara Falls, and Miss Ella J. Reynolds, Hamilton, for their work in arranging details of the Convention facilities.

Resolved: That this Convention present a copy of Dr. Kuhn's volume, "Theosophy" to His Worship Mayor Swayze, in token of his kindness in visiting the Convention and for his sympathetic address of greeting.

Resolved: That this Convention desires to express appreciation to Mr. Fox of the Fox Head Inn for the consideration and attention extended to the delegates, and for the convenience of the arrangements made.

Resolved: That the best thanks of the Convention be expressed to all lecturers and speakers, and others assisting in the organization and work of this Convention.

Resolved: That the expenses of the Convention be defrayed from the Convention Fund, Thirty Dollars (\$30) for rent of Convention Hall, advance printing, postage and advertising, \$19.64 to Mr. Ronald V. Garratt.

A Resolution was submitted that the Convention appoint a Committee composed of members of the four Societies, Adyar, Point Loma, U.L.T., and the Canadian National Society to arrange the 1934 Convention. It was referred to the Rochester Committee as it was the feeling of the Convention that the hands of the Rochester Committee should not be tied in any way.

A collection was made at each afternoon meeting with the result that all the expenses were covered, being \$30 for rent, and \$19.40 for advertising. The collections were \$27 and \$19 and a donation of \$5. The balance was devoted to the cost of the book presented to Mayor Swayze.

The Sunday afternoon session adjourned at six o'clock to meet at eight. Many members had to leave before the evening meeting to catch trains and to be at business on Monday morning. The meeting was well-attended, however, and Mr. Smythe spoke on "Theosophy for the man on the Street."

No report was taken of the address, and the meeting closed at 9.30, Mr. Williams moving a hearty vote of thanks to the chairman, which was endorsed by prolonged applause.

Mr. Williams also moved a vote of thanks to Mrs. Bailey, Miss Wood and Mr. Haydon, who organized the delegation from Toronto.

Registration

The following is a list of all those who registered at the Convention. It is not known in each case to which organization the visitors belonged so no identification has been attempted. The local classification may assist in this particular.

From the United States: J. Emory Clapp, Boston; Alice O. Benedict, Boston; Emilie P. Arnold, Toledo, Ohio; Mrs. Elsie Blankenhagen, Toledo, Ohio; E. L. D. Schaub, Toledo, Ohio; J. D. Lodeesen-Grevinck, Ann Arbor, Mich; Florence G. Cowles, Rochester, N.Y.; Jessie E. Seitz, Olcott Beach, N.Y.; Mayme-Lee Ogden, Rochester, N.Y.; Miss Emma L. Holland, Tuscon, Arizona; Mr. and Mrs. J. R. Stevens, Cleveland Heights, Ohio; Mildred Evans, Elizabeth S. Skinken, May H. Carroll, Buffalo, N.Y.; Mrs. H. E. Riordan, R. Owen Laidlaw, Snyder, N.Y.; Mrs. J. A. McCallum, Newfane, N.Y.; Dr. Alvin B. Kuhn, Elizabeth, N.J.

From Toronto: Paul W. Smith, Mrs Margaret E. Dustan, E. B. Dustan, Felix A. Beleher, Mrs. Colin E. Sword, Miss Agnes Wood, Mr. and Mrs. J. R. Catterall, J. Brown, N. W. J. Haydon, William King, Jack Gilmour, Doris F. Anderton, Olga W. Cable, Mrs. J. K. Bailey, Mrs. M. Shone, Miss Evelyn White, Margaret Campbell, Mrs. A. M. Wright, John Benjamin Chamberlain, John G. Chester, Mary A. Todd, Mary Henderson, Olive Olive, Mrs. Margaret Warner, Miss Maude Tristram, Mrs. Jack Murray, W. Hamilton, Evelyn Slaght, A. B. Cranston, E. B. Hubel, M. C. Hubel, Sarah Pidler, Helen Beatty, Lawren Harris, John K. Bailey, Hattie Munther, A. Lerman, Mrs. D. B. Stevens, Miss Mabel Christie, E. C. Stevens, Maud E. Crafter, Elizabeth Murdoch, Annabelle Murdoch, Camille Serres, Mrs. Greenwood Brown, Ruth Somers, Bertha Chase, Mary Chase, Ann Ferguson, Mrs. Waterfield, R. Ferguson, Mrs. M. Beattie, Mr. and Mrs. G. I. Kinman.

From Hamilton: Mrs. Lilian Currie, Amy E. Putnam, Cecil Williams, Albert E. S. Smythe, Nellie Gates, Mabel Carr, Miss A. Mills, Walter R. Hick, Moira Smythe, Ella J. Reynolds, Ann Laidlaw, Janie Smythe, H. Lewis, A. T. Cornfield, Mrs. Cecil Williams, Robert Crossan, John A. Harvey, A. Sharpe, J. W. Sharpe, Ann Crossan, William Chapman, Chris Dumbray, Mrs. C. Dumbray, Fred Amos,

Valerie Novaek, Ann Robinson, Mrs. Hambley.

Other Canadians: Mrs. Georgiana Fox, Niagara-on-the-Lake; Miss Elinor Brierty, Mrs. Alice C. Gray, Mrs. Benj. Garside, Oba Garside, St. Thomas, Ont.; Ronald V. Garratt, Mrs. E. Reine Garratt, Welland, Ont.; Gertrude Knapp, Alfred A. Griffiths, John T. Griffiths, Fonthill, Ont.; Mrs. J. J. Richardson, Helen E. Cornwell, Margaret Constable, L. D. Cunningham, Sidney R. Griffiths, Mrs. S. R. Griffiths, J. Loftus Henegan, Allen E. Schroeder, St. Catharines, Ont.; C. G. Cline, J. A. Scott, S. A. VanAlstyne, Niagara Falls, Ont.; Geo. E. Griffiths, Thorold; Ruth P. Taylor, B. D. Taylor, Niagara-on-the-Lake, Ont.; Dr. A. Leon Hatzan, Niagara Falls, Ont.

Officials

Paul Smith acted as registrar, assisted by Mrs. Lillian Currie and Miss Amy Putnam.

Notes of the discussions were taken by Miss A. Mills and Miss Mabel Carr.

Miss Maud E. Crafter had charge of the book sales and distribution of pamphlets.

ASTROLOGY AND

THE FAR EAST

For some time back the nearness of Jupiter to Mars has held the planet of war in peaceful bonds. This influence is now passing off, and so the truce between Japan and China will be violated—by Japan. Mars is now in Libra the ruling sign of Japan, and so the belligerent spirit will again animate the Japanese. On the twenty-eighth of this month (July) Mars will be in the thirteenth degree of Libra, and at the same time will be conjuncted by the Moon. Astrological students who have considered the planetary forces that brought about the Russo-Japanese War of 1904-5, will realize the influence of this degree on these countries. If war does not break out in the Far East on, or after, this date, then there is little danger of war be-

tween these two powers. The influence of Russia as a peaceful agent in the East is little appreciated by the world, but this cannot last under the circumstances; and should Japan oppose the Soviet Union she will, I believe, decline as a power, and perhaps end as a republic of the Soviet Union!

R. A. H.

AMONG THE LODGES

Notes from an Orpheus Lodge discussion:—"Except a man be born again... of water and of the Spirit he cannot enter the Kingdom...." Occultism and Religion both proclaim the necessity for Regeneration. Organized Religion, however, has lost all but the dead letter knowledge of the process and teaches the abject subjection of the individual to an outside redeemer. We have to go to Occultism or Mystical Christianity for an understanding of the nature and technique of the Regenerative process which is one of self re-creation brought about by awakening the creative spiritual energies lying dormant in every human being. A knowledge of the Master Duality in Man, Spirit and Matter: — Buddhi-Manas and Kama-Manas, and a study of these two sets of conflicting energies as they interact in our own lives is the key to an understanding of this process. These two natures of man, the Terrestrial and the Celestial are both equally necessary to his life and growth, and the common religious idea that the lower earthly nature is sinful and must be destroyed, is grotesque and mischievous, for without this biological basis the spiritual energies could never come to conscious existence at all. "Nor soul helps flesh more now than flesh helps soul", as Browning says. There is nothing which has done more to rob man of his moral courage, self dependence and inner dignity, and to bar his way to spiritual realization than this Semitic teaching which has led him to think of himself as the Barihshad, a creature of purely terrestrial

nature. There is only one source of Evil in the world; it is unbalanced force, and the dominance of the terrestrial nature (intensified by the mind) over the underdeveloped celestial nature is the sole cause of discord and suffering. It is the harmonious, balanced development of all the powers in man, terrestrial as well as Spiritual which is the aim of the Regenerative process. How is this to be brought about? The Mind, Manas, is the key power. Just as the mind has been captured by the passionate energies and made to serve them, Manas combining with Kama in an infinity of combinations, so Manas as it is freed from this dominance can reach up and unite with spiritual energies,—Buddhi-Manas. In plain terms, it is a matter of ceasing to allow ourselves to be controlled by blind impulses and desires, and by effort to install the Intelligence (the maximum power we possess at any time to see clearly and judge impartially) as the controlling and directing factor in our lives. This self-discipline is the core of the Regenerative process, and if we neglect this it is of small import what else we do. In the religious world Regeneration is lost sight of and Salvation takes its place. Recently, on its passage through Canada, we have had the opportunity of observing the Oxford Group Movement which offers if one does not mind, 'Laundering one's soul in public', not only Salvation but to make one overnight a 'Soul Surgeon'. Evangelistic conversion whether sporadic as in the Salvation Army, or epidemic as in the Oxford Group Movement depends always upon the same simple psychology, though the technique varies somewhat with the type of mentality and the times. Converts have this in common; they all possess an unhealthy desire for excitement. They live on stimulants; and conversion is the turning to a new outlet for this excitement under the impulsion of a strong mental stimulus, usually religious fear. And the addict to alcohol or what not who is converted overnight to be a 'Surgeon of Souls' has generally ex-

changed his old stimulant which he understands and can deal with if he will, for one which goes far deeper and is far more dangerous in that it is not recognized for what it is,—vanity and delusion. Unfortunately the Oxford Group Movement makes a strong appeal to many people who carry a chronic bad conscience as a result of a mistaken religious teaching which tells them that many of the natural tendencies they find in themselves are sinful. The Regenerative process, on the other hand, is the long and arduous struggle which leads to Self-Mastery. Not that the student must keep his neck to the collar all the time; but he knows that an ounce of effort brings an ounce of result. The pace he travels is his own business. And as to his motives there are always the touch stones; the resentment he feels—his shrinking from criticism and his love of praise and approbation are the exact measure of his egoism. So, knowing that the future lies in his own hands, he can confidently plan the next step toward the ultimate goal.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

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THEOSOPHY AND ART.

By Lawren Harris

(Second Half of a Talk given at Niagara)

We have for the conduct of mankind on earth four main divisions or categories of ideas.

We have, firstly, laws, fashioned by man to meet the exigencies of time and place and people, and administered by courts and judges and police.

These are the stop and go signs of physical existence.

Secondly, we have a moral code.

This varies in different ages and in different places and with different people.

It is dictated by general self interest or expediency; is personal and possessive, dogmatic and inelastic, and is most frequently derived from some so-called authoritative religion.

It is extrinsic and aims at achieving some degree of outward harmony by outward means.

It is of the desire nature, of and for the lower man.

Thirdly, we have ethics, which is of the mind, is logical and results in a scheme or theory.

And fourthly, we have æsthetics, which is of the intuition or spiritual intelligence.

It is of the life of the soul as distinct from that of the person.

It is an attitude, not a code or creed, nor a scheme or theory.

It is an attitude which discloses the memory of the divine in us.

It is intrinsic and the source of all harmony in life and is essentially creative.

Indeed, it is the source of all the creative arts.

It is indefinable and can only be known when it is lived in terms of direct experience, in some degree.

We find that the laws we lay down for physical living are very definite.

And that moral codes are usually rigid and often arbitrary, and that when they loosen a little bit, people begin to think that life is going to the dogs.

We find that ethics are less rigid and not so arbitrary in that they leave room for the mind to play around with theories of the good life.

And when we come to æsthetics, we find it cannot be a set of rules; it cannot be put into a creed or code nor a scheme or theory, because it is a way of seeing, a way of life, governed and inspired by the indefinable laws of beauty.

Now there is little known about æsthetics.

The moralists do not know that it exists, because they function in a different and arbitrarily regimented realm.

There is little known about æsthetics, because it is something that cannot be analyzed. To try to dissect it is to lose its spirit which is to say, to lose its meaning, its significance; just as an anatomist cannot find the consciousness by dissecting the body.

It is only as a living, functioning attitude, that it has any meaning.

So that to approach the problem of the æsthetic attitude must be the same as the approach to the problem of art and the approach to the problem of the creative life.

For these are in essence one and the same, and imply a living attitude and not a formula.

Furthermore, they can only be understood by awareness at the summit of the soul, at the very forefront of our being.

The reason for this is, that at the summit of the soul, at intensity of awareness, we are every one of us essentially simple; we are pure perception without encumbrances, not a person but a perceiving power.

We are then above man made laws, above all codes, all creeds, all dogmas, all formulas for living, all assistance from scholarship, all earthly comfort and props.

Our back is turned not only to the accumulated debris of the ages but to all the confusing formulations and acceptances of our own day and place.

We then glimpse the real meaning of beauty

And this is the experience of the æsthetic attitude

And once having had that experience, even faintly

Nothing afterwards seems right in human life that is not beautiful

And that becomes the talisman of the life.

The man who is called the æsthete, he who isolates himself for his own enjoy-

ment represents a perversion of the æsthetic attitude.

He does not face toward the heart of being, he is not pure perception beyond personality

He looks backwards into the personality and mistakes a, to him, precious reflection, for reality.

Thus all the hedonists in the arts, those who look upon beauty as a mere distraction and not as a power at work in the soul, and all the ivory tower type of writers and artists, all the precious and spiritually sterile individuals who isolate themselves from human resonance to protect their personal preciousness, do no more than fiddle away their days in a refined and unprofitable selfishness.

Such individuals do not represent the æsthetic attitude.

For they have lost contact both with deep human resonance and with the intimations of the spirit.

The individual of genuine æsthetic attitude feels within himself the richness of human resonance and the amplitude of life, as well as the underlying unity of nature.

His understanding is re-engendered and increases with every experience of beauty, and this not only discloses the soul but builds within, a body of good will; almost, a living, inner presence.

In fact, without a profound acceptance and awareness of life in all its manifestations, that sixth sense of the essential harmony behind and deep within all manifestation, which is the source of æsthetics, cannot be found.

And without this sense, alive in some faint degree in us, neither art nor life has any real meaning.

Morality in itself has no meaning.

In itself it is no more than a device.

Morality is actually the dead letter of æsthetics precisely as a creed is the dead letter of the spirit of a religion.

Thus the moral attitude and the æsthetic attitude represent two quite different and usually antithetical attitudes toward life.

Morals presuppose an extra-cosmic god, a law giver outside of or beyond his universe

The æsthetic attitude implies a divine being within each one of us and to be disclosed over the ages by self-devised, creative effort and experience.

The moral attitude is sterile, uncreative, un-adventurous, is led and does not lead.

Whereas the æsthetic attitude is creative and fertile and implies adventure at the very forefront of one's being.

Morality is imitative and institutionalized life, the goose-step of expediency; imitative of what goes on on earth, of what is laid down by man according to the desires of his lower nature.

This means that the whole range of creative powers innate in man remain dead.

Some of you may remember an article by Roy Mitchell on modern art, wherein he states, that there is an idea that was old in the days of Confucius, that was central to the philosophy of Plato and that is peculiarly the working faith of every true artist and that is ever present in every great flowering of creative activity.

It is the idea that in man, wherever he got it, is a whole range of powers that he never could have acquired on this earth.

These powers all have to do with creative activity and are the basis of the æsthetic attitude.

Briefly stated the argument goes something like this.

We have never known or seen two equal things, in spite of which our consciousness sets up its own criterion every time it assumes to say two objects are unequal.

We have never known or seen on this earth a perfect circle or sphere, and yet we judge all circles, spheres, squares and cubes because we have within us an idea of perfect ones.

We arrogate to ourselves the right to judge all mathematical shapes, all causation, perfect justice, perfect right, perfect truth, perfect goodness and perfect beauty.

By virtue of what insight do we dare

set ourselves up as judges of the imperfections of this world, unless we have known and know a superior realm of being?

This insight, this awareness is the sixth sense, awake and functioning in the æsthetic attitude.

And until this sixth sense is awakened in us and commences to function we cannot begin to live creatively but must have recourse to man made laws and moralities and codes and creeds for our regimentation and security and guidance.

Now all these abstract ideas that we could not have acquired on this earth, perfect justice, equality, proportion, order, truth, goodness and beauty, together constitute an inner standard which is the heart of the æsthetic attitude.

And this inner standard is quite impersonal and is applied to our own persons and our own works and our own thoughts and feelings in precisely the same way as we apply it to the person and works of another.

Because its activity is concerned with spiritual values, with the real creative problems of beauty, it is obvious that personal predilections and sentimental indulgences have no meaning for it

Yet it is a glow, a fervour, and an intensity and kind of awareness; but one that does not spend itself like personal passion but seems cumulative and creative of an inner abiding life

While the æsthetic attitude, as attitude is constant, yet its workings in life, its results in conduct and thought and ideas are as varied as life itself and because these result from an inner, constant attitude and not from outer codes or creeds or formulas, they are likely to be at variance with the moral code, the established procedure, of any day or place.

For the expression of the æsthetic attitude is fluid, never fixed. It changes, alters, develops and grows with every increase of vision, every new and vital experience. Such expression is free from the established, the accepted in any day and place, because the vision, the attitude

behind the expression, is of a different order than imitative life.

It is ever creative of new values, because everything is seen in terms of appropriateness or of living harmony or of the mutual accommodation of all parts and phases and tendencies.

Which means that with every new thought, every new experience, every increase of vision, the whole fabric of the life must be readjusted into a more encompassing harmony.

Which means that the individual must be inwardly free from attachment to any fixed code, any creed, any cut and dried philosophy.

Which means that he has nothing to protect or fortify,

Which means that the attitude is non-possessive.

This, it seems to me, is precisely the attitude Christ had despite the fact that the church has solidified and codified it in terms of the letter and has thus lost the spirit.

Karma has been defined as an undeviating tendency in the universe to restore equilibrium

And the æsthetic attitude in man is the same, an undeviating, constant tendency to restore and maintain equilibrium.

Now this is an never ending task, depending for its inspiration on a greater and deeper perception of the laws of the realm of spirit.

Just here we should note a clarifying difference between man-made formulas and the laws of the spiritual realm

We may know any moral code by studying it; we may know ethics by reading and thinking about it, but we do not have to live either of them to know them.

But the laws of the realm of spirit, whose reflection is our ideals and whose functioning is æsthetics, have to be lived in some degree, before they can be known. If they are not disclosed within us by becoming in some degree an indissoluble part of our life, they are then lost to us.

And this, I think, occurs because they cannot be formulated. They are incapable of being confined in a code or creed, because they are beyond the intellect. They have to be experienced before They can be known.

And perhaps this is why the living, enduring content, the spirit of all great art and all true religion remains untranslatable into words.

It cannot be explained, we must become one with it before we can know it.

Thus in one sense, the æsthetic attitude is the essence of all religions. It is the living expression of their spirit.

It is innate in the soul and to be disclosed into fullness of life, into complete integration throughout the ages, by that pure perception that knows no barriers, no inhibitions.

It is its own discipline, exacting a different order of conduct than morality connotes; conduct that is creative and conducive to an increase of perception and understanding.

It dictates conduct in terms of the universality of the higher self, because that alone is appropriate to the life of the soul.

It is inspired by, and aims at divine identity, because that again is alone appropriate to the soul.

It always asks, is such and such a thing, a thought, an idea, beautiful, is it in terms of the highest one knows? And this despite the hells that may rage in the lower nature.

Thus we will see that, that in man which is beautiful, can only put aside a great many of the decrees of morality as an insult to the soul because inappropriate to it.

Morality condemns the poor girl who has conceived a child out of wedlock, and condones endless cruelties that go on within the married state. It condemns illegitimate children, the man who steals to feed his starving family, and a host of other acts. It has sent men and women to the stake, caused massacres, and outcasted innum-

able human beings, a dreadful form of torture.

And all this because it is a code utterly blind to beauty.

While it varies in time and place it is ever negative and always unenlightened.

The beautiful in man says that all moral condemnation and cruelty is not only negative and unproductive, but that it is essentially ugly and therefore inappropriate to the life of the soul.

In a word it is never the immoral that pains the beautiful in man, either the immoral in himself or in others, but only the ugly, the inappropriate, the disintegrative.

Thus capital punishment and vivisection are outlawed by the æsthetic attitude, because that which is beautiful in man knows that nothing beneficent can come from cruelty, but only ugliness and degradation.

And we will find, I think, when we study the words and deeds and lives of all the great world teachers, that these were motivated by the spirit of beauty.

Thus when Jesus said to those who would hurl stones at the sinful woman, let him who is without sin throw the first stone. It was not a moral statement at all, but an æsthetic one.

Such an act would have been ugly and dishonest because inappropriate to all the factors in the situation.

Thus also, when Jesus cast the money changers out of the temple, whether that was a subjective act or an objective actuality, does not matter; money changing in the temple of the god was wholly inappropriate and therefore to be done away with.

Thus the pharisees, the whited sepulchres, men who pretend to holiness and are diseased with ugliness within, are subjects for the indignation of Jesus, not because of any moral code, but because of essential dishonesty, which is an insult to the soul.

Also, in the Bhagavad Gita, when Krishna addresses Arjuna, when Arjuna is despondent and cannot face the struggle with the powers of darkness; he encourages Arjuna to be up and about his task, be-

cause such despondency was wholly inappropriate to the unconquerable Self that would fight within him.

And Jesus spoke in parables, because perhaps he had no desire to lay down hard and fast rules for conduct or to formulate a code or creed, but rather to convey an attitude toward life.

Thus we find, that when we study the great scriptures of the world, that they do not lay down rules, they do not set up cut and dried schemes of conduct, they do not give us fixed codes and creeds.

Perhaps because what they seek to convey is an attitude creative of an inner life that will eventually purge the outer of all that is inappropriate to the enduring life of the spirit.

Perhaps also, none of the powers resident in the soul; that range of powers that we could not have acquired on this earth, can be elicited by any code or creed, formula or set of dogmas. This is why, I take it, that Theosophy subscribes to no creed or set of dogmas, and where both Theosophy and art are one in spirit, essentially creative, a way of life and not a dead fabrication.

For we find, that like the great world teachers so the great creative individuals in the arts throughout time, cannot give us a set of rules whereby we may create great works. Nor can they give us a code of conduct that will help us to produce greatly. Because perhaps this can only be slowly disclosed by individual creative activity, by the creative unfoldment, each one for himself of his inner life.

Now the arts can show us the divine æsthetic, more clearly perhaps than anything else.

That is their real function, however much they be perverted to other uses.

But they will show this in a different way from any of the other pursuits of mankind.

For they do not teach or preach, that is the function of the moralist, of the re-

ligionist with a creed to uphold and protect.

The genuine inspirations of art come from a higher plane of our being than the ethical or the intellectual, and they cannot therefore be comprehended by the intellect.

Intellectual analysis and categorizing actually prevents our understanding their import.

We can only understand what they imply and embody by first hand, direct experience.

We must be moved by a heightened awareness, by that awareness which is simple because unencumbered and then, and then only are we fitted for the æsthetic experience and can become one with it.

Critics and writers on the arts in endeavouring to explain them, talk about the ultimate order in great works of music. They discuss the main theme and the introduction of other themes and the development and interweaving of these and their resolution into one great conclusive harmony, that floats poised in the air, as it were.

In painting they discuss the design that unifies the whole, the inter-relation of planes and lines and colours and the mutual accommodation of these and all parts of the work into an harmonious whole expressive of the mood or idea or spirit chosen by the artist.

In literature it is the form, the form that contains the whole in order, and the inevitable working out of cause and effect, all following some great law of our being.

In architecture, it is the balance of parts, the proportion and the dynamics of rhythm and the achievement of poised and inspiring works appropriate to their function.

Always it is the achievement of a living order, appropriate to the spirit of the particular subject or idea.

But, it seems to me, that the important thing for us to know by direct, unencumbered experience is, that this is not only the achievement of unity in diversity, a

unity achieved by the ordering and harmonizing of many parts, many diverse parts, each with its own individual life, purpose and function,

But that this achievement in all great works of art is a reflection or even an epitome of an ordered, spiritual, creative universe

And that unity of spirit, the ultimate satisfaction, which is pure beauty, is the one abiding, creative reality, the very heart of the creative urge in mankind.

The awareness of this fact as a living reality and conduct of life in terms of its implications constitute the æsthetic attitude.

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 135.)

CHAPTER V.

DEATH AND REBIRTH.

Knowest thou whither beings go, departing hence?

Knowest thou how they return again?

Knowest thou the division of the two paths—the way of the gods and the way of the fathers?

Knowest thou why that world is not filled?

Chhandogya Upanishad.

By direct perception and first-hand experience, we come to a certainty of the being of the Self within us; a being which is self-existent, self-poised, self-dependent. The Self is; I am: these convictions are reached not by inference or argument or deduction, but by an inward realization which comes closer to us than anything else conceivably can.

It is not the reality of the Self, but the existence of not-self, of all outward things, that is reached by inference and argument and deduction; and we cannot even begin to form this argument for the existence of outward things until we have reached the

full conviction of the reality of the Self to whose consciousness these outward things are presented, and whose consciousness of them is the sole argument for their existence.

The only direct reality we have primary knowledge of, is the reality of the Self; the clear, unshakable sense that "I am". To this is added the further sense of outward things; the sense that "I perceive". And only as a deduction, a more or less likely hypothesis based on that primary reality, do we reach the third affirmation, "things perceived exist". So that, at the very best, all outward things have only a secondary reality, based on and depending on the primary reality: consciousness, the Self.

To this absolute knowledge we are led by pure reason. Once this insight is reached, it can never be lost or modified or abrogated. And therefore a materialist may and ultimately must become an idealist, but no idealist can possibly become a materialist. The door of progress opens only in one direction.

This pure conviction is therefore reached: the Self is, I am; the Self is not dependent on outward things; but, on the contrary, outward things depend on the Self, whose consciousness of them is the sole evidence of their existence.

The Self that really is, independent of outward things, cannot be subject to the vicissitudes of outward things; cannot be under the tyrannical necessity of mutation which runs through the whole existence of outward things. Mutation decrees that all that has a beginning shall also have an end. The Self has no part in this mutation; therefore the Self is before beginning and after end; is born not nor dies, but subsists eternal, immortal, as these fleeting clouds of appearances drift past it.

This is the affirmation of pure reason, of wisdom, the left hand of the higher Self. It must be perfected by the affirmation of pure will, of righteousness, the right hand of the same Self. Pure will expresses the

same affirmation within us: I am eternal; I am the heir to perfection like the perfection of the Father in heaven, like the perfection of the supreme Self; in my proper nature, I am immortal, invincible, infinite, I am the Eternal.

But this affirmation of pure will and wisdom which wells up perpetually within us, which finds an echo in every heart, is true only of the pure Self, after every vestige of imperfection, every stain and limitation, every veil and disguise, is utterly worn away.

And we are still very far from this high perfection at the beginning of the way, when the light of the higher Self has only just begun to gleam and glow in the dark places of our souls. Though we have reached a complete distrust for the habitual lives of our habitual selves, these lower selves have still an enormously strong hold on us, weakening our wills, tainting us with cowardice, staining us with sickly longing for the gratification of desire, even long after we know well that this longing can never be fulfilled.

We already feel that there is in us a higher Self, a more real, more enduring Self, behind and above our personal selves; but this is far yet from such a complete and plenary realization as would make us full sharers in the life of the higher Self, quite heedless of the fate of the personal Self, and already full enjoyers of the immortality which belongs to the higher Self.

We can already see clearly that, once we have carried the sense of our identity upward, and lodged it completely in the higher, immortal Self, we shall thereby become immortal, and all these floating clouds of outward things will drift past us without very deeply engaging our attention; will drift past us, growing gradually thinner and more translucent, until our heaven is altogether clear and we are ushered into the perfect sunlight of realized oneness with the Eternal.

This is a far away hope for us who have already caught the dim light of the Self within. But for those who are still in

darkness,—still taking the false fires of outward things for the true light, still pledged to desire, to the struggle for personal satisfaction and personal triumph,—what fate is in store?

They are still entirely confident of the reality and sufficiency of outward things. They are still full of hope for their personalities, full of belief in their personalities. They have implicated themselves in outward things, identified themselves with outward things; they must abide by this identification, and endure the necessity that lies on all outward things.

This necessity is perpetual change, eternal mutation; building, unbuilding, rebuilding, and again rebuilding. To this necessity they also must submit.

They are identified with the outward life of the senses, the pictures that continually pass and change before their eyes. They too must pass and change, with the endless mutation of necessity.

They are identified with the life of dreams, of mental images mirrored in desire and fear; they must share the fate of dreams, fugitive as dreams; they must have a part in the destiny of desire and fear; desire with its shadows, disappointment; fear that has torment.

These things have as their essential qualities suffering and sorrow and death; those who put their trust in them, who identify themselves with them, must share the suffering, the sorrow, the death. The mutation of things is endless, incessant. They also must submit to an endless, relentless destiny.

But there is another law in outward things, besides the law of ceaseless mutation; the law of alternate activity, which makes night give place to day, darkness to light, new moon to full moon, winter to summer. And this law of alternation is universal, permeating outward things through and through, encompassing the life of our personal selves; so that, for us, evening follows morning, sleep follows waking, age follows youth, death follows life.

Our personal life is made up of a double stream: outward appetite and inward desire. Outward appetite belongs to waking day; the mirror world, the world of dream, catches the images of appetite and prolongs them through the night. When the outward appetites with the whole organism that gives expression to them,—the physical body,—sink to sleep under the law of alternation, the inward desires and images continue, flowing into each other in rapid succession, blending, changing, whirling past in chaotic luxuriance.

Then again comes waking; the vital force of the outward appetites, coming under the other phase of alternation, re-asserts itself; the physical body wakes; a new period of the activities of day is ushered in.

Under all this changing flow of things, there is the unchanging reality, the higher Self in us, which is lasting, immemorial, eternal; for the purposes of which all these outward things exist; in which all these forces adhere. But while we are quite unconscious of the Self,—in other words, while we have never realized that we really are,—we are utterly at the mercy of outward things, tossed backwards and forwards between waking appetite and dreaming desire.

Yet we have all a certain dull, dumb consciousness that we really are; and by this dull consciousness the mutability of things is tempered and mitigated; a certain permanent quality is given to our destiny; we feel a certain selfhood that inheres and endures, in spite of the changefulness of things. And this dumb, hardly realized selfhood binds together the perpetually changing appetites, the incessantly fugitive dreams, forming them into a more lasting unity, which we call the personal life of our personal selves.

This more lasting unity makes us feel that we who wake to-day are the same as we who went to sleep yesterday; that we who dreamed last night are the same as we who dreamed the night before.

But if, between going to sleep and wak-

ing, our circumstances and everything round us were so completely transformed that no outward objects remained to remind us of the day before, our sense of unity would be greatly blurred and we should only recognize ourselves by the inward objects in our minds; by the continuity of our waking dreams, our thoughts.

If our thoughts also had become worn out and left us, we, though the same personalities all the while, should have nothing at all to recognize ourselves by as the same; we should die out of each moment to be reborn in the next, without memory or sense of identity.

And this is what actually happens to us, so long as we trust, for our sense of identity, to the continuity of outward things, of things outward from, or other than, the Self that we really are. We are tossed from one stream of outward things to another, restlessly, incessantly, by the laws of change and alternation; retaining our sense of identity only so long as each stream lasts. While the stream of waking appetite lasts, we are our waking selves; when it gives way to the stream of inward desire, we are our dream selves; when this again gives way to the waking life, we are our waking selves again,—with just as much sense of continuity as is given us by the sameness of our outward circumstances and of our thoughts, and no more.

There is no conceivable reason why the very same laws of mutation and alternation should break down for us at a certain point—the moment of death. The only really permanent element in the whole endless mutation is the Self within us; this, as altogether foreign to, and apart from, outward things can have no part in death, which is merely a breaking off of one stream of outward things, just as going to sleep is the breaking off of the stream of outward appetites, their powers, and satisfaction. As the one stream, broken off, is immediately followed by another of a different kind, so the stream of activities that made up life must be followed by a new

stream of activities making up death. And as waking followed sleep, so must a new life follow death. The reawakening of outward appetites brought about a new day of life; there is no reason why, under the same law, the reawakening of the same appetites should not bring about another life of day, a new rebirth.

We take up each morning the stream of appetites and waking energies exactly where we laid them down the night before; there is no reason why the law should not hold good for each new life; why we should not take up again our energies and desires where we laid them down at death.

And just as our sense of waking identity depends on our finding the same objects round us in the morning, and extends only so far as these objects are each day the same, whether they be the furniture of our rooms or the furniture of our memories, so our sense of identity in a new life depends on the identity of the outward things around us. And as this identity hardly goes farther than the outward nature of life and our humanity, so our sense of identity in a new life goes no farther than a sense that we are alive; that we are human beings; as all outward details are changed, we have no sense of identity in detail. So long as we are utterly oblivious to the real life of the real Self, and rest wholly in outward things, there seems very little to choose between the different streams of outward things; little to choose between waking and dreaming, between waking life and dreaming death. We are probably convinced that each is the best while it endures; or perhaps with our native unrest and dissatisfaction, in the presence of the one, we are discontented with it, and long for the other. So that now in waking life we say that sleep is better than waking; that death is better than sleep. When the dream of death is with us, we shall probably say the very opposite, and thus by degrees will ourselves into outward waking life once more.

But we are in reality never utterly oblivious to the real Self; no living being

but feels, though only in a dull, dumb way, that real being is, that the real Self is, the Self that is immortal, the Self that is bliss. And thereby the restless mutation of things is mitigated and tempered with gleams of joy, with dreams of rest and immortality; and with the overshadowing presence of the real Self comes also the consciousness of our other selves, so that the dreary changefulness of things is now and again touched and gladdened by echoes of divine love; of love that, even amid the mists of appetites and desires, never entirely loses its divinity.

And as, in dreams, the rigidity and pressure of outward unrealities disappear, so in the longer dreams of death we cannot doubt that a certain measure of unreality also disappears; that we draw, even unconsciously, one step closer to the essential reality of things; apprehending one degree more clearly the closeness of our other selves, and feeling more strongly the unison that is the foreshadowing of perfect unity.

But these dreams of paradise we shall know more about by-and-by, when our little day of life comes to its close, as all days, even the longest, infallibly will. The Upanishads do not greatly expatiate on these dreams of paradise; whether the little they say is true, we shall soon see for ourselves. What the Upanishads do say is this:

"The knowers of the Eternal say that the light and the shadow,—the self and its vesture,—entering into the secret place in the upper half of the life cycle, enjoys bliss, the fruit of good deeds done in the world."

And again:

"Master, he who, amongst men, thinks on the imperishable Om his whole life long, what world does he gain thereby?"

"To him he answered, Om represents the supreme and manifest Eternal; hence the wise man, meditating on it, gains one or other of these:

"If he meditate with one measure, enlightened by it, he is soon reborn in the world. The Rg verses bring him to the

world of men; he there gains power through fervour, faith, service of the Eternal.

"And if he meditate with two measures, he is led to the middle world by the Yajur verses; this is the lunar world; after enjoying brightness in the lunar world he is born again."

[*Prashna Upanishad.*]

(*To Be Continued.*)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,

Formerly Scholar of King's College, Cambridge

(*Continued from Page 138.*)

CHAPTER II

WHY I MUST BELIEVE IN IT

At the end of the first chapter I gave, as my chief reason for believing in Reincarnation, the fact that the belief helps me in daily life. I believe, not because any high authority tells me to, but mainly because I like believing; because I find that the theory is of great comfort and encouragement to me, and because I cannot see that it does any harm to any part of my life as my life affects either myself or others.

It is good for a person to believe that Providence—which generally appears to him in the form of circumstances and people with whom he has dealings—is both just, loving, wise, and powerful; that he is himself responsible for getting from these circumstances and people magnificent training for his own character, and the best possible opportunities for his own future health, happiness and helpfulness.

But I should not be able to believe in a theory which conflicted with what I believe already. While above all things I want ideas that are useful, I cannot induce myself to try them fairly until I feel that they are also reasonable.

In this chapter I wish to explain why I believe now in Reincarnation—namely, because the theory is to me, now, at the

same time reasonable and useful.

Some day it may be otherwise. Few of us realize that what we believe quite genuinely to-day, what we feel sure that we know, we may some day reject, so as to be unable to see why or how we could ever have believed this at all! In all matters of religion, as of diet, exercise, methods of work, and so forth, one should reserve the right of believing differently when—well, when one does believe differently.

This is a matter of great moment—this genuineness of belief. We are apt to repeat the words of prayers and creeds like parrots, not realizing what these words mean and involve. In the Lord's Prayer millions daily say that they want God to govern them in every detail of life: this is the sense of *gentheto to thelema sou*, translated in the A.V. and R.V. as "Thy will be done." Now, before one can heartily agree to this, one must believe that God is perfect—a perfectly safe Governor of everything. So the preceding sentence is a prayer that God's characteristics may be known to be perfect; *agiastheto to onoma sou* is mistranslated in the A.V. and R.V. as "Hallowed be Thy Name." It is really a prayer that we shall realize God's characteristics, ways, nature, to be absolutely such as we should love. Then, and only then, can we submit ourselves and our circumstances wholly to God.

And, it is to a great extent Reincarnation—the theory of complete justice and infinite opportunity—that enables me to say the Lord's Prayer heartily and genuinely. Apart from this theory, how can I pretend to revere a Power that visits the sins of fathers upon children, that causes innocent because ignorant children to be born and die in pain and misery? How can I pretend to worship as supremely fair, wise, and loving; a Nature that I should abhor in a father, mother, brother, sister, friend, master—or myself? I refuse to submit all my life to a Power that would do what I should be ashamed to do. But let every circumstance be the result of a cause, and I recognize fairness, wisdom,

love, as well as power. I recognize what seems to me the very essence of a comfortable yet inspiring religion—a Power in every respect nobler than any human self, and nobler than any self one can imagine.

One reason, then, why I must believe in Reincarnation is that it, and it alone, enables me to see that the Power is absolutely perfect.

If I did not believe in Reincarnation, or the theory of Life after Life, of Cause and Effect, I should not be able to keep from uncomfortable and unhealthy thoughts—especially from worry in its two aspects: first, discontent; then fear, including fear of death; or from anger, or impatience, and other undesirable states of mind.

Then again, if I did not believe in Reincarnation, I should not have enough motives for trying to lead the best possible all-round life, and for training with a view to it—training in self-control and sensible self-expression.

I am helped by knowing that every good choice must inevitably count, if not immediately here, yet somewhen and somewhere. And I am helped by knowing that every mistake must certainly work itself out, or else be cancelled by some good choice. No other theory makes me feel sufficiently responsible. As it is, I believe that, as I make my body, my intellect, my character, here and now, so I shall inherit these afterwards in the present and future incarnations. If you can get people to tell you quite candidly why they say they believe this or that, eventually you nearly always find that the answer is, "Because it is orthodox—high authorities tell us that it is true." They will not reply satisfactorily to searching yet quite fair questions, such as the following:—

"Can you explain to me on what principle you consider God to be just?"

"Or wise? Is it wise, is it sensible, to provide a world full of invaluable lessons for progress, a magnificent training-ground for character, and then to allow each soul only one life in it—perhaps a life of a few years or days, or even hours? Is it not as

if a schoolmaster had a fine school, but dismissed many of his pupils after they had spent only one hour in one class?"

It seems to me that the person who genuinely believes in Reincarnation can easily answer all such questions about the Power in which he trusts.

Such a person, while he does not rush through life with hurry and worry, putting third-rate things in the first place, does not, on the other hand, sleep through life with laziness and apathy. While he sees some truth in John Burroughs' words,—

"Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays:
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.—

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time nor space, nor deep nor high,
Can keep my own away from me,"—

he does not fold his hands and wait. He works with a purpose: namely, to improve himself all round, so that he may help himself and everyone else here and now, and hereafter in a series of more or less similar lives.

While he has respect for the Power, as perfectly just, loving, and wise, he has respect for himself. He does not demand any special favour; his prayers are not selfish. He demands only that which he believes he will get—training. He asks for no private boon. He asks for the thing that is always granted to everyone—the best possible opportunities for building character.

Such are some of the reasons why I *must* believe in Reincarnation. I must believe in it not for the reason which seems to have influenced most of those whose letters were published in the *Daily Mail*—namely, sup-

posed recollections of personal incidents in a previous life. I must believe in it—I must believe that I have lived as a human being before, that I shall live as a human being again, that whatsoever I sow I shall reap, that whatsoever I reap I have sown—because I cannot find any other theory that explains so much, or that helps so much.

CHAPTER III

IT IS NOT PROVED, AS THE LAW OF GRAVITATION IS

That a stone falls to the ground if one lets it out of one's hand, is a statement that can be tested by an experiment appealing to the senses of sight, hearing, and touch. That one has lived as a human being before, that one will live as a human being again, is a statement that cannot be thus tested.

Even if one seemed to remember incidents in one's previous life, this would not be "scientific" proof. There may sometimes be other possible explanations—for example, mere imagination, and so forth.

The theory has to submit to a different sort of test and proof, and yet to a test and proof that is eventually an appeal to the senses, if among the senses we include the "sense" of comfort and discomfort.

Reincarnation is a theory which asks us, not whether we can see it, hear it, touch it, taste it, smell it, and so forth; but whether we live better and happier lives by taking it for granted.

The better and happier life would be a life that appealed to the senses and sensations of the liver and others: by these senses and sensations it would be ultimately tested and proved.

I suppose that if—through the use of hypnotism or of some drug, let us say—everyone could remember everything in his or her previous lives, even material "Science" would begin to recognize the theory as not beyond the limits of proof.

But such proof would be of little importance compared with the usefulness of

the theory—or the uselessness or harmfulness—when believed in and acted on by mankind, as a criterion for doing this or that, or for not doing it.

For that which convinces the physical senses is of little importance compared with that which compels to action, filling with hope and responsibility, and leading to health, happiness, and helpfulness. By the side of this latter sort of theory, the proved fact that the earth moves round the sun is of minor moment.

The theory of Reincarnation, then, is not to be tested as the Law of Gravitation is.

Moreover, it is not necessarily a universal law. It may be that here and there an ego shall not need, shall not desire, to be reincarnated. It may be that some day an ego shall prolong his life by healthy thoughts and healthy deeds and abstinences, so that constantly he reincarnates his refined and improved body without requiring to leave it and later on inhabit another.

And, by the way, when one reflects, the Law of Gravitation is itself not necessarily a universal law. Anyone who states that any stone which is dropped from the hand must fall to the ground is no longer scientific. He can say, "We have never observed an exception to the theory." But, directly he prophesies that there never will be, never can be, an exception, he is off the ground of proof. For—who knows?—some day a person, trained to concentrate and use his thought-power, may be able to stop the stone in mid-air without what we call physical contact, and may even compel the stone to rise again into the hand.

The theory of Reincarnation is not proved. Neither is the theory of Gravitation, at least in the form in which it is usually stated. It should be stated in the historical form, not in the prophetic or imperative. It should be stated as a summary of the observations by a certain number of people of a certain phenomenon under various conditions.

(To Be Continued.)

AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits

Be not deceived; God is not mocked: for whatsoever a man soweth, *that shall he also reap.* —Paul the Apostle.

"I heard you talking before the seance about the Book of Plans. This world you live in is like a looking glass reflecting the real happenings on our plane. The Strings of Destiny are pulled from our side. But your Will power can sometimes mould or alter the plans that are made for you."

Major Walter Tibbits
(through Raymond's medium).

I.

THE SOWING

I first met the mysterious Mr. X* in India, in Kashi.

Some think of the guru as a dried up ascetic in the jungle. Mine was a man in the prime of life who drove in a dog cart to the hotel. He spoke of the White Lodge of the Himalayas.

"Have the Masters physical bodies?" I asked.

"They have," he replied, "but more ethereal than ours."

"How should we seek Them?"

"You don't have to ask for introductions," he replied, "nor to rush off into the jungle. When the hour strikes the Master will appear. It may happen during the night, or in some solitary place such as a mountain top."

And I did not then know that my own Guru sat before me.

"Can you see people's auras?" I asked. He hesitated. "I always think I must have such a bad one," for I had been accounted the black sheep in a family of religious bigots."

"Then I can tell you you have not," he

* He appears in "A Passionate Pilgrim", under his own name, as Mrs. Besant's one-time guide, philosopher and friend.

replied, and if you will permit me to instruct you it will do you good."

Next day he introduced me to his wife. She emerged from her purdah radiant, silent. We talked of indifferent matters and she showed her new born babe.

Then we returned to the hotel, the guru and I. It was evening. We sat in a quiet room giving on to the flowery verandah.

"Do you hear the Temple Bells?" he asked. "It is the hour for evening worship". The shades were falling fast. We sat in a pregnant silence. My Guru sat with closed eyes and his body twitched as though touched by electric wires. The room seemed to vibrate with a Presence.

"There seems to be someone in the room," I said.

"You are not wrong," he said slowly and softly. "Bow your head and worship Him who is to be the Lodestar of your existence. Your eyes are blinded so that you cannot see Him, but He is here." Presently the room became more normal again. My guru's eyes unclosed and the electric twitches ceased. "You asked me of auras before", he said in his ordinary voice. "We were in a very powerful electric aura just now and, as to that, there was more than one person in the room." For his wife who was to be my guru on the physical plane had, as she afterwards told me, been summoned by her Master to come too.

"Do you know where your husband has gone?" said the Master.

"He has gone to see your daughter of past lives. Come!"

I have recently stood beside my mother's grave. She represented the karmic aftermath of the sin of the last life. As I looked at the handsome, determined features, the diminutive corpse which had borne so many stalwart sons, my thoughts winged away through the window over the wheat and poppies of the Wiltshire downs, the willows of the Avon's meshes encircling our lovely home, to a flowery verandah of a quiet bungalow beside the Gunga. The temple bells of Kashi were pealing all along the river bank for the evening worship. The

shades of night were falling fast. The quiet voice of a brahman was vibrating in the silence, and ever and anon his body twitched with a powerful electric Aura of Another in the room.

"Do you never think", said the Guru, "What your 'Hindu fascination' means? You were one of us. You were born in the west," and he smiled, "Because you were a brahmini of the orthodox, bigoted type. *You hated the English!* That is why you are now an English woman. I am directed to tell you not to think evil of any person or any religion. All religions lead up." That message, bridging the gulf of death and re-birth, came from the Head of the White Lodge of the Himalayas Himself. It was a rift in the veil of time, bridging two lives, and explaining details of a karma on which I do not care to dwell. It is condensed in two lines of fearful import:

Look, you have cast out love!

Whatsoever a man sows *that* shall he also reap.

That is why the vivisector comes back deformed.

That is why I had as a mother a religious maniac.

II.

THE REAPING

Look, you have cast out love.

What Gods are these you bid me please?

The Three in One, the One in Three?

Not so. To my own Gods I go:

It may be they shall give me greater ease
Than your cold Christ and tangled
Trinities. —The Convert.

Do you not see how necessary a World of Pains and troubles is to school an Intelligence and make it a Soul? A place where the heart must feel and suffer in a thousand diverse ways. Not merely is the Heart a Hornbook, it is the Mind's Bible, it is the Mind's experience, it is the text from which the Mind or intelligence sucks its identity. As various as the Lives of Men are—so various become their Souls,

and thus does God make individual beings, Souls, Identical Souls, of the sparks of his own essence.—Keats.

Booth led boldly with his big bass drum—
Are you washed in the blood of the Lamb?
 The Saints smiled gravely and they said:
 "He's come."

Are you washed in the blood of the Lamb?
 Walking lepers followed, rank on rank,
 Lurching bravos from the ditches dank,
 Drabs from the alleyways and drug fiends
 pale—

Minds still passion-ridden, soul-powers
 frail!

Vermin-eaten saints with mouldy breath,
 Unwashed legions with the ways of
 Death—

Are you washed in the blood of the Lamb?
 —Funeral march for the founder
 of the Salvation Army.

Nothing is so boring to others as "family prayers". But I am compelled to recite mine, as briefly as possible, to show the working of the Law. Also it is a picture of early Victorian life seen after three reigns.

My mother's father was a very remarkable man. He rose from an office boy to be the father of the whole medical profession.

He was a Dorset Churchill so we are all afflicted with Winston cheeks. He was born in 1801 and therefore saw the defeat of Napoleon in 1814 as his grand-daughter saw the triumph of Foch a century later.

Coming to town with the proverbial half-crown, he sought to be apprenticed to a sawbones. The sawbones said "my assistant is a bad hat. He might corrupt you. Lodge with a bookseller of St. Thomas' till he goes." This "chance fortnight" changed his whole career. He chose the bookseller's calling and became publisher par excellence to the medical profession. His hero was the handsome Sir Astley Cooper, "The Idol of the Borough School," his King of Men. He went by coach all over the country to collect black letter medical books. He possessed the first

printed books on Surgery and Midwifery. He published the *Lancet*. The cream of the medical profession were his friends. He pounced on rising men to enroll them as "his authors". Sir Erasmus Wilson's reputation was made by getting him to write a book on skins. But he was a gourmand and died of eating decayed Severn salmon. My grandfather's dinners to that profession which "strewed his path with flowers", at his Wimbledon mansion where he was a county magistrate, were famous. He dined them later, in Pembroke Square where I first saw the light. In fact the joke against him by one of "my authors" was that he seemed to think that the medical profession belonged to him! His three girls and youngest son married brilliantly into English, Scotch, and Irish families, and I am the first fruits of the Irish marriage.

(To be Continued.)

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

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OFFICIAL NOTES

Members will confer a great obligation upon the officials of the Society by sending in their dues as soon as possible. These were due on July 1, \$2.50 each for Lodge members, \$5 for Members-at-large.

✱ ✱ ✱

We call attention to our new department, "Theosophy and Modern Life," conducted by Mr. F. B. Housser of the Toronto Lodge, which should prove attractive to readers who wish to coordinate Theosophy with current thought and events. It is designed also to be helpful to students who are beginning to be interested in Theosophy and for those who wish to pursue its application in their studies.

✱ ✱ ✱

The death is announced in The American Theosophist of Dr. Weller Van Hook on June 30. He was a member of Akbar Lodge, Chicago, and had been General Secretary of the American Section follow-

ing Alexander Fullerton in 1907. He formed the Karma and Reincarnation League and issued a little magazine as an activity of this body. He was a well-known surgeon. His funeral was conducted by Englewood Commandery, No. 59, Knights Templar.

✱ ✱ ✱

It is announced that beginning with the September issue The Occult Review will be known as The London Forum, the reason being a desire to avoid the prejudice that unreasonably attaches to the idea of things occult in many minds. The Occult Review has been issued for a quarter of a century and has done good work in the field it has occupied. In recent issues since Mr. Strutton has been editor it has been notably fine in its editorial articles.

✱ ✱ ✱

A. A. Steer, president of the Panama Lodge, Box 331, Ancon, Canal Zone, writes to say that plans for celebrating the first year of the Lodge had been made for this month, the feature of which was to be the establishment of a Public Library with books in English, operated by an organization or person other than the Government. Thirty volumes have been gathered, and Wheaton has promised 11. The Lodge appeals for help from this and other National Societies and Lodges, by donations of books suitable for the purpose, and offers to pay postage, or if in quantity, instruction will be given as to shipment by freight or otherwise.

✱ ✱ ✱

There is a notable decrease in the birth-rate of Great Britain. The population of England and Wales decreased by 21,327 during the first three months of this year compared with a decrease of 1336 in the corresponding quarter of last year. There had been a remarkable increase in deaths also, owing to the influenza epidemic, which accounted for 11.85 per cent. of the 170,000 deaths during the quarter. There were 3441 fewer births than in the corresponding quarter of 1932, while deaths increased by 16,551. To those who accept

reincarnation as the law of human existence on the earth, this will mean that Britain has become a less attractive place for the birth of souls than it has been. In other words its cycle has ended, and a new cycle draws the reborn souls to other national conditions more attractive to them, better fitted for their evolution and development.

✱ ✱ ✱

Chr. Gale writes from headquarters, 28 Great King Street, Edinburgh, of accepting the office of General Secretary for Scotland, elected at the Annual Convention on June 10. "I shall be happy to cooperate with you in every way for the good of our Society. I trust that the near future holds for all Sections fresh and increased opportunities of activity and service. With cordial greetings and good wishes for the success of the work in your Section," is the message sent by our fellow worker in Auld Reekie, and I most heartily reciprocate it. Living in Edinburgh during 1887 till 1889 I happened to be staying in the same lodging as Mr. and Mrs. Fothergill, then members of the Scottish Lodge, a private lodge of which Dr. Dickson was President and J. W. Brodie-Innes, the novelist was secretary. I was not invited to join but the Library of the Lodge was placed at my disposal and was a great and valuable opportunity for study. I read all the available Theosophical literature at that time with the result of doing a little propaganda on my own account. As a result Mr. A. P. Cattanach, Mr. Charles Oliver and some others became interested, and after my departure Mr. Cattanach, who had become a member, was instrumental in publishing The Transactions of the Scottish Lodge, with many valuable papers and illustrations. He also founded the Edinburgh Lodge for public work, and when he moved to London later was a force in the Battersea Lodge. Mr. Oliver was the author of a fine sonnet on the death of Madame Blavatsky—recently reprinted from Lucifer in The Theosophist. These memories naturally enhance my in-

terest in the work of my Scottish colleague, for whom I wish the most notable success.

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"Buddhism in England" announces the death of Hevavitarana Dharmapala, known more recently as the Bhikkhu Sri Devamitta Dhammapala, who passed away on April 29 at Sarnath, near Benares, at the age of 68. He was born in Ceylon of a distinguished family. In 1880 he came under the influence of Madame Blavatsky and Colonel Olcott and four years later joined the Theosophical Society. On the advice of Madame Blavatsky he took up the study of Pali, and renouncing the householder's life, spent the remainder of his days in the revival and spread of Buddhism throughout the world. In 1886 he joined Col. Olcott in his campaign for the establishment of Buddhist schools, and travelled with him far and wide under the name of the Anagarika Dharmapala. In 1891 he visited Buddha Gaya and founded the Maha-Bodhi Society, with the object of regaining for the Buddhist peoples control of the sacred spot of the Buddha's Enlightenment. In 1893 Dharmapala attended the Parliament of Religions at Chicago and was one of the most striking figures of that Assembly. Since then he has spent a busy life of ceaseless activity in his chosen mission. In 1925 he first came to England, after which a branch of the Maha-Bodhi was founded in London. Since 1928 his health has been failing but with diminished vigour he still kept up his work. His correspondence with Mr. Christmas Humphreys since 1925, dealing with his work in the West, will be published in the Magazine of the English Buddhists. The Editor pays this tribute to him: "It is sufficient to say that he stands as the greatest modern example of a life entirely and tirelessly dedicated to the preservation and promulgation of the Teachings of the All-Enlightened One."

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Sorcery is any kind of evil influence exercised upon other persons, who suffer, or make others suffer, in consequence—Practical Occultism.

AMONG THE LODGES

Some notes from an Orpheus Lodge meeting:—What kind of individual would emerge from the successful application of Theosophical principles? To begin with let us contrast the "good" man with the man to whom goodness belongs as a result of individual effort. To be good in its popular connotation is to be pious, well-intentioned, and conventionally blameless; but here are suspicious signs of mental indolence, fear of censures, love of security and approbation. The second man on the other hand, is living by a standard of values determined for himself by intelligent effort and experience instead of standards borrowed from convention, tradition, and public opinion, and holding himself entirely responsible for his thoughts and actions he fearlessly stands up to the consequences. On the surface the lives of these two men may appear very much alike, doing the same things, conforming to the same standards, yet there is an evolutionary gulf between them. The second man, the individual, is living his own life and accepting full responsibility, whilst the "good" man is living merely at second hand. Two streams of influence flow down the centuries of our Western civilization, one, free-spirited, confident, daring,—the Aryan; and the other, fearful, cringing, submissive,—the Semitic. Each marks a stage in human development, and has its place in individual and racial growth. To the Semitic attitude belongs the herd spirit with its dependance upon mass thinking, its subservience to convention, and in religion conformity to type. And its characteristic is a shrinking from responsibility. With this spirit man creates the image of an All-Powerful Protector, referring to him all ultimate responsibility. There is nothing wrong with the Semitic influence in its proper place. For inexperienced types it is probably a good thing, but for the children of an Aryan race to be subjected to this influence throughout their most impressionable years is nothing

less than a calamity. There are many in our civilization today who are Aryan by nature but who have never cast off the Semitic influence imposed from childhood by a faulty religious teaching. They are those whose lives are better than their beliefs. No doubt the Christian teaching has been predominately Semitic, but with Christianity in its mystical sense Theosophy finds no fault. Christian mystics have given unmistakable evidence of their apprehension of Truth. Theosophy is a redeclaration of the Ancient Aryan Wisdom as a scientific basis for sane, wise living. Its appeal is to the higher energies of the human spirit. The first step for the student is to constitute himself an individual. Are his opinions on subjects of importance to himself his own, or has he accepted them uncomprehendingly from some ready made source? Unless we are thinking for ourselves and standing up to our responsibilities we are living at second hand. This angle of approach to this philosophy brings about a parting of the ways. It will stimulate and attract the courageous, and deter the fearful. The fold of the Church offers to these latter comfort, security, and peace of mind, the Aryan stands fast on individuality as his primary responsibility.

REVIEWS

"SPLENDOUR IN THE NIGHT."

This is a little booklet of xxii+65 pages, by an anonymous writer signing "A Pilgrim." It is introduced by Rev. Rufus M. Jones, one of the most intuitive of our Christian writers, and is dedicated to Evelyn Underhill "and those who climb with her the Mystic Path." The credentials are adequate.

Mr. Jones writes: "Christianity has always held that life's refusals are a part of life's assets. I had a visit recently from a Monk of Mount Athos who thrillingly told of his joys of renunciation. 'What I cannot understand,' he said with simpli-

city and in broken English, 'is the way Christians seem to think they can carry so much baggage on their spiritual adventures. They act as though they expected to go to Heaven with their galoshes on!'"

The author in a preface submits: "When this is read by those whose understanding surpasses mine, they will bear with me. If I have placed emphasis where they do not; if I have failed to stress the signs which may mean much to them,—they will be patient with me. The road is new to me. Many are nearer the sun of revealing than I, but they will recognize the purpose of my soul, and stay their flying steps to the slower music of my faltering words. I too, will follow after. The important thing is for each of us to be uncompromizingly loyal to the wisdom which unrolls before our inner gaze, taking from the widening river of truth that which is our own. For here and there, around the globe, there is evidence that a new dawn is breaking!"

The narrative, which tempts one to quote largely, is that of a dutiful soul who came to the "stepping-off place," and conquered fear, and made the passage. These experiences are rarely told, and in this case there is taste and modesty, and a fitting language of expression to do no violence to what in many respects is a sacred confidence.

"I realize that the only significance that can be attached to a personal record lies in the assumption that the man or woman writing is merely the symbol for all personality. The individuality is of value mainly because he is part of the mighty whole, and anything true of one is therefore true of all."

In younger days, the writer says: "I was forming my own conclusions and they thrilled me. . . . I wanted to tell someone about them. Inwardly I left their safe, square boat and launched a gay little craft of my own. As one appeared to whom I could talk, I confided in one whom I could not see with my eyes, but whom I could envision with some inner sense. I called

him God!" Then came the great realization.

"Life is One. There is a great Personality in which we are all contained. . . . The man Jesus, feeling identity with this Life-in-One, tried to express it. 'I am the vine, ye are the branches.' For He symbolized the universal Son of Man, not merely the son of David. All life is embodied in this timeless Person. His mind contains the whole spectrum of truth, of which each of us is but a fraction. His heart is formed of the love which man feels for his brother. His hands are the world's workers, his eyes are its vision. And his feet are composed of the friendless, the humble and lowly."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Not inappropriate words for "A Pilgrim."

—(Mosher, Portland, Me.)

THE CIVILIZATION OF JAPAN

By R. Shimizu

In Japan the West and the East have already met and every historian is saying that we are witnessing the Birth of a New Era. With the West you are well acquainted, I believe; but the East may be a stranger to some of you. I shall take the occasion to introduce him to you in my present paper.

First of all, I should like to call your attention to the historical facts with which you necessarily come face to face, in your reading of the history of the Western civilization. You will find in your reading that there are two main currents of thought running through the whole history from its very beginning down to our own days; one starts from the Greek mind and the other from the Hebrew. I have no doubt that the Roman cut a figure in history; originality, however, he had none except in politics. And the Arabian made some contribution to Europe in the Middle

Age, but he is even less significant than the Roman. In this way it may be safely asserted that there are practically two essential factors of civilization in the West; one, native to Greece, embodying itself in art, philosophy and science; the other, native to Judah, expressing itself chiefly in religion and more or less in customs and manners. However diverse the aspect of the Western civilization may be, the very diversity will be reduced to the two original elements of civilization, of which I have just spoken.

Now turn to Japan. According to the orthodox conception of the History of Japan, the date of the foundation of the Empire is put in the year 660 B.C., but Modern Japan in its full significance dates from the very recent year, 1865, in which she adopted the open-door policy toward the foreign countries and thus she has ever since come in contact with the West. The civilization of Japan in the past was somewhat homogeneous; its main elements were entirely limited to the production of Eastern mind. There were three elements or factors of civilization in Japan. One was the traditional code of morality prevalent among the whole race; the second was directly introduced from China and the last, from India through the introduction of Chinese civilization. Now, let me review in order these elements.

(1) The first element has played, though traditional in itself, a great part in the formation of the national character of the Japanese race. It is very difficult to say positively what it is. It is not religion, but moral doctrine apart from the religious conviction of the existence of the Supreme Being. It is not philosophy but practice. It is not the formulation of scientific theories, but spiritual culture. Some writer designates it as the Japanese chivalry. Filial piety, loyalty, patriotism, bravery, honour, benevolence, veracity, politeness—all these are considered to be the cardinal virtues, although there are some minor ones. And all these virtues should be practised, according to the doc-

trine, not from the idea of individual or selfish gain, but that of self-sacrifice.

(2) The second is represented by a great variety of the Chinese element which first came to Japan in 285 B.C., as is recorded in the Chronicle of Japan. In those days China was a very flourishing community in the Far East. Literature, art, philosophy, politics, social institutions—all these were introduced from China to Japan. We should not look on the Chinese civilization at that time, from the point of view of China at present. Today China is "buried in dotage"; it is often reported that China is awakening; but she has not as yet started in any epoch-making activity on her own part. China that effected a great influence on Japan is all but dead; nothing is left in the mother country, except the empty form and skeleton without any spirit or life. Let us take, for instance, the doctrine of Confucius. The true teaching of Confucius was a very rigorous moral doctrine which was very much like the Stoic-Philosophy, which brought up some representative characters of Rome, such as Seneca, Epictetus, Marcus Aurelius Antonius and so on. Such spirit of Confucius as this is still living in the Japanese mind, especially was this very conducive to mould the Japanese chivalry in the feudal age. In China, however, it has taken on a form of religious creed which is haunted by a host of demons. Some sarcastic Japanese critic has declared that Confucianism in China has been developed into a religion; but I frankly profess that it has been degenerated into superstitions. Some famous literary works have been perfectly lost, or even destroyed by the hand of Emperors in China; it was only recently that some copies of them could be brought back from Japan to their native land.

(3) Lastly, let us look at what Japan owes India. Whatever Japan might have borrowed from India, it was not right from India, but through the medium of the Chinese civilization. And this Indian element is represented by Buddhism, taught by S'akyamuni, Crown Prince of

Kapila-vastu, a Kingdom of Northern India. He was born in 562 B.C. and died, I repeat, died in 483 B.C. The original teaching of S'akya-muni was a very simple and practical creed of faith; it had no systematized dogma as at present. In the course of time, however, it went up to Middle Asia and thence to China and at once it penetrated into a very abstruse philosophical speculation. And such results of human activity as this are preserved to us only in Japan, just as with the Chinese civilization, the essential parts of Buddhism have disappeared in its mother land.

It is perhaps too much to expect any student to define Buddhism with a half dozen words, partly because of the comprehensiveness of the creed as a whole, partly because of the confusion of the Buddhistic and the non-Buddhistic elements. So far as I am concerned, I am fully convinced that Buddhism as well as Christianity rests on the conviction of the rule of the Highest Reality—it does not matter what name it may take—throughout the universe. And I also believe that the fundamental difference between Christianity and Buddhism chiefly lies in the manner in which the Highest Reality is represented as the object of worship. That is to say, with Christianity the object takes a form of monotheism, with Buddhism, however, it takes one of pantheism. To say which way of representation is better will be merely a matter of quibbling, at least, for me as a student. Because when we look at the universe from the point of view of the unity which is no doubt eminent in the world as the very expression of the Highest Reality, we can with reason say that the Reality is one, that is, we grasp the Reality by means of conception as one, exactly in the same way as Christians do. There is another way. If we consider the universe from the point of view of the All which takes the world as the expression of the Highest Reality collectively, then we can say that the Reality is All. Here we have the two alternatives, the One in All and the All in One,

in other terms, the unity in the infinity and the infinity in the unity, again, the monotheistic and the pantheistic view of the world. It seems to me that the Christian dogma is based on the first, and the Buddhistic, on the second alternative. The choice of either alternative will chiefly depend on the individual temperament. It is not a very uncommon thing that what is in one's favour is not in the other's. Let me take, for instance, a very commonplace example. Thousands of millions of pounds of tea are imported from the East to the West every year. And most of the Western people cannot take tea without milk or sugar, in most cases, both; but the Eastern people are of opinion that tea is spoiled by such adding as that and take it clear of anything else. What will the case suggest to us? It tells us, does it not, that the individual temperament or taste is, in a certain degree, different each from the other, according to the historical environments? And it also tells us that even the same thing can be taken in a different manner. Thus interpreted, the monotheistic and the pantheistic view of the world are not at all contradictory to each other. Now, you may be able to get some idea of Buddhism which rests on the pantheistic point of view, though it has a great difference from Christianity in respect of the outer garments which often seem to the superficial observers who have been very much "handicapped" in reading Buddhistic Scriptures which are written in classical Chinese, to be essential to the creed.

You will see that the civilization of Japan in the past was thus composed of the three elements, as I have already said,—one native to Japan, another from China, another from India. Modern Japan that dates from 1865 has, however, added to them two other elements of civilization—the Greek and the Hebrew, as I have also said before—which have been introduced from Europe and America to Japan. What these newly introduced elements are, you, as Westerners, will know full well; the

great change of Modern Japan has chiefly come from the introduction of the Western civilization. It will not be enough, however, to say that Modern Japan has been built up with the Western civilization; I should like to say definitely with what materials the West has furnished Japan for her building.

(1) The first material we owe the West is the various branches of natural science. The absence of science is the weakest side of the Eastern civilization. Botany, astronomy and the elementary parts of mathematics existed in India and also in China, but nothing more else, in so far as natural science is concerned. Even these branches of science were very simple and naive, compared with those produced by the Western mind. When once Japan came in contact with the Western civilization, she was quick enough, to pick them up, so that we have now in Japan a dozen of Darwins, Newtons, Haeckels and such-like. We are still honoured with some useful scientific discoveries by native students. So if you visit Japan, you will see that the gunpowder and automobile civilization has penetrated into its very depth.

(2) The second material from the West was the democratic conception of the individual person, or the idea of right. The idea of right, the Indian had none. There was in China a time when the doctrine of right seemed to be philosophically formulated by Mencius, who introduced to the Confucianistic school the idea of rectitude or justice in addition to that of Benevolence (some translators use, instead of the term, the English, love, for the Chinese, jin, I prefer the former) as the fundamental ethical principle of the school. Unhappily, however, warfare after warfare followed the time and learning was for hundreds of years put down by sword and consequently the Chinese thought remained destitute of the idea of right. In Japan the idea of self-sacrifice was strongly emphasized in the native ethical system, so strongly that individual rights were often

submitted to the will of the elders. Under such circumstances it is no doubt impossible to see a rise of democracy, or individuals insisting on their natural rights. But these conditions have disappeared since the introduction of the Western civilization. In Japan we can now find everything, I may repeat, everything good or bad brought about by modern democracy, from the constitutional system of government to the very radical anarchist. You will soon hear the Japanese on the other face of the globe crying for "vote for women, vote for children, vote for babies, vote for monkeys".

(3) The idea of personality and liberty we also owe the West. Of course, we had a vague and implicit conception of personality or liberty in Japan as well as in India and China; but it was owing to the Western ideas that the Japanese could come to conceive personality or liberty quite vividly and explicitly. You will have no wonder when you have already seen that the idea of individual rights could not arise in the East, that personality or liberty could not be recognized in its full significance.

We have thus with great pleasure accepted from the West such contributions as natural science, the ideas of right, personality and liberty which the West in turn owes the Greek and the Christian civilization. Now, it will be easy to see that there are in Japan these five elements of civilization—the Greek, the Hebrew, the Indian, the Chinese and the native. And each element has its own peculiarity; therefore, it is no very uncommon thing that one element comes in collision with another, especially is it so in case when they are not well united or harmonized with one another, as was the case with Japan for a time. It was thus chiefly on account of this kind of collision that the Japanese thought was extraordinarily confused and all the social conditions appeared quite abnormal some twenty years ago. The strife between government and people, between capital and labour, between handi-

craft and machinery, between the old and the new idea in domestic life, and the sudden increase of criminal cases, insanity, suicide and the weakening of the hold of public morality and customs and manners,—all these undesirable phenomena of society appeared as consequent on the introduction of the Western civilization. Fortunately these dreadful conditions of community are disappearing day after day; and the Eastern and the Western civilization are now on the way to be put in order, according to its own virtue.

This arrangement of society we owe our own enlightened native minds that are still striving to harmonize the Eastern and the Western factors of civilization, taking our own history as the unifying principle, and at once allowing due consideration to each factor. For the purpose of harmonizing the East with the West there are journals, associations and the "Extension of University Lectures" which are delivered by academic people in local towns, mostly before the meeting of public school teachers. A certain phase of the modern civilization of Japan has already taken on a form peculiar to the country. Let us review, for instance, Christianity in Japan. Christianity in Japan is assuming a quite different colour from that in Western countries; notwithstanding the assertion that they belong to the same minor denomination. If once religion has been introduced to Japan, it cannot remain free from the native elements, so long as it struggles for its own existence. Let us turn back to my former example of tea. You will mix tea with milk and sugar and you will enjoy it; it does not at all matter whether or not it is in its original home taken clear or anything else. The way of serving tea should depend on the temperament or taste of the majority of people. Exactly with the same reason we, as Japanese, import Christianity from the West and we mix it with something like milk or sugar which is native to or prevalent in Japan. In this way we modify Christianity in Japan, just as it is fit for our own temperament or

taste. And we expect to construct the pure Japanese Christianity and I hope that we can in a long run send our own missionaries from the East to the West. If you are to blame us for the admixture of the Christian and non-Christian elements, I do not know what to say; I simply submit it to the just criticism of the world at large. This is nothing more than a mere example of the religious aspect of modern Japanese civilization; but any and every other field of activity in Japan is tending in the same direction, that is, to the unification of the Western and the Eastern civilization. This is, I am convinced, the great mission in the New Era to the Japanese race that has no doubt an advantage over the Western nations that have not yet come in close contact with the Eastern civilization.

7th October, 1911.

ABOUT SINING-FU

By Reginald Farrer
in "The Rainbow Bridge."

It lies in an open vale, at the tie-point of a cross where four valleys meet. At right angles one broad valley runs down to the Sining-Hor through the Northern Hills; and on the south confronting it, another comes straight from the south out of the Kweite-Salar ranges. Just west of the juncture the city lies expanded within the irregular precinct of its walls; up above on the west several pale tower-structures on the plain commemorate the repulse of a Tibetan invasion. . . . Outside the north wall, close under its cold shadow, there falls away a steep slope, wooded delicately with poplars and willows and threaded by bubbling little rills as clear as diamond in their beds of marsh and lawn, unexpectedly emerald in April among the sere tweny of the scene. Here are toy pagodas and walks and little pavilions for tea; and down below by stony stairways from the northern gate you descend into sparse suburbs where the peach blossom is brilliantly pink by the end of the month. Beyond is

the Sining River, an exiguous thread of water in April, which becomes a roaring waste of waters when the snows of Tibet are loosed in summer.

Those April days were nearly always vibrant with the crystalline loveliness of the northern spring. Morning by morning I used to stroll over the flat mud roofs to see how the lilacs and viburnums (Mr. Farrer was a botanist) were advancing in the little courtyards. . . . Being a big city and so near the border, Sining is the special centre of the four races—Tibetans, Mongolians, Mahomedans and Chinese. . . . The high street is comparable only to a minor lane in Lanchow; its houses are low, scattered and ramshackle; big trees overshadow the wider space in front of the decaying Yamen. But the moving crowds are more brilliant; for besides the flow of Chinese and Mahomedans, you here have also the musty red of monks, the rich yellow of high ecclesiastics, or magnificent strapping Mongols with peaked caps of fur and scarlet and great square reliquaries of silver flashing on their breasts. . . . From the city walls you look down into long strips of garden with tall old trees, dark spruces, and jungles of flowering shrubs, and sumptuous bushes of Viburnum. . . . Every day the peaks of the Koko Nor seem to grow bluer. . . . The Viceroy of Koko-Nor Tibet is not really supposed to have his residence in Sining at all. His proper seat is in a crumbling and utterly deserted walled town, out near the dreary borders of the Dark-Blue Sea, Ching Hai the Holy, the vast and mournful Koko-Nor that gives the name to his Viceroyalty. But Koko-Nor Tibet is a wild and dangerous land; untameable nomad tribes sweep across its undulating plains of grass, and very long ago the Viceroys concluded that they would be a great deal safer in Sining. . . .

The Spring was really come at last; we dined out of doors in the yard, under a night now glorious with stars and moon, in an inexpressible tranquility of warmth. And the Spring in Sining floods the whole city in a sudden sea of pink peach blossom.

In the end of April it is all a haze of shell-pinkness, with the blue blur of bare poplar branches beyond, and then in the westward direction, bluer than all, the Alps of the Koko-Nor. . . . Sining is a notable place for horse-coping, and here, for a price, you can get special specimens of "dzo-ma"—that is, ponies trained to a very rapid amble, quick as a smart trot but perfectly smooth and effortless, and easy to the rider as if he were sitting in a Pullman arm-chair. . . . This whole country runs so high that the peaks themselves by no means have their proper height-value in the view. The wide open vale of Sining and its encompassing shallow downs suggest nothing in the world less than an Alpine country; yet Sining itself could look down on Mont Cenis, for its elevation is about 7000 feet, and you are well up here already on your way to the Roof of the World. When you have reached the Koko-Nor itself you have still no realization of height, and the Sacred Sea, the highest of the world's lakes, lies so vastly expanded in so vast and dull a country that you might be down on the level of the ordinary sea itself instead of 12,000 feet up in the Tibetan highland, with Alpine chains all round you, camouflaged as downs and dunes. . . . Lanchow, among big Chinese towns, is my dream city. It is precisely what I have seen Sian-fu, in visions which Sian-fu entirely declined to fulfil. . . . The Yellow River is as broad at Lanchow as the Thames at London. . . . No words can do justice to the glare and glory of midwinter in Northern Asia. . . . There is hardly a day when the air is not like champagne in Lanchow.

* * *

A particularly dangerous misconception in regard to the nature of occultism is to confuse it with some form of self-realization. Occultism has nothing to do with the transference of personal desires and ambitions to a wider plane. Self-surrender rather than self-realization is the key-note of occultism. "The passion for personal stature," indeed, is one of the great stumbling-blocks of the aspirant to chelaship.—*July Occult Review.*

THEOSOPHY AND THE MODERN WORLD.

Conducted by Fred B. Housser

CYCLES OF CIVILIZATION

Sir Flinders Petrie, who has spent the greater part of his 80 years in digging among the ruins of previous civilizations, considers that our present civilization is in its later stages, according to an article in the *Toronto Star Weekly* of June 22, 1933.

In the early years of this century he foretold in detail, it is claimed, the afflictions and tribulations through which we are now passing, basing his predictions on his knowledge of the rise and fall of many earlier cultures.

Fifteen hundred years, Sir Flinders states, fulfils the cycle of birth, growth, fruition and decay of a civilization. In the early stages, sculpture, painting, literature and music flourish and in his opinion they appear in the above order. Then comes science and a mastery of mechanics, which in its turn permits surpluses (or wealth) to be accumulated. The nation then rests, ceases from effort and sits back to enjoy the luxuries it can command. This period persists until there is a breaking down of the economic system; then follows internal revolutions and finally conquest by outsiders. The conquerors fuse their culture with that of the conquered race and a new cycle comes into being, marked by a renaissance in the arts.

To the man in the street it is incredible that our present civilization could vanish utterly, leaving only the ruins of a few of our most substantial buildings for the archeologists of some thousands years hence. Possibly the Babylonians, the Chaldeans, the Egyptians, the peoples of Central and South America thought likewise in their day.

But all forms come into being, grow and decay in their time cycle—and a civilization is but a form for race consciousness. Nations decay when the stronger egos no longer incarnate there.

The renaissance of art on this continent, notably in architecture and painting, may indicate that the North American race is now at the beginning of a new cycle. There has been an invasion by other races through immigration, and the arts and crafts of the newcomers are finding freer expression in this new land.

Mr. Sinnett asked the Mahatma K.H. whether there had been at any former period civilizations as great as our own in regard to intellectual development which had utterly passed away. The reply was "No doubt there was. Egyptian and Aryan records and especially our Zodiacal tables furnish us with every proof of it, besides our inner knowledge. Civilization is an inheritance, a patrimony that passes from race to race along the ascending and descending paths of cycles. During the minority of a sub-race, it is preserved for it by its predecessor which disappears, dies out generally, when the former 'comes of age'. At first most of them squander and mismanage their property, or leave it untouched in the ancestral coffer. Instead of neglecting, you now accumulate and add to your wealth. As every other race you had your ups and downs, your periods of honour and dishonour, your dark mid-nights and—you are now approaching your brilliant noon. The youngest of the Fifth race family you were for long ages the unloved and the uncared for, the Cendrillon in your home."—(*Mahatma Letters*, p. 150).

By the way, Sir Flinders Petrie has a small booklet of interest to students of comparative religion entitled "The Cross in Egypt" and the illustrations show the fusing of the ancient Egyptian and early Christian symbols, the ankh, the 'sign of Constantine' or the Chi rho, the loek of Horus and crosses with the Greek Omega and Alpha suspended from the arms.

THE CONTINENT OF LEMURIA

Captain C. B. Mayo, of the United States naval tanker "Ramapo" plying between San Pedro and Manila is reported in a recent Associated Press despatch from San Diego, California, to have discovered a vast continent beneath the Pacific Ocean. Last May Captain Mayo is said to have found with a sonic depth-finder, "a new deep" off the coast of Japan.

Describing his discovery, Captain Mayo stated, according to the *Toronto Mail and Empire*, that "stretching beneath the surface of the sea lies a continent twice the width of America. . . . On it are mountains higher than Mount Everest, and great depths six miles to their bottoms. Between the ranges of the under-water mountains are great valleys marking ancient rivers. There are submerged volcanoes, still active, and all these with the broad plateaus go to make up the terrain of the Pacific sub-continent."

Madame Blavatsky said that before the end of the twentieth century science would have corroborated much that she wrote in the Secret Doctrine concerning the lost continents. It is hard to avoid the conclusion that Captain Mayo's vast continent beneath the Pacific is a part of the old land of Lemuria, the home of the third race which, according to H.P.B., perished by submarine fires about 700,000 years before the commencement of what geologists call the tertiary age. When the fourth race was still in its infancy and its continent Atlantis was still submerged, the Secret Doctrine states "Lemuria was then a gigantic land. It covered the whole area from the foot of the Himalayas, which separated it from the island sea rolling its waves over what is now Tibet, Mongolia, and the great desert of Shamo (Gobi) . . . From thence it stretched south across what is now known to us as Southern India, Ceylon and Sumatra; then embracing on its way as we go south Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few de-

grees of the antarctic circle, and from Australia, an inland region on the mother continent of those ages, it extended far into the Pacific Ocean, beyond Rapa-nui (Teapy, Easter Island)". (*Secret Doctrine* II., 324).

The Lemurians are said to have built "great rock cities out of stone and lava" one of the first of which was in the region of Madagascar. Another great city of primitive structure was built entirely of lava "some thirty miles west of where Easter Island now stretches its narrow strip of sterile ground", and is said by H. P. B. to have been wholly destroyed by a series of volcanic eruptions. (S.D. II., 317). The only remnant of the Lemurian race which lived in the Madagascar area are the Australian bushmen and possibly some of the black tribes of Africa but the Secret Doctrine informs us that Lemurian culture at its peak was far superior to ours. The command over the psychic nature was "innate and congenital" and "came to man as naturally as walking and thinking." H.P.B. quotes a master as saying that "the Egyptian civilizations (of our fifth race era) are as nothing compared to the civilizations that began with the third race" (on Lemuria).

The third race at its zenith is spoken of as consisting of "towering giants of god-like strength and beauty and the depositors of all the mysteries of heaven and earth". They were the pre-Adamite or divine races which science knows nothing about but which formed the basis of the divine dynasties of Egyptian and Hindu legendary history as well as those of Greece, China and other ancient peoples. The later Lemurian era marks the date of the emergence of man from a psycho-physical being into Plato's Man-God endowed with the sacred fire of the intellectual principle. The myth of Prometheus is said to be an allegory "history as much as myth" depicting this event.

Theosophy teaches that there is no need to despair because man in our era has fallen so low in comparison with his Le-

murian and Atlantean ancestors. Their's was the pristine glory of the race's youth when the life force was still in its downward sweep of involution from the formlessness of spirit into the forms of matter. That sweep reached its lowest point ages later in the civilization of Atlantis, and is now in the process of evolution back to the source whence it came. At some time in the future the race will again reach relatively the same point of development which it had in its golden age on Atlantis and Lemuria, and as it will be the same souls mellowed and chastened by the experience of countless incarnations, it will be as superior to the ancient Lemurians in its grandeur and nobility as the enlightened spirituality of maturity is to the innocent purity of the child.

SOLAR ENERGY AS POWER

It is said that the iconoscope or electric eye, which is hailed by radio engineers as a revolutionary invention in television, makes practically certain the harnessing of the solar energy (electricity) as power for the machines of men. An article in the *New York Times* of June 26th says that television and the making of electricity direct from sunlight are the "supreme achievements" for which the electric eye is now being groomed and made ready. "For on to each square foot of the earth's surface," the writer adds, "the sun delivers 175 watts. The front page of the *New York Times*, viewed in the sunlight, has the equivalent of 500 electric watts pouring upon it. An ordinary cottage roof 30 by 30 feet, is receiving heat energy at the rate of over 150 kilowatts, or 200 horse-power. It has been said, and truly, that the sunshine falling on the decks of the average Atlantic liner is more than enough to drive her at full speed."

The modern theory of light resembles in many respects the theory advanced by H.P.B. in the *Secret Doctrine* and that of the Pythagorean philosophers who declared that "the universe was unfolded in light". Light is now conceived as electricity and

electricity as atomic matter. If the scientific thinkers would advance a step farther they might provide a tremendous spiritual stimulus to modern philosophy and once more unite science and religion as the two were united of old.

Madame Blavatsky claimed that the men of science will never understand the mystery of the universe until, among other things, they "have fathomed the mystery of electricity in its true essence".—"All these",—she writes, "'Light', 'Flame', 'Hot', 'Cold', 'Fire', 'Heat', 'Water', and the 'Water of Life' are all, on our plane, the progeny; or as the modern physicist would say, the correlations of ELECTRICITY. Mighty word, and still mightier symbol! Sacred generator of no less sacred progeny; of fire,—the creator, the preserver and the destroyer; of light,—the essence of our divine ancestors [the gods]; of flame,—the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists at its lowest; GOD and DEVIL, GOOD and EVIL." (*Secret Doctrine* I., 81-2).

Commenting on a statement of Helmholtz in 1881 in which he suggested the modern theory that electricity is atomic substance, H.P.B. writes in a footnote—"We will go further than that, and assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA." (*Secret Doctrine*, I., 111).

In the *Secret Doctrine* the entity of which H.P.B. speaks is called "Fohat" which she defines as "the personified electric vital power, the transcendental binding Unity of all Cosmic Energies on the unseen as on the manifested planes". He is metaphysically "the objectivised thought of the gods." On the lower scale, "the Word made flesh" spoken of in the New Testament. In his secondary aspect in occult cosmology "Fohat is the solar energy," and in his physical aspect "the animal

soul of nature, so to say, or Electricity." (S.D., I., 111.).

The continent of Atlantis is said to have been destroyed because its inhabitants put the cosmic forces to base and selfish uses. One of these forces is electricity or solar energy. The Atlantean, or fourth root race, made the discovery which our modern scientists are apparently only now on the verge of making;—the harnessing of solar energy for mechanical power: The Atlanteans understood *Viwan Vidya*, the knowledge of flying in air vehicles, and the Atlantean aeroplanes are said to have been propelled by solar energy. They doubtless used this energy for many other purposes, physical, astral and mental, sometimes for good ends, sometimes for bad. (S.D., II., 426-7, 444-5.).

Modern science has already learned how to utilize light direct from the sun for mechanical power but to date it has not been found commercially practical. The time is evidently approaching when it will be and one may ask if its use for commercial exploitation and selfish private aggrandizement will not be making as base use of it as the Atlanteans did, and whether the result might not be the same.

Fortunately it looks as though before this "supreme achievement" is commercially realized, this continent at least will be living under an economic system which will forbid the kind of exploitation which has so long prevailed under capitalism. This is one more reason for hoping that the machine will soon be made the economic servant instead of the economic master of man.

MAYA OR ILLUSION

"Between us and reality there stands an insurmountable barrier beyond which our knowledge and consciousness can never pass" Professor Henri Pieron of the Institute de Psychologie of Paris, France, is quoted by the *New York Times* of June 26th as having told the American Association for the Advancement of Science at its summer meeting in Chicago. "While

this conclusion dates back to Plato", says the *Times*, "the proposition is now established on a much less debatable foundation. Its first scientific proof was furnished in the theory of sensation of Helmholtz. The latest evidence utilizes the revolutionary findings of quantum mechanics hitherto applicable to light, X-rays, radio waves and the like, in the study of the inconceivably minute quantities of that radiant energy which, somehow, in the mysterious chemical laboratory of our nervous system becomes transformed into thought processes".

Ever since Einstein with his theory of relativity revolutionized scientific conceptions of the nature of the universe—and before that—Dr. Pieron's conclusion as to the unreliability of our physical senses was scientifically inevitable. He has arrived at his theory through a somewhat different approach but, even to a student of science, there seems nothing new in his conclusions.

"It can be said", Dr. Pieron states, "that under certain circumstances the limit of sensitivity of some of our receptor mechanisms is of a molecular order. This makes it all the more remarkable that there should be certain wave-lengths of light... to which our eye is absolutely insensitive, or a wave-length of sound above or below the hearing threshold, or that we should be totally insensitive to such forces as magnetism."

He finds under experiment that this insensitivity is due to the fact "that not only is each particular type of sensation dependent qualitatively on a special neurone or 'telephone line', but that there exists a special neurone also for the various intensities of the same sensation. Thus the reason we can distinguish between a dim light and a bright light, a loud sound and a faint sound, is because there are special separate neurones leading to special separate centres in the brain for the faint and loud sounds, the dim and the bright lights, and all the minute gradations in between."

By the same line of reasoning Dr.

Pieron shows that "not only the sense of orientation in space, but sense of duration or time is wholly the product of our sensory experience."

It is now orthodox science that we live in a universe of maya or illusion,—a conclusion which was long ago reached by philosophers—but the significance and implications of this does not seem to be realized in the field of religion, psychology and ethics. The field is now wide open for a philosophical-religious synthesis of the discoveries of modern science and the only system which offers this is the archaic doctrines embodied in Theosophy.

The Christian Scientists are one modern religious sect which have attempted to interpret Christianity in the light of the fact of maya or illusion but this school of thinkers makes the mistake of declaring that the illusion of the senses is nothing at all, thus ending by denying the existence of things as they are i.e. as illusion. Less spiritual modern thinkers adopt the reasoning that if everything is illusion, there is no use in anything. These end up in a shallow agnosticism which brings on creative paralysis.

Madame Blavatsky wrote—"Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition... Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyān-Chohans (creative entities) are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognize any such existence directly

so long as we have sense instruments which bring only material existence into the field of our consciousness. . . Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the ego is a series of progressive awakenings, each advance bringing with it the idea that now at last we have reached reality. But only when we shall have reached the absolute consciousness, and blended our own with it, shall we be free from the delusions produced by Maya."

No one in whom the development of the inner life has been at all active needs any one to tell him that as we rise in the scale of development we perceive that we mistook shadows for realities. This perception is a common experience in the creative life. No creative person, especially if he is a Theosophist, could ever accept Professor Pieron's statement that "between us and reality there stands an *insurmountable* barrier beyond which our knowledge and consciousness can never pass." This negative attitude was the cause of much of the persecution imposed by the Christian churches in times past when people were burnt for seeking to find Truth, and meddling with things which the church claimed were not lawful for man to know. It was in fact the wedge which first separated science and religion, and to-day, unless a more enlightened and spiritual interpretation of the discoveries of science is realized, science itself is in danger of disillusioning man until he has no values left except those which he can perceive with his five senses.

The Secret Doctrine, and all the great teachers declare that man, in his essence, is a divine being and that he must learn to think of himself in this way; that, as Whitman said, "no condition is prohibited, not God's nor any." The Hindus say, "Thou art That"—the Supreme Spirit. Brahma,

during the process of creation, thought of himself as the father of the world. "This thinking of oneself as this, that or the other", writes H.P.B. "is the chief factor in the production of every kind of psychic or even physical phenomena. The words 'whosoever shall say to this mountain be thou removed and cast into the sea, and shall not doubt that thing will come to pass' are no vain words, only the word 'faith' ought to be translated by 'will'. Faith without will is like a wind-mill without wind—barren of results."

NEW ECONOMIC PHILOSOPHY

On all sides there is evidence of the emergence of a new economic philosophy on the American continent. The words "new era" are on every lip. In this movement the United States is leading the way. We are learning at last that economics and ethics do not successfully function separately. If a people gets the kind of government it deserves it may be assumed that this realization extends beyond the confines of Washington.

The recent wave of unrestrained speculation on the stock and commodity markets indicates that the old ethical standards die hard. On July 23rd the *New York Times* stated—"An astounding illustration of the result of individual unrestrained speculation as it affects commodity prices has been brought to the attention of the President and his Secretary of Agriculture. . . . To-day it turns out that one man who had been 'long' on corn by roughly 13 million bushels, and who was also probably 'long' on other grains to the extent of several million bushels, was caught in the decline of prices. . . . was unable to put up any more margin and would have to be sold out. This would mean that on Monday morning his brokers would have to dump 13 million bushels of corn and several million bushels of other grain on the market and this dumping would naturally cause a severe break in grain prices—all the result of the selfish speculation of one individual."

Three short years ago this would not

have been regarded as "selfish". To-day the representatives of the grain trade are called before the Secretary of Agriculture and it is made clear that such orgies of speculation will not be tolerated. In the ensuing proclamation the Administrator for the Adjustment Act said, "It is just as much the duty of the government to protect the farmer against such ruinous prices for his products as it is to protect the city man against the breaking in and robbery of his home."

There have been many recent expressions of this same attitude from government officials at Washington. Donald R. Richberg, General Counsel of the National Recovery Administration said recently in an address to the Merchants' Association—"There is no choice presented to American business between intelligently planned and controlled industrial operations and a return to the gold-plated anarchy that masqueraded as rugged individualism."

President Roosevelt himself stated the issue clearly in his statement of June 16th when he said—"This law (the Industrial Recovery Act) is a challenge to industry and to labour. That challenge must be met within the next sixty days. If the organized groups of either management or labour fail to meet that challenge, they will be indicted for incompetency by the suffering millions who are now giving to industrial leadership one more chance—perhaps the last—to justify its authority."

The time will come when the ethical standards of what is now called "good business" will be considered as crude as the extortion and usury of ancient Rome and the Middle Ages. There are many now who feel that prosperity on the old terms, even if it were possible, would be a mockery. The emerging new economic philosophy, when it has matured, will not countenance the stimulation of acquisitiveness by lurid, expensive advertising in order to raise prices on the buyer. It will be considered unethical for banks to lend out the people's savings to finance orgies of speculation

and allow the poor man to go hungry because he cannot borrow. It will be illegal for pools and syndicates to take advantage of the ignorance of the public and the columns of the daily press to unload securities at artificially manipulated prices for which the sellers know there will be no market when they are sold. "What we need instead of this myopic view" said a recent American speaker, "is for each to so conduct himself that he does nothing for selfish purposes which will stand in the way of the progress of the entire country or even of that segment in which he operates."

Writing to A. P. Sinnett, fifty years ago, the Mahatma M said—"Will you, or rather they, never see the true meaning and explanation of that great wreck of desolation which has come upon our land (India) and threatens all lands—yours (England) first of all? It is selfishness and exclusiveness that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law." (*Mahatma Letters*, p. 252).

It is too much to expect that selfishness can be wholly banished from the economic philosophy of the new era but, as is stated by Secretary Tugwell in the *New York Times Magazine* of July 16th "great things can be done here and now." The effort which the Roosevelt administration is making is, he declares—"to save our institutions from the poison of unlimited greed and to turn the results of common effort toward more general benefits."

FAMILY KARMA

Newspaper reports of the murder of Mr. David Burton Emeno, the manager of the Bank of Montreal at Mexico City on July 11th, recall to public notice the tragic deaths of the male members of the Emeno

(Emenaud) family, beginning with the murder of the founder of the Canadian family branch in Lunenburg County Nova Scotia.

The male members of the next succeeding generations, we understand, also met violent deaths. The grandfather of Mr. D. B. Emeno was drowned at sea; his father was killed in a recent automobile accident.

Here is a problem in family Karma. Mr. Judge in his 'Aphorisms on Karma' says, "Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kali Yuga period—family Karma is, in general, distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family karma." Mr. Judge also points out that "Three fields of operation are used in each being by Karma; (a) the body and the circumstances; (b) the mind and the intellect; (c) the psychic and astral planes."

The family into which an incoming Ego is to take incarnation, provides the physical, mental, psychic and astral 'sieves' as it were for the new member and unless these conditions form a suitable background for the Karma which will be operative during the coming physical life, the incoming ego is not attracted there. These conditions are the chief factors in what are commonly known as 'hereditary traits'. The newly born child does not 'inherit' a family likeness, but because of his affinity with the family conditions—physical, mental, astral and psychic—he takes incarnation through that particular family screen, and family characteristics will very likely show forth in his body and character.

In this particular case, some cause set in motion in the past has resulted in a sorrowful tragedy in this life and from the history of the family it would seem that a continuing rupture or tear in the subtler sheaths of the preceding generations, permitted the entrance of egos who were similarly fated by Karma, to violent deaths.

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SPIRITUALISM

By R. A. V. Morris

It is a very common mistake to try to make a single explanation cover all the phenomena of Spiritualism. The materialist, who cannot admit their genuineness without *ipso facto* invalidating his own philosophy, classifies them wholesale as fraudulent, to be credited to the trickery of mediums and the gullibility of sitters; the Spiritualists believe them to be the work of the spirits of the dead; the Roman Catholic Church condemns them as the production of the devil and his angels; while the Psychical Research Society type of investigator sets down all those of them that he allows to be *bona fide* to the action of the subconscious mind.

As a matter of fact, however, the Spiritualistic phenomena should be divided into a number of different classes, each with its own explanation. Setting aside the undoubtedly large number of seance-room happenings which are due to fraud or delusion, it is probable that the greater part of those which are genuinely supernormal must be put down to the operation of the extraordinary faculties which are latent in the minds of living people—in the minds, that is, of the mediums and sitters. That such faculties exist there is overwhelming evidence. In most of us they are entirely hidden except in rare and abnormal conditions; but occasionally they are manifested as part of the normal

mental make-up of an exceptional individual.

For example, we all know what a laborious and roundabout process arithmetical calculation is; but now and then a mathematical prodigy turns up who seems to be able to see the answer to complicated problems without any process of calculation at all. There is the well-known case of the boy who could tell instantly on what day of the week fell any date, even a thousand or more years ago, as for instance, let us say, the 17th of September, 953; whereas the ordinary person would have to devote a great deal of time and paper to working it out, and then probably get the answer all wrong.

Then there are the truly staggering feats of the Eberfeld horses, of which an account is given by Maeterlinck in *The Unknown Guest*. These horses, who had been trained by a certain Herr Krall, who must himself have been a psychological portent, had learned to spell out by hoof taps the answers to questions and to mathematical problems. On one occasion Maeterlinck was alone in the stable with the horse, Mahomet, whom he asked what was the fourth root of the number 7890481. Without hesitation Mahomet gave 53 taps, which was the correct solution. Other examples could be cited but space forbids.

Of course the explanation is not that

the horse was miraculously endowed with the intellect of a Newton, but that somehow or other he played a similar part in bringing into action the latent powers of Maeterlinck's mind, to that played by the peculiar conditions of the seance-room in parallel cases. But, not only have we a mathematician hidden deep down in us; we have also a dramatist and novelist. In the ordinary way, he functions only in producing those remarkable tragedies, comedies, farces, and melodramas, which we call *dreams*; but sometimes, and in some individuals, he can be made to work during the waking state, when he now and then, as in the case of certain automatic writers, pens coherent narratives, some of them of considerable literary merit; as examples, one might mention the works of Miss Cummings and of the automatist who produces the Glastonbury writings.

Again there are the well-known phenomena of telepathy, in which the mind acts as receiver and transmitter of thought from and to other minds without any physical medium of communication; and of clairvoyance, in which one sometimes sees things invisible to the physical eye. If such marvellous faculties exist in us—as they undoubtedly do—it is not difficult to see how a very large part of the phenomena of Spiritualism may be accounted for by them.

But, after eliminating all those phenomena which may properly be attributed to the latent faculties of the living—usually loosely spoken of as the “subconscious mind”—there is a residuum still to be accounted for; and to explain them we must fall back on some outside, immaterial agency. Is this agency the spirits of the dead in the sense that Spiritualists usually imagine? It would seem that the reasons against supposing so are convincing; or at any rate that the reasons for supposing so are unconvincing. An absolute proof of the identity of the communicating intelligence would be extremely difficult to obtain, having regard to the possibilities of clairvoyance and telepathy; and in those

cases where an entirely waterproof test has been devised, the results have been unsatisfactory, as for example when Mr. F. W. H. Myers left a sealed envelope and undertook to try to communicate its contents to his S. P. R. colleagues after death. What happened, when he did die, was that “messages” galore came through mediums from his alleged spirit, but the descriptions they gave of the contents of the envelope were all incorrect.

Generally speaking, those “communications” which are most fluent and connected have an artificial ring about them; and it seems impossible to believe that they are not the work of the subconscious minds of the mediums or automatists through whom they were delivered. On the other hand those communications which have a ring of genuineness are as a rule fragmentary and incomplete, like the mutterings of a patient in delirium, who talks about persons and events, while *he* himself is clearly not consciously aware of the words that come from his mouth.

The most satisfactory explanation of these things is that given by H. P. Blavatsky, who taught that man's psychic, mental and spiritual make-up is vastly more complex than is ordinarily supposed; that the mind itself is divisible into a higher part, which pre-exists, and survives from one incarnation to another, and a lower, which disintegrates gradually after the death of the body. It is this disintegrating lower mind, sometimes called a “shell”, from which the indwelling Ego-Soul-Spirit has departed, which is drawn into the aura, or psychic atmosphere, of the seance-room, and derives a sort of artificial life from the vitality of the medium. Fragments of the memory of the late personality attach to it, and may be evoked through the medium. Its activities have been compared to those convulsive, automatic movements which are made by an unfortunate frog whose brain has been removed by a vivisector in the supposed interests of science.

Madame Blavatsky averred that, with certain unhappy exceptions, the real spirits

of the dead never communicate through mediums, and that they cannot be drawn back to earth from the spiritual condition known as Devachan before the time comes for them to reincarnate. The exceptions are in the case of persons who have committed suicide or been executed by the law, also of those of predominantly evil lives who have died by accident. For all these the destruction of the physical body precedes the time of natural death; and the psychic disintegration, which normally follows death, is postponed for longer or shorter periods. One other exception is that sometimes communication between the dead and living friends takes place at the moment of, or immediately after physical death. This summary does not of course pretend to be an exhaustive account of the causes behind the phenomena of Spiritualism, but those not touched on are rare and exceptional. The explanation offered are not put forward as infallible dogmas, but rather as hypotheses which are worthy of consideration, inasmuch as they do appear to account for very many at least of those very puzzling happenings, known as Spiritualistic phenomena.

One word further as to the danger inherent in all mediumistic practices. In the first place, whatever the agencies behind the phenomena, there is no doubt that those who evoke them have deliberately to assume a passive attitude of mind, and this in itself is weakening to will and character; moreover—assuming that ex-carnate agencies are sometimes involved—we are either making ourselves their passive instruments, or encouraging others to do so; and, to put it mildly, we have no assurance that the controls, as they are suggestively called, are good rather than evil. To be controlled by an outside influence is bad; to be controlled by an evil influence may result in mental and moral disaster.

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Dr. Alvin B. Kuhn, Ph.D., author of the popular treatise on "Theosophy," will give a course of ten lectures in Toronto commencing Sunday, October 15.

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 170)

CHAPTER VI.

THE WAY OF LIBERATION

Knowest thou the gaining of the path of the gods, and of the path of the fathers? or having down what they gain the path of the gods or the path of the fathers?

As the word of the Seer has been heard by us:

Two paths for mortals were heard by me: the path of the fathers and the path of the gods;

By these two, all that moves here proceeds, whatever lives between father and mother.

Bṛhadaranyaka Upanishad.

The life-cycle is a lord of beings; it has two paths, the southern and the northern; they who worship by sacrifices and gifts, they, verily, win the lunar world,—they, verily, return again. Therefore the seers who are desirous of offspring gain the southern path; this is the body, this is the way of the fathers.

So by the northern path,—by fervour, service of the eternal, faith, wisdom,—seeking the Self, they gain the sun. This, verily, is the home of lives, this is the immortal, the fearless, the better way; from thence they return not again, for this is the end of the way.

Prashna Upanishad.

In the chain of birth and rebirth, the Self, deluded and fallen from divinity, is enmeshed by appetite in the outward stream of sensuous things, and by desire in the inward stream of lusts and fears. For each stream, it makes itself an illusory vesture, a lower representative self who is to play the part of the true Self, and, for a while, simulate the life of the true Self.

In the outward stream of sensuous things that make up the physical world, the representative of the Self is the physical self, the body. In the inward stream of sensu-

ous things that make up the emotional world of day dreams and dreams by night, the representative of the Self is the personal self, the self of desires and fears, lusts and hates.

Each of these lower selves is absolutely involved and captivated by the sensuous world to which it belongs; the physical self, by sensuous appetites; the personal self, by sensuous desires. As these worlds are under the perpetual law of mutation, the lower selves are not only not enjoyers of perpetual happiness,—they are rather endurers of unceasing misery and affliction, hardly lightened by the expectation that is the shadow of appetite, and the hope that is the shadow of desire.

Thus the life of the Self, embodied in its representatives and ministers, is incessantly tossed from one stream of circumstance to the other; from waking to dreaming, from dreaming to waking; from life to death, from death to life.

And as both these lives are essentially unreal, as they are both based on a fictitious life of the self built up in the mutable streams of things, and not on the real life of the Self self-subsistent, so the teachers of the Upanishads draw very little distinction between the worth or worthlessness of these two forms of life,—life in a sensuous world, and life in a sensuous paradise; both, they declare, are inherently futile.

So much is this so, that the great school of Indian thought that best preserves the ideals of the Upanishads, the Vedanta, lays down at the very beginning, as an indispensable condition of any right progress at all, an indifference to, even a revulsion from, the feasts of this world and paradise alike.

The eternal mutations of the streams of things that make up the feasts of both worlds culminate in the supreme mutation, the supreme affliction, of death, the greatest privation in a mode of life that is everywhere privation. Death is an inevitable outcome of these modes of life, and quite indispensable; for it is simply

the clear and definite cutting off of one stream of circumstance, and the tossing of the life of the Self into another stream of circumstance,—a quite necessary result of the combined laws of mutation and alternation everywhere penetrating outward things.

This breaking off by death is attended by another evil, the loss of memory; for this outward memory, as we have seen, is no real or sterling thing, but depends absolutely on the continuity of the streams of circumstance and thought, on the furniture of the rooms of our minds. Every time this furniture is changed, memory breaks down and is interrupted; the total loss of physical memory must follow, as far as we can see, the dissolution of the physical self—the body; and a not less total loss of the personal memory must follow the not less inevitable dissolution of the personal self; for the personal self, being but a web of desires and lusts and hates, can have no more permanence than any other woof of time's weaving.

The relentless laws that thus dog the footsteps of the physical and personal selves, perpetually overwhelming them with misery and affliction, are really kindly counsellors, pointing with friendliest insistence to the real path, the true destiny, the better way.

For what is the basis of all this affliction and the real root of all this misery? Simply this: the whole evil arises from our habit of mirroring the Self in the stream of circumstance, and then grieving over every distortion of the image that the breaking of the waves perpetually brings. What we are grieving over is not a real thing at all; it is insubstantial as the mirage in the desert, the silver imagined in a pearl-shell, the serpent imagined in a rope. It is not nothing, for it is even less than nothing.

The real life of the Self is self-existent, self-subsistent, self-poised, self-based; it is above time, free from space, absolutely independent of mutation; in its own essence it is perfect being, perfect consciousness,

perfect bliss; it is the fulness of things, the water of life, the all. And we deliberately or through mere folly, set ourselves outside this splendid reality, and conjure up for ourselves a self of appetites and a self of dreams, and straightway fall grieving over their mishaps, wrapped in contemplation of their misery, full of sentimental sorrow for their misfortunes. The clear part of wisdom is to have done with all this; to take neither part nor lot in the foolish self of appetite, or the fatuous self of dream; to turn back from these to the real Self behind and above them, whose immemorial divine life, by its very constitution, is eternally free from their miseries and afflictions. It would hardly be exaggeration to say that the Upanishads subordinate every other consideration to this one, the turning back from the false selves of appetite and dream to the real Self of eternity; that they hold this to be the purpose of habitual life—the thorough demonstration of its purposelessness; that they esteem the unhappiest life the happiest, as it the sooner cures us of the conceit of false life.

Yet the Upanishads, though they recognize these things, the necessity and fitness of these things, do not unduly weigh on them, or drag themselves on in an insistent and lamentable pessimism. They rather reach this initial conclusion briefly and incisively, and then pass on to the real business of life; the life of the real Self, the Self of all beings.

It is part of the beneficent law of things that, to those who have not yet entered the life of the real Self, its divine nature cannot be made intelligible and clear; for thus they would be robbed of the great delight of discovery in this new dominion; a delight which is to be theirs as soon as they make up their minds to taste it.

But many of the circumstances of the life of the Self may be made clear enough, even to those to whom the Self is still unknown. There is, first, an end of sorrow, of affliction, of misery, of death. For these sad companions are the children of muta-

tion, born from the perpetual flowing of the waves of the stream of time. While we are sunk in the river, while the waves ever and ever sweep over our heads and crush us down into the depths, we shall see no end or cessation to these children of the ever-breaking waves.

But after a while, though the waves still break upon us, they will cease to overwhelm us, no longer blinding our eyes and stifling our breath of life. Presently, though still direly beaten and driven by the waves, we shall raise our heads permanently above the water; then, after a while, we shall reach the bank, and stand firmly on the shore, wondering, like prisoners in an open prison, why we never thought of finding obvious liberation before.

The conditions of liberation are two; we had best face them unflinchingly, and recognize them. The false children of the Self were also two, and the dethronement of each of them is the fulfilment of one condition of liberation. The first usurping self was the self of appetite, spinning for itself the vesture of the physical body. The second usurper was the self of desire, spinning as its vesture the body of dreams, the personal self. To restore order in the kingdom of man, the two usurpers must disappear. The self of appetite must come to an end, through the ripe experience that there is no lasting satisfaction in gratifying appetite, no real joy in the satisfaction of lust. The personal self, far the stronger and more dangerous usurper of the two, must likewise come to an end; first, by the clear intuition of the higher Self above and behind the habitual, personal self; then by the clear perception of this personal self's worthlessness and weariness and inferiority; and, lastly, by the quiet determination to make real and living the relation thus perceived between the higher self and the lower self, to throw all the force of our lives on the side of the higher Self, relentlessly subordinating the lower self in every particular and degree.

This subjugation of the personal self, of

the vicious centre of selfishness and vanity, must be set about with the grave care to avoid all error or false residuum that a good chemist takes in a difficult experiment. The guide is the voice and light of the higher Self, revealing itself in conscience and intuition; the circumstances of the experiment are the ordinary conditions of daily life, which make constant calls on vanity and selfishness, and draw them into prominent notice.

If an individual were sole king of the universe, fallen solitary from the divinity of the higher Self into the degradation of selfishness and sensuality, then this gradual subordination of the usurping lower selves to the rightful lord, the higher Self, would be the whole of life, a thing solely for the individual, a lonely triumph in the midst of the solitudes of eternity.

But it is no lonely struggle, nor lonely, empty triumph; for we have seen that the supreme Self is not only our true Self, but the true Self of all beings as well; and, in our great training ground of daily life, we are constantly admonished of this deepest truth, for the intervention of the guide, the voice and light of the higher Self, is most constantly made in this very matter of our other selves, the fellow-beings who, equally with ourselves, are the broken rays of the supreme and everlasting One.

And we learn that, above the two false selves,—the physical and personal,—there is yet another Self, so great and mighty that we can hardly call it unreal, even though it stops one degree short of perfect reality. And of this, the casual Self, with its light of intuition, the supreme function seems to be the constant establishing of right relations between us and our other selves; so that our mutual needs shall in every particular be satisfied, our mutual defects supplied by each other's qualities.

And this great work of harmonizing goes perpetually forward,—has been going perpetually forward for many a long age of birth and rebirth, death and entering into the paradise of rewards, and again death and re-entering into life. The great

unison has been steadfastly sought out and followed, with a strength above all sentimental considerations; a might that brings together those who are to be together, even if only to hate each other; a might that separates those who should be separated, even if only that the sense of bitterest loss shall cast them back upon the selfless consolation of the deeper Self within them.

This divine harmonizer, the inner ruler, that stands above the world of waking and above the world of dream, above the world of life and above the world of death, is of such lasting power and might that we cannot call it unreal, or class it together with the lower unreal and usurping selves of appetite and desire. Yet, we are told, it falls one degree short of the perfect reality of the Eternal; the consciousness of its perfect oneness with the Eternal, of its perfect oneness with all other selves through the Eternal, is veiled from it by the thin web of ineffable illusion and error, the sense of separation that made the first possibility of individual life with all its train of individual sorrow, of isolation and enmity. The cause of this ineffable error it is useless to seek; it is enough for us that it exists, and that we daily and hourly pay the penalty for its existence. Its final removal will mark the hour of our perfect liberation, of the plenary possession, by each individual self, of the whole infinite and eternal might of the supreme Self, with all its lasting joy.

This causal Self, so lasting and mighty that it is meaningless for us to call it unreal, we gradually learn to recognize as the ruler and guide and motive power in all the long tragedy of life that led us through the weariness of ages to the beginning of the way. To the direct design and interposition of this causal Self we shall ascribe that sad, wise law of mutability that made it for ever impossible for us to find rest and satisfaction in outward things, driving us perpetually inward and homeward, and using all these grinding and tearing contacts with outward things to kindle us to a vivid consciousness that is to be one of

the treasures of the Eternal.

To this wise ruler and guide, whose wisdom and mind are drawn from its nearness to, and veiled identity with the Eternal, we shall learn also to ascribe all those contacts of ours with other personalities, our other selves, whether in love or hate, in craft or generosity, in bitterness or beneficence. Only by these attractions and repulsions, concussions and separations, can the thorough mutual knowledge and understanding be reached that is one day to lead to perfect harmony, to the perfect union, far higher than passionate love, that is needed for dissipating the old illusion of separation, for re-establishing the perfect unity of the One.

There are therefore these three chief aids and means for progressing along the path of liberation: a perfect dissipation of sensuality, whereby the smirching tenacity and defilement of appetite shall give place to a clearness like the fresh brightness of a summer morning; the perfect conquest of all vanity and predilection for our personal selves with their wailing sentimentality, to be replaced by the strong, vigorous life of the free Self; and, last of all, the crown and end of all, the establishing of the finest harmony between the self of each and all other selves, without any exception or reservation at all, by which harmony we shall gradually prepare the way to perfect reunion in the One, where each shall be freed from every bond and limitation, by plenary possession of the All.

"By realness is to be gained that Self, by fervour, by knowledge of oneness, by service of the Eternal for ever.

"In the inner vesture is this shining being of light, whom the pure see, whose stains are worn away.

"Realness verily conquers, not unrighteousness; the path of the gods stretches onward through realness.

"The path of the gods whereon the seers walk, who have gained their hearts' desire, where is that supreme treasure-house of the real.

"Gone are all differences, the bright

ones sink back in the bright powers behind them.

"All deeds and the perceiving self itself become one in the unchanging supreme.

"As rolling rivers in the ocean reach their setting, laying name and form aside; so he who has reached illumination, rid of name and form, enters the divine Spirit, more supreme than the supreme."

Mundaka Upanishad.

(To Be Continued.)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,

Formerly Scholar of King's College, Cambridge

(Continued from Page 173)

CHAPTER IV.

QUESTIONS OFTEN ASKED ABOUT REINCARNATION

In this chapter I wish to touch briefly on many points of interest, of which the majority will be dealt with in detail in subsequent chapters. I will put the topics in the form of questions asked by readers who have begun to study the theory.

1. *What proofs have you of Reincarnation?*

It appears to be, as we shall see later on, in harmony with and supplementary to scientific laws: for instance, continuous and orderly Evolution; and to have analogies in daily life—in the life of plants, in sleep, and so forth.

It can explain a great deal that Science, Religion, and Philosophy have left unexplained—for example, the birth of a genius from commonplace parents, and the (otherwise undeserved) misery of so many human beings.

It is useful as a theory by which to decide one's choices. This utility is not a proof in the ordinary sense of the word "proof," but, from the point of view of education, it is the best proof of all, in the same sense that the proof of the pudding

is in the eating—and in the results afterwards!

The occasional memories of incidents in past lives, which are recorded in books about the East (see, for example, Fielding's *The Soul of a People*), will be reckoned by some as proofs.

2. *If we have lived before, how is it that we do not remember our former lives?*

There are some, in India and elsewhere, who claim to remember parts of their former lives. But these are isolated cases. It might be a fair explanation to suggest that few people live the sort of life which would naturally encourage the revival of such a memory. Wrapped up in present circumstances, clogged with wrong food and drink, seldom giving up time to calm communion with the higher Self, no wonder that people do not remember.

From another point of view, it might be defended as "a merciful dispensation of Providence" that people do not remember. The memory would not help people much, as they now are, and it might hinder them much.

Again, we forget the first year of our life, though we do not on that account deny that we lived it and that it tended to mould us. We do not possess detailed recollections of that year; but we involve the results in our personality. Somewhat similarly, we do not necessarily remember all the names of all the books we have ever read—and all the contents, all the words of all these books, and all the letters, and all the conversations. Most of the externals we have discarded; it is the results that we have kept. Somewhat similarly, we do not remember all the foods we have ever eaten, still less do we retain all the materials; it is the nourishment and other elements that we have extracted.

So, instead of *having* the memories of past lives, it may be said that we *are* the memories of past lives: we have not the myriads of circumstances and items—rather, we are ourselves the sum-total. As one who receives his pass-book from a bank finds that he has a certain balance or a

certain deficit, and begins with this taken for granted, as his starting-point, so do we in each new life. Some day we may discover the key of the safe that holds our old pass-books.

The memories of details may be locked up within us, within our inner self, buried deep, latent till the exact conditions arise which will evolve and evoke these memories; as the wheat-seed lay hidden thousands of years in an Egyptian sarcophagus, and then came to life as wheat because at last it was planted in soil. The memories of details of our present life may be thus locked up within us, to be called forth by some such influence as calls them forth when a man is drowning: he may then see circumstances which he thought he had absolutely forgotten.

That the memories of details in our past lives are not as ready to hand as are the memories of much of our present life, need not surprise us. Science tells us that memories are registered on and in the grey matter of the brain, by the cells and fibres. Under the "brain" we must include also the spinal cord. I, for one, do not believe that this is the only register. But at least it is one register. After death and the dissolution of the body, this grey matter is broken up and distributed afresh. The ego, in its next incarnation, will have a different brain and spinal cord, and different grey matter. It will not have the old register.

3. *What would be the use of knowing about our past lives?*

The knowledge of our past lives might be to us no less useful than the knowledge of History. Thucydides claimed that an account of the past was valuable as a clue to the future, which would probably resemble the past. On this principle, if we studied our past lives, we could be forewarned and forearmed against our weaknesses.

Not only this—we could find out how we acquired skill in anything in which we now are "naturally" skilful, and so be able

to acquire skill, by a similar process, in other things.

We should see the causes of what we otherwise would look upon as misfortunes or hardships: we should recognize these as results of our past choices, and as training-grounds for better character.

There would come to us a greater sympathy with others, a greater desire to help, a greater power to help.

Then we should view qualities and aims in truer perspective. We should realize, beyond doubt, what are first things and what are second-rate things.

We should have many pleasant memories to recall; though the unpleasant ones—since forgetfulness is often much harder than recollection—would be within us as well.

4. *How does the theory help? Cui bono?*

To this question a partial answer has already been given in Chapter II. He who believes in Reincarnation believes in a just Power—he believes that his circumstances are those that he has earned; in a kind Power—he believes that his circumstances are most helpful for him and for everyone else; in a wise Power—he believes that the world is managed in an economical and scientific and foresighted fashion.

5. *Would not the theory apply, then, to animals and plants, and even minerals?*

Yes. It applies equally to them, suggesting for the mind an evolution like that which Wallace and Darwin suggested for the body.

6. *Where does free choice begin? How can minerals, or plants, or certain animals, be responsible?*

We cannot say where choice begins. It seems as if minerals were the absolute slaves of certain attractions and repulsions which they could not resist; and plants also. But we can hardly study dogs without thinking that they have consciences—that they know when they have done wrong—that they have some power of choice.

7. *Will any of us become animals again?*

This is a question which the theory does not answer. Although some authorities on the subject say that, when once the ego has been incarnated in a human being, it cannot ever again be incarnated in an animal, we feel that some animals are on a plane above some human beings. Without dogmatizing, we simply note the possibility that, when an ego needed certain physical or mental qualities—say litheness and quickness, or the sense of smell, or patience—that ego might be reincarnated as an animal, if that were the quickest and best way of getting these qualities.

Again, the particles of the body, after dissolution, may come to be particles of animals: naturally, like would be attracted to like. This is one of the meanings of the theory that we—namely, our bodies—may become reincarnated in animals.

8. *Do friends meet again? Is it not terrible that we should not recognize our dearest ones?*

It is agreed by all who believe in Reincarnation that friends do meet again—and enemies too. It is agreed that the ego meets other egos. But the names, appearances, places, social positions, and so on, may be changed. It is rather the characters that meet.

This may sound cold and comfortless. But we must never forget that, on the other hand, in proportion as it would be unpleasant to go on living with our enemies—especially with those whom we have injured. The clinging to old clothes and other familiar things is very human; but there are arguments against old clothes as well as for them!

Though our eyes may not recognize our dearest ones, our hearts do. And the new intercourse, perhaps in a different and much-needed relationship, may eventually help both parties more than a continuance of the old one.

So long as we regard the body as being the whole self and ego, we cannot grasp the theory. Once let us regard the body as to some extent a clothing and a set of instruments, and—suppose we had had a

friend who was a carpenter—we shall compare his reincarnation in a different body with his visit to us in a different suit of clothes or with a different set of tools.

9. *How do you account for hereditary traits and tendencies?*

The theory most commonly held by believers in Reincarnation is that the ego, when it is to be born again, to be reincarnated, is attracted to the most appropriate infant-body, while that body is still unborn.

But anyhow the outward form of the body will depend chiefly upon the physical parents. The theory of Reincarnation supposes this.

And we should expect that, for example, the ego that had been a dipsomaniac would be attracted to the infant-body whose parents—or one of whose parents—had a tendency in that direction. So of the money-grubbing, the sensual, the inventive, the athletic, etc.

The theory of Reincarnation supposes the ego ready to live again in this world, and needing a certain probation in view of its past choices, and a certain character-training in view of its future excellence. The theory supposes an infant-body not yet possessed by any ego, but having certain traits and tendencies belonging to the parents. The ego is given this body as its house, its clothes, its instruments. The ego's duty is to make the best of them.

10. *Why is a person reincarnated into a certain body? Is there any principle to decide?*

The answer to Question 9 will be to some extent the answer to Question 10 also.

Naturally, the ego will be attracted into the most appropriate—or least inappropriate—infant-body, all conditions (physical and hygienic and æsthetic, intellectual, economical, moral, and social) being taken into account. The ego will be attracted to the body which is nearest to the one earned by previous lives, and required by present and future needs of character, etc. One influence will be strict justice, another the strongest desires of the ego.

We should expect, then, that often an

ego would be reincarnated in an environment to which past friends and enemies belonged. The ego would be attracted to those whom he had injured or by whom he had been injured, so that justice might be done. The ego would be attracted to those whom he had loved or by whom he had been loved, through desire. The ego would be attracted also by the power of the environment to develop his character and physique, etc., in view of real progress.

For real progress is the aim of Reincarnation, not the petty spite or vengeance of an unforgiving pagan deity.

The Power forgives us our sins not merely by blotting them out, but by giving us the opportunities of blotting them out for ourselves by "doing better next time."

11. *What are the intervals between death and re-birth?*

The theory does not say. The intervals are likely to vary enormously.

The Hindus have legends of immediate re-births—a father, for example, being incarnated in the newly born babe the moment after the father's death on the scaffold.

Possibly the intervals may become shorter as time goes on. Thus, suppose that Charlemagne was reincarnated as Napoleon, the interval was a long one. Suppose Benjamin Franklin was reincarnated as Cobbett, the interval was a short one. When an infant dies, it is likely that the interval is shorter still.

12. *Is the same ego reincarnated sometimes as a male, sometimes as a female?*

We look upon the typical man as forming his opinions by logic rather than by intuition, and the typical woman as forming her opinions by intuition rather than by logic. A man and a woman discuss a course of action: the man observes, remembers, and reasons from evidence; the woman decides—she cannot tell how or why—she simply "feels or sees". To this there are many exceptions.

Those who hold that the ego is reincarnated either as a male or as a female, but not as now one, now the other, might plead

that, in order to get the ideal nature, it is necessary for the reason of man to have so much practice that eventually it becomes intuition; somewhat as Epimetheus, studying the past, became able to predict the future as Prometheus could; that, conversely, it is necessary for the intuition of woman to have so much practice—so much testing of prophecies by facts, and corrections accordingly—that eventually it is equivalent to and includes logic also; that the best way of arriving at the double faculty—reason and intuition—is the development of each by specialization.

Those who hold that the ego is reincarnated now as a male, now as a female, point to the people with male bodies who have female minds, and *vice versa*.

We might apply the same principle to other general differences between man and woman—for example, the masterful independence of man (largely due to artificial conditions of education) and the slave-like ministry of woman. Eventually man finds that his highest and most real mastery is to serve; woman finds that the best ministry makes her most masterful.

The theory of Reincarnation leaves the question unanswered. It seems as if many must need life in the opposite sex-form to make them well-balanced beings, even if they may have a series of successive lives in the same sex-form first.

13. *Will Reincarnation be an unavoidable process for all for ever?*

In the human being and in the animals many tiny beings—not only bodies but also minds—are fused as in a nation. It is quite possible, then, that there may be two evolutions.

First of all, one ego—already like a nation made up of groups of individual egos—may give rise to two or more egos, by a process analogous to fission of cells. We cannot help wishing now and then, as we watch some great man or woman, that he or she could be duplicated, and be here as well as there!

The very idea of this is repulsive to many. "I" want to be "I," and only "I"

—that is their apparent desire. Yet what energetic person has not longed for two or three bodies with which to work?—there seems so much to be done in so short a time.

You write a letter with your right hand. It seems to demand your full attention. Soon, however, after practice, you can simultaneously write another letter with your left hand. You have two hemispheres to your brain. Is the development of one person into two so entirely absurd? If some day the two fused into one again, would not the experience that each had gained separately be more valuable than the two would have gained by being always yoked together?

Almost equally unpleasant—if not more unpleasant—to most people would be the idea of becoming one with some other ego*. Yet there are married people who are almost as truly one, rather than two, as the man himself is when he is playing and when he is working.

A third possibility is that the ego may be annihilated, perhaps somewhat as a nation can when it is split up into widely separated groups. Where is the Assyrian nation now? Once it was a nation—an ego. A Hindu philosopher has tried to prove that the individual is not a separate entity, apart from the lives of which he is composed, but merely the sum-total of those lives, so that, when you take away these lives—as if you took away 1, 3, 4, 7, and 9—you took away the total, 24, also.

A fourth possibility is the exact reverse—namely, a prolonged life without a break. At present we die. But we make a thousand mistakes daily—in our food and drink and ways of eating and drinking, in our air and breathing, in our positions and movements or sedentariness, in our ways of thinking, and so on. Remedy these mistakes, assert and imagine increasing health, let more vigorous new cells take the place of less vigorous old cells continually, and why not live for centuries? Why not rebuild the body?

A fifth possibility is that of living with-

* The grafting-process suggests a possibility.

out the heavy physical body.

So Reincarnation is not a law for all for ever without exception.

14. *Why did not Jesus Christ believe in it?*

We do not find the immortality of the soul set forth as an essential doctrine of Jesus Christ. We do not find the physical evolution—which Spencer, Wallace, and Darwin have gone so far towards proving—thus set forth. We do not find even the most obvious rules of physical health insisted on. Silence or a passing mention is no proof that Jesus Christ disbelieved in this or that view.

When he* was asked whether a certain man or his parents had sinned that he should be born blind, he said that in this case neither cause was the true one. He did not deny heredity, nor did he deny Reincarnation (a man could not have sinned before being born, unless he had sinned in a previous life). Indeed, he said of John the Baptist, "If you will receive it, this is Elias that was to come," and, again, when they asked him how it was that the Scribes said Elias must first come (before the Messiah came), he answered, "Elias has come, and they have done to him what they pleased," clearly alluding to the murder of John the Baptist.

We might say that the idea of Reincarnation underlies many of the teachings of the New Testament, as we shall see in the chapter called "New Light on Old Texts." How, for instance, can one accept the idea of original sin by a man who has never had conscious choice before? The idea of sin without choice is, to me at least, inconceivable.

And is not Reincarnation one—not the only—explanation of that phrase, "Ye must be born again"?

15. *Why does not the orthodox Church of England believe in it?*

It might be answered that there are

* To illustrate how little we observe, it will astonish most readers to be told that, in the New Testament, "he," alluding to Jesus, is spelt with a small h, not a capital H.

many truths not incorporated in the Thirty-nine Articles.

It is very hard to say why the orthodox Church of England does not believe—or does not express its belief—in this or that idea. There are not wanting great men, like Canon Wilberforce, who believe in the theory. But the whole church may be said to believe in Reincarnation as much or as little as it believes in such an unmistakable doctrine of Jesus Christ as that a test of Christianity (or discipleship) was the power to heal the physically as well as the mentally ill.

16. *Why do not scientists believe in it?*

We have seen above that "Science" demands material proofs, especially of sight and touch. It is not by such proofs that a theory like Reincarnation can be tested.

At the same time many individual scientists have believed in it, as the list in the following chapter will prove. We need only mention Sir Humphry Davy, and such scientists in mental affairs as Schopenhauer, Fichte, Hegel, and Hume.

As to the rest, few of them have studied the theory and weighed the evidences. One might almost as well ask why so many learned Japanese express no approval of the binomial theorem.

(To Be Continued.)

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In human nature, evil denotes only the polarity of matter and Spirit, a "struggle for life" between the two manifested Principles in Space and Time, which Principles are one *per se*, inasmuch they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive.—The Secret Doctrine, I. 416.

AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits

(Continued from Page 175)

But there was one cloud in this brilliant career. His wife became a melancholiac after the birth of twins. This cloud was to overshadow my destiny and to cause the working out of my karma.

My grandfather's father had been a dissenting minister so that dissent and religious extremes appeared in all his children. They all built their own mission halls "to get the truth". The youngest married that beau sabreur, Colonel Robertson of Callander, who published Adventures of an Old Officer at the age of 84. He died in 1916 at 95. The Free Church Minister preached on this "extraordinary link with the past." His uncle, also a minister in Callander, was born in 1739, six years before Culloden, and 177 years before Uncle Jim's death. He was a Mutiny and Crimean veteran. Queen Victoria personally pinned on his C.B. The Colonel of the 31st, (now East Surrey Regiment), said recently that he was one of their most distinguished men.

On return from the Mutiny he married my aunt, a girl of 18. "The first natural girl he had ever seen". Also in the 31st Regiment was an officer, a Captain Pepper of Lisaniskea. Ours is the younger branch of the Peppers of Ballygarth Castle whose legend has been immortalized by the Irish national poet, Thomas Moore, in "The White Horse of the Peppers." This drama was an early Victorian success which played all over all our islands and was witnessed by Queen Victoria herself.

My father had been given a commission in the 31st because of his father's valour in the Peninsular War under the Iron Duke. He had captured a Spanish eagle. A cousin still living as High Sheriff of Tipperary, heard him speak of Torres Vedras, another long link with the past.

Gordon of Khartoum used to mess with the 31st in the Crimea whither Papa pro-

ceeded as a young officer on joining. He had been converted by a Bible sent out by his mother, Margaret Willington of Castle Willington, on the eve of Sevastopol. Next day he was wounded by a shell at the battle. The Bible and the wound made him a religious fanatic also.

My mother had been "converted" as a child. So when she went to visit her sister, the bride, at Aldershot, the Robertsons introduced the two "earliest Chris-



MRS. WALTER TIBBITTS

Whose books, "The Voice of the Orient", "Cities Seen", "Pages from the Life of a Pagan", and "Veiled Mysteries of India" give such graphic pictures of Aryavarta, its scenery, its religion, its mysticism and occultism.

tians" to each other. Result, they married and I, as their first born, got the concentrated essence of "conversion".

At first, however, all was silver spoon. The regiment still being at Aldershot in huts, mother left me in charge of those at Pembroke Square. My earliest recollections are of being carried downstairs by the butler. This squirming at heights and flights has never left me. A friendly stranger once prevented me from tumbling

down interminable stairs into Niagara.

I have memories of memories antidating this. Of soft, dark bosoms, of strange shibboleths, of noiseless forms passing, draped in saris. How my heart leapt later for joy at Mr. Liberty's art colours and stayless forms! But then my frocks were magenta and Reckitt's blue, the furniture crude and comfortable. Landseer prevailed in painting, to be superseded by Leighton; Mendelssohn in music. Literature was nil, because all novels were anathema. A secret purchase, later, of Scott brought severe punishment. "The Messiah" was barred because the singers were "worldlings". A tiny tot, daily I lived in terror that the Pope would come over and burn us all. In nightly horror of the last trump, the heavens like a scroll, the moon of blood. The Rev. Hay Aitken was a heretic because he doubted eternal fires. Professor Drummond the same for denying the bloody atonement. They were the days of Bishop Hannington, killed in Africa, Lord Mount Temple's gorgeous evangelicals at Broadlands. Of butlers and bible readings, of a cross, gouty, old autocrat who turned all out of the house who did not implicitly obey him. For my grandfather had the defect of his qualities and these reacted on his children and on my Karma. They were the days of carriages and pairs, of driving round to palatial establishments to be asked on arrival in sepulchral tones, "are you a converted little girl?" Of being sent out to distribute tracts on Sunday indiscriminately to the passers-by; we were told that Prince Leopold was also a tract distributor!

I may here remark that the firm of Churchill is still going strong in the third generation. Its head still lives in his Wimbledon mansion as a Plymouth Brother! They still believe in hell fire, the bloody sacrifice, and the harpist's heaven. But it was also a family of strict rectitude, of fear of God, and of amazing generosity to its own flesh and blood. *Ca va sans dire* they all had large families.

Contraceptives and the Bishop's Conference were alike unknown to them. With it all, my one regret is that I was not more dutiful. These "earliest Christians" loved me as one of their own flesh and blood. If one is born in any set one should I think stay there. Eventually I kicked down the barriers into "worldly" society but, though Queens and Royal Princesses were pleased to know me, it was always quid pro quo and outlet for outlet.

But the dies iræ did not dawn until I was nine when my father retired from the army and settled at Salisbury. This was due to the influence of that firebrand of the evangelicals, the Rev. Edgar Thwaites, who induced them to go there as his aide-camps. They instantly paid off the debt on his mission hall of John Maundrell, martyr of Salisbury. His triumph was, however, short lived. Another fire eater arrived in the person of Mrs. Catherine Booth who came to visit the then Christian Mission, lately established in Salisbury. My mother was asked to take her in. This fiery soul applied the electric spark to the nervous taint of my mother. She joined the Salvation Army. This has been a life giving movement to the world. It was the destroying angel in our lovely home between the spire and the Wiltshire downs, for one year my parents attended separate places of worship. Then the *vis a tergo* became too strong for my father and he too joined the ranks. Then it became hell for me. All the blood of the Peppers of Ballygarth boiled in me at this domination of a pawnbroker's assistant.

The Road to the Front says:—The street marching in Salisbury soon became difficult, for physical reasons as well as sentimental ones. The mob was frequently very rough in its behaviour—and, indeed, there was no small danger at times to limb, if not life, in going down dark streets, where savage blows and kicks were added to the showers of filth of all kinds that were bestowed as liberally on women as on men.

The ruffianism at last reached such a

pitch, that several friends in the city felt that they must take up the cudgels for us, and, seeing that the Lord Chief Justice had, in the Court of Queen's Bench, affirmed the Army's legal right to march the streets, and that the Home Secretary had warned the Mayor that, if he could not keep order in the city, a company of the military would be sent to do it, these gentlemen went to the Mayor. As he put difficulties in the way of receiving them, a public meeting was convened in the Council Chamber, the result of which was that about seventy special constables were enrolled. A few evenings later, by arrangement, the Salvationists processioned the city, when thousands of persons, friends and foes, accompanied them. "We had the whole police force and the special constables on all sides of us; still, with all this, one man made a desperate attack on Colonel Pepper, which was of course foiled by the police. My father had to be taken to Salisbury Infirmary with mud filled eyes. My mother was pelted with rotten eggs. She only remarked, "That will only give me a better place in heaven." This formed the climax of a period of riots and rough treatment, extending over four years, but which now happily subsided.

"For a long time we were nightly guarded to our residence outside the city by a bodyguard of gentlemen, who formed themselves into a Vigilance Committee. It may not be out of place here to observe, that during this period heavy judgments fell upon several well-known men, who took a leading part secretly, or openly, in the persecution of this time, resulting in their premature death."

Mrs. Booth openly avowed she would "rather see her children dead than not believers in God as God existed in her own mind." She said to me, "If you are going to obstruct the army in your family, I shall pray to God to save your poor soul and then kill you." She sent a Salvationist governess to our house. At the age of 21 I was stripped nude and brutally flogged by this fiend while the Salvationist house-

maid held me down. My mother was praying at her Holiness Meeting, having left me to their mercies. Eventually I was turned out of the house.

This is a side of life in the Salvation Army which has never yet been touched on. The havoc in the home in the early days of the movement. Like Mahomedanism, it was for the lower orders and I believe General William Booth, with his beak nose, to be Mahommed come back. Filled with fanatical zeal, people used to stand on their heads. When the S. A. got into a home it was an admitted thing that converts or others had to turn out.

(To Be Continued.)

THE PLOUGHER

The wet west wind blows over

The woods and the uplands bare,
Sheep and the fields of clover,

The plougher and his share,
And the straining, patient horses

Breasting the rolling ridges
In straight and ordered courses
Far to the dark woods edges.

And the ploughman's share turns under

Thistle and dock and the grasses;

Dividing the roots asunder

Relentlessly as it passes;

As Destiny sundereth lovers—

Lovers and children and friends,

Covers and again uncovers,

Working His ultimate ends.

G. P. Williamson.

London, Ont., Oct., 1932.

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The annual meeting of The Toronto Theosophical Society, which would ordinarily be held on the third Wednesday of next February, but which has been altered to the third Wednesday in September, will be held on the 20th inst., at eight o'clock at 52 Isabella Street. The election of the president and other officers and the adoption of new bylaws should attract a large attendance.

THE CANADIAN THEOSOPHIST

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IN CANADA

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GENERAL SECRETARY

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Hamilton, Ontario, Canada.

OFFICIAL NOTES

One of our Hollywood subscribers writes: "I wish to take this opportunity of expressing my appreciation of your magazine, which is excellent from every point of view, and which should be read by every Theosophist, no matter to what organization he belongs."

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Title page and Index to Volume xiii of The Canadian Theosophist may now be had by those who wish to bind their copies, by enclosing a stamp. Bound volumes may be had for Two Dollars each. A few sets of the Thirteen volumes may be had and separate volumes of the later issues at the same rate.

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We are advised under date May 15 that a copy of "Shanti" has been sent us from 3 bis, Rue Jean-Sicard, Paris xv, France, and the price is said to be 5 francs, but as the publication has not reached us and we have had no information as to its

contents, this is all we can say about it.

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We have been advised that Esther de Mezerville has been officially installed as General Secretary of the T. S. in Costa Rica. She is delighted to have the opportunity to work for the ideals and aims of the Society and will do so with enthusiasm as the necessities of this actual epoch require. We reciprocate her fraternal expressions of sympathy and wish her the greatest success in her great work.

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During the month of July, says Mr. Jinarajadasa in "On the Watchtower" in The Theosophist for August, "Dr. Besant's strength has considerably diminished, though matters have not come to a state to be called a 'crisis.' Her heart functions well, and the amount of strength in her—seeing that for four weeks she has lived only on milk—is remarkable. There is little doubt that she would long ere this have discarded a worn-out body which serves her so little, had only the problem of India not been so long delayed in its solution."

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"The Aryan Path" for August, volume iv. No. 8 may be classed with the Theosophical Quarterly as in the forefront of the intellectual exponents of Theosophy. There is a wider range in The Path than in the Quarterly and less prejudice. It has always been the desire of leaders of the Movement to reach the intellectuals, but they are shy of any blandishments which involve a recognition of Theosophy. Intellectuality, after all, is a form of psychism, the Lower Manas, and there will always be the difficulty of transmitting the Heart Doctrine through the Channels of the Eye. The first half of an article by Edmond Holmes, the English mystic, on "The Limitations of Speculative Thought" indicates this weakness of intellectualism in dealing with the intuitive.

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At a special meeting of the Toronto T. S., held to give notice of motion of a new set of bylaws for the Lodge, it was sug-

gested in a discussion regarding the payment of dues when a proposal to allow six months to elapse for payment was made, implying that the National Society could exist for six months on air, that the custom of the Montreal Lodge be adopted, and the Lodge dues be held to be due on January 1st, thus giving the Lodge six months to collect the dues for July 1st. The Toronto Lodge will meet on September 20th to adopt the new bylaws, and receive the annual reports, the annual meeting having been transferred from the third Wednesday in February to the third Wednesday in September. This will therefore be the 43rd annual meeting of the Society.

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The Theosophist for August continues the publication of the original draft Manuscript of 1885 of The Secret Doctrine by H. P. Blavatsky. The present five pages indicate as before that the study of Comparative Religion was the main theme of her work at that time. The suggestions, however, in the comments she adds regarding occult knowledge will as ever prove invaluable to students. The present installment shows how the Church under St. Thomas, the "angelic doctor," got rid of the idea that the sun and planet and other luminaries were living beings, "declaring the absence of any sidereal souls" among them. Mary N. Heff's third article on "The Childhood of Helena Petrovna von Hahn (Blavatsky)" concludes an interesting account which in this issue fills ten pages with an illustration added. Two more pages by Anna Kamensky deal with H. P. B. as a journalist.

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We have been favoured with a copy of the remarkable book "Anthropos: a Mystery Play," by H. Y. Romaine, and hope to be able to review it in the next month's magazine. It is beautifully printed in a limited edition and may be had from the Librarian, 52 Isabella Street, Toronto, or in the United States from the J. F. Rowny Press, Santa Barbara, California. It does not profess to be an acting play but is for

students, but it is only when the players are equal to their parts that the greatest plays are for the stage. This book is a dramatic version or presentation of The Secret Doctrine, and many who may not be able to grasp the occult teachings in any other form may be able to assimilate them in this, the oldest form of teaching that humanity has had. Students may be assured that they are receiving a correct version of the Mysteries.

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The Executive Committee have appointed Mr. A. J. Hamerster, as Treasurer of the T. S. in place of Mr. Albert Schwarz, deceased. Mr. Hamerster has been Acting Treasurer since Mr. Schwarz's resignation. Mr. Jinarajadasa writes regarding Mr. Schwarz that "to us all (at Adyar) he was very dear, as he was in touch with each of us as Treasurer. He collected all our rents and was the paymaster each month of all the employees. He has given a system of administration for the Treasurer's office which makes possible the instant finding of any record in his department, and in many ways was the historian of the Society during all the years he lived here. In the Golden Book, the Diary of the T. S. was his compilation, by carefully reading the Diaries of Col. Olcott. He was manager of a big firm when he retired to come to us, and was an expert accountant. His gifts to the Society and Theosophical Schools amounted to nearly 200,000 rupees." His 25 years' record was indeed a splendid one.

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We have examined the monthly programmes of the Blavatsky Lodge of the T. S., holding their meetings at the Hollywood Hotel, corner of Hollywood Boulevard and Highland Avenue. Though suspended for the summer, the months of April, May and June indicate what a treat for their audiences may be expected in the returning season. Mr. and Mrs. J. H. Orme and Mrs. E. M. Geiger were the principal speakers. We quote the titles of the subjects as they may be suggestive for other Lodges. G. B. Shaw and the Gods of the

Bible, based on *The Adventures of the Black Girl in Her Search for God*; *The Mystery of the Holy Grail*; *The Origin of the Easter Festival*; *Simon the Magician*; *Cyclic Law and the Destiny of Nations*; *The Great Message of H. P. Blavatsky*; *The Recovered Memories of an Illuminated Seeress*; *The Wandering Jew*; *Mysterious Stonehenge*; *Dreams and Divination*; *Reincarnation and the Recovery of Latent Memories as Demonstrated by Sir Edwin Arnold*; *The Sage of Crotona*; *Conquest and Dominion: A Study of Daniel's Prophecy*.

AMONG THE LODGES

Notes of an Orpheus Lodge meeting on *The Basis of Ethics*:—The Ethics of the past were based upon theological assumptions. When these assumptions became discredited in the light of modern scientific knowledge the sanctions for our ethical system disappeared. Nothing could show more clearly than this the folly of basing an ethical system upon things which time may change. We should not be contented with any basis which is not as unchangeable and universal as Nature's laws. Rhythm was suggested as such a basis for Ethics. We have seen in previous discussions how Rhythm, Periodicity, Harmony, involving continual adjustment, is the essential law of Nature—Karma. Let us examine some of the rhythms, the balance and proportion, and the lack of these to be found in ourselves. Everybody knows the penalty for excessive high spirits. The periodical swing from exaltation to depression is most marked in the fiery, intense, artistic type, but it can be observed in everyone. Apply this to other less obvious and spectacular states. For example, take any quality however good, and too much of it becomes a bad thing. "You can have too much of a good thing", as the saying is. Patience, courage, truthfulness, etc., can all lead to folly if uncontrolled by discrimination. What is it which blinds us to the perception of the harmonious

in human behaviour? It is lack of balance. Take the not uncommon type of individual whose attitude is:—"I don't matter; anything is good enough for me". His attitude is out of balance. There is a place for everyone; the thing is to know it, and to live in it. To make oneself a doormat for people is not good for them or for oneself. This is a form of inverted Egoism. It is Egoism, obsession with oneself, which in the last analysis is the root cause of all unbalance, lack of rhythm, proportion, and inharmonious living. So we say—disinterestedly, dispassionately, selflessly, all meaning the same thing, the ability to see things unclouded by the hypnosis of self; here is the greatest point of clear vision. A man who has given way to resentment toward another, can hardly avoid blackening that other's motives in his own mind and whitening his own. The unbalanced resentment clouds and distorts his vision. The pairs of opposites, hope and fear, love and hate, etc., are the raw material of our conscious states, and whenever one pole of these dual forces dominates the consciousness Rhythm is lost. Balance, proportion, rhythmical living is only possible when the discriminating intelligence exercises control over these forces. Excessive amiability equally with resentment clouds the vision, uncontrolled altruism equally with egoism,—detachment alone can give rise to harmonious living. If the energies we project are harmonious they are caught up and reinforced in the greater rhythms of the Universe; if discordant, they are shattered by these same rhythms, with consequent suffering at the centre from which they came.

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It is not generally known that Canadian students of Theosophy can borrow books on the subject from the Toronto Theosophical Library, free, except for the payment of postage on the volumes. Information may be had from The Librarian, 52 Isabella Street, Toronto. Books have been lent to readers in all the Provinces, and those who cannot easily obtain books should try this plan.

S. O. S. CALL

By M. M. Salanave

One of the many sorry sights seen in India that so sadden the heart is the women and girls, even the tiny ones, unendingly patting out cow-dung cakes. You have no doubt heard of it. They first pick up a handful of fresh dung, throw it down again in the deep dust, pick it up and work in the dust, throw it down again and so on until the thick sticky mass is stiff enough to mould into round flat cakes. These are then plastered all over the mud houses. When thoroughly dried by sun and air they are used as fuel cakes to cook the frugal meals of rice and pulse.

Thus do millions of India's daughters, old and young, spend their days. Of course the little girls sometimes play childish games, some of them may even have dolls of a sort to play with, but generally they are either tending babies only a little younger perhaps than themselves or else patting out the cow-dung cakes just as their mothers also do when other duties are finished. Not pleasant reading is it? But alas! too true.

It really is deplorable that almost no attention is given to these little Hindu girls. Especially when one stops to think that so early in life they will become the mothers of the next generation. And it is the mothers—the Queens of India—who really hold the reins over their lordly males, from highest to lowest castes—whatever is said to the contrary. A son imbibes his mother's ideas along with her milk while he is yet a babe.

The thought of these neglected little daughters of India pulls at my heartstrings just as I am sure it pulls at yours. And because I do feel so deeply for them I am soon returning to India to do my small bit among them. Already some of the Hindu women await my arrival. You see I love India quite dearly just as you yourselves do. Poor feeble, poverty-stricken old Mother India, home of the Lord Buddha,

home of the Masters, and beloved of H. P. B.

In "The Light on the Path" you recall it says "Kill out desire of comfort," one of the most difficult of all desires to kill especially in the West, interwoven as it is into our very being. In India in the face of such misery and poverty everywhere, desire of personal comforts seems horribly selfish; one feels intense scorn of one's self to even think of comforts with longings.

It will be no novelty and much less of a hardship when I get back there once again to sleep on stone floors strewn with a bit of straw for softness (?), or to sleep on benches about three times too narrow for my ample proportions. It may shock some of the fastidious but I confess to having gone (of necessity) for eight days at a stretch without undressing while the daily bath consisted of a few splashes of water dashed over my hands and face but I was lucky at that—the water was fresh! Also I learned to eat whatever was put before me on a plantain leaf, often closing my eyes as I did so for it is not true in all cases that "looking makes longing". But when one is very, very hungry one forgets to be choosy. Please do not think that I relate these details to gain either sympathy or admiration(?), or because I feel sorry for myself and my prospects. Not in the least. The truth is I count the days until I can get away. I consider myself indeed fortunate to have learned the priceless lesson that knives and forks, flivvers, radios and a thousand other things that seem so essential to our "high standard of living" in the West are entirely non-essential, and have nothing whatsoever to do with the highest standard of life.

The first thing on my tentative programme after getting settled is to establish a tiny free infirmary where first aid can be given women and girls: males are not included in my plans as they always manage somehow—this is first, last and all time to be "for women only." Then I hope to start a little school for girls where they

can learn how to make the most out of what little they have, where they can learn the importance of cleanliness and sanitation to ward off diseases and pestilences. This is only a part of my plans of course. A big undertaking? How well I know it and single-handed for, so far as Western friend or companion is concerned, I shall be quite alone. But I intend to do my best and the results can take care of themselves.

As has already flashed into your mind, it will require a good many pennies to carry out even in part a few of my plans. (In order to save every cent possible, because it is cheaper, I shall travel on a freight steamer to India. It will be two months en route stopping as it does at many tropical ports alive with pestiferous insects and quivering with heat!)

Knowing how all of you love India and that you too feel deeply touched over the condition of these neglected little girls and women I am inviting you to help a mite believing that you will rejoice at the opportunity. Western hearts are always big and generous even though we grow a bit self-centred sometimes and thoughtless of suffering especially when the suffering ones are so far away and out of sight.

On behalf then of India's little daughters would you like to give as you can? Just whatever your hearts prompt you to give will be gratefully received. And should you care to hear how my work progresses later, it will be a real pleasure to keep you informed. As I hope to get away not later than six weeks hence, may I suggest that you do not delay your good intentions but "do it now." And, not to add to the already over-burdened editor you probably better send your—shall I say tithes? direct to my address. On behalf then of India's little neglected daughters let me thank you from the bottom of my heart in anticipation of your generosity: M. M. Salanave, 2004—46th Ave., Oakland, California.

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"No man does right who gives up the unmistakable duties of life."

SAMSON

Sunset lingers
At the edges
Of the world,
Crimson fingers
Clutch at ledges
Ere being hurled
Into darkness, into night—
Samson blind and shorn of might.

Sunrise shoulders
From their bases
Plinth and column,
Till, like boulders
Down rock-faces,
Falls the solemn
Temple of the Philistinian Night,
Crushing sable worshippers in flight.

G. P. Williamson.

May, 1932.

THE JUDGE DIARY LEAVES

The following letter appears in The Theosophical Quarterly over the signature of Mr. Ernest Temple Hargrove. It is the final word in the long series of revelations that we have had during the last few years, and should end all further controversies. The facts appear to be as stated and are confirmed by the corroborative evidence of Mr. Fussell and Mr. Hargrove, and the later admissions of Mr. Neresheimer. We can now all agree to leave the judgment of all concerned to The Great Law. Those who are out of incarnation cannot be affected now. Those who come into the Society have all the facts available now before them, and those who unwittingly have been misled or have unwittingly misled others need have no fear of the consequences of innocent and unknowing action. They walked according to their light. Greater light shall dawn on their devotion.

To the Editors of the Theosophical Quarterly:—May I be permitted, through your columns, to reply to letters in which I am requested to say what I know about

various papers referring to Mrs. Tingley, marked Private, issued after Judge's death?

The request in itself is strange. Papers marked Private, sent out and received on the clearest understanding that their contents would be preserved with inviolable secrecy, are what I am urged to discuss. If others choose to do such a thing, on their heads be it. I will not. There are those who excuse themselves for such conduct on the ground that they believed certain things at the time these papers were issued, which they do not believe to-day. On that basis anyone would be free to release himself from any sort of promise whenever he felt like doing so. Such persons are outside the pale of human intercourse.

This much, however, I can say:

(1) The papers in question gave exactly what they purported to give, namely, extracts from Judge's diaries and occult records, referring to Mrs. Tingley, in his handwriting, accurately copied, nothing being omitted which would have discredited or nullified the passages quoted. The originals were seen at the time by several persons who certified they had seen them.

(2) Mrs. Tingley was Judge's successor so far as his non-public position was concerned. She was intended to serve as a stop-gap.

(3) Mrs. Tingley failed, and then entrenched herself in her failure. Her new position had fostered her ambition and other very serious weaknesses. Consequently she was deposed by the order of those whom, from the beginning, Judge recognized as his Superiors and as the true Founders of the Theosophical Society.

(4) As Mrs. Tingley refused to accept her deposition and was able to persuade many that it was invalid—not even the formation by her at Chicago of the so-called Universal Brotherhood with herself as Official Leader with autocratic powers, serving to open their eyes—the task of carrying on the Work of Judge and of H.P.B. and their Masters, fell to those who have been identified with The Theosophi-

cal Society and with the THEOSOPHICAL QUARTERLY from that time to this.

(5) The Point Loma Society represents those who followed Mrs. Tingley out of the Movement, in spite of her obvious failure and her open violation of Theosophical principles.

(6) The United Lodge represents those who, like Robert Crosbie, followed Mrs. Tingley to Point Loma, out of the Movement, and who, when they did finally wake up to the fact of her failure, lacked the moral courage to seek re-admission to the real Society, preferring instead to claim they had been deceived, and that Mrs. Tingley never had been Judge's occult legatee.

(7) The Adyar Society represents those who attacked, slandered, and did their utmost to destroy Judge, as part of the Brahmin campaign to destroy the reputation of H.P.B.

Allow me to add that those who have questioned me on this subject (none of them members of The Theosophical Society) are of two kinds: those who are looking for controversy, and those who are looking for light. As to the first group, they can be of interest only to themselves. As to the second, they are looking for light as it never can be found; they are attempting, by analogy, to determine whether John the Divine was "genuine" by an analysis and comparison of texts, authorities and other material details which are not only unilluminating and lifeless, but childish and deadening; they are trying to decide, again by analogy, whether H.P.B. was really a Lodge Messenger, by counting the number of misquotations in *Isis Unveiled*. If they would know Judge, they must seek him in what he wrote, in what he did; in the pages of the old *Path*, in *Letters that Have Helped Me*, in *The Ocean of Theosophy*, in his letters now appearing in the QUARTERLY; they must seek his spirit and purpose in all these things, and should then look for his "fruits", as in the thirty published volumes of this magazine. If they will do

this honestly, they will find him,—in all his simplicity, integrity, unswerving devotion, and great attainment; they may discover even why it was that H.P.B.'s Master called him *friend*; why Mrs. Besant betrayed him; why he died prematurely and was obliged to name Mrs. Tingley his "successor"; finally, why and how it was that Mrs. Tingley so lamentably turned her back on the Lodge to follow her own will and desires.

E. T. Hargrove.

REVIEWS

"THE SERMON ON THE MOUNT"

The first translation of this invaluable Scripture in modern times, following the Theosophical teachings of Madame Blavatsky, was by James Morgan Pryse in *The Irish Theosophist* forty-odd years ago; this was republished in Toronto, the first Theosophical publication in Canada. Now we have a version with commentary by that very excellent Theosophical scholar, Mr. Pekka Ervast of Finland, whose English with certain exceptions of the second personal singular in his verbs, is exceptional.

There was a time when the Christian mythos was shunned in the Theosophical Movement, but in late years it has run to the other extreme and plagiarized and burlesqued it in its sacerdotal elements till decent Theosophists are almost ashamed to look a real Christian in the face. However one can take Mr. Ervast's book in hand with perfect confidence and commend it to all and sundry of the Christian Churches, real or imitation.

Mr. Ervast has gone into the Greek text and satisfied himself of the intention of the author, which is not difficult, considering that logic and consistency are usual guides where other interpretations are vague and untenable. There is not much that is new to those familiar with Pryse's translations, but these are a small minority compared with the scholars who ought to be reading the New Testament as it was written.

It is a useful book, however, to introduce to people unacquainted with early Christianity the teachings which are fundamental, in the proper sense, to its understanding. "Had not the mediæval clergy in their councils anathematized the doctrine of reincarnation, our Christians to-day would know that the spirit of man will be reborn upon earth; it returns to this vale of sorrow time after time, until man chooses the life of the kingdom of heaven or spirit, thus educating himself to become a spiritual being, who no longer will be the slave of mammon and death."

The kingdom of heaven, however, is not a state to be entered only after death, but one to be enjoyed here and now when men are prepared to enter it. "It is not to be wondered at that the Christians have confused the conception of the kingdom of heaven with the idea of the after-death life, and it behooves us to understand perfectly that the kingdom of the spirit is open to all 'living' men as well as to those among the deceased who have tasted it during their lifetime. On the other hand as all dead men lead a very happy life in their 'heavens' before rebirth, it was necessary to emphasize that the life of the kingdom of heaven or spirit did not only surpass the highest possible bliss from an earthly point of view, but also the highest 'heavenly' happiness that men after death were able to enjoy."

Mr. Ervast distinguishes here that "the Buddhist teaching of *nirvana* lays stress on the extinction of pain and suffering and is rather of a negative character, but Jesus, speaking distinctly of a blissful happiness, is forcefully positive in his teaching." He translates righteousness correctly as justice, and explains the "poor in spirit" as beggars for the spirit, yearning for what they cannot sufficiently attain.

He disclaims any artificial attempt at construing the text. "I do not put into the words anything that is not there already." Anyone can understand the teaching "who has not got a wrong conception of God, *i.e.*, who does not worship

idols in his mind." and he adds, "I do not speak of people who don't believe they can 'stand the truth,' who prefer living in a 'fool's paradise' rather than look truth in the face. They get their reward. They are fascinated by falsehood. But now we are speaking of reason."

Mr. Ervast classifies the injunctions of the Sermon on the Mount as Commandments and contrasts them with the Ten Commandments of Moses. He does not appear to have made an independent translation of the Second Commandment, which reveals in the original Hebrew text an interesting confirmation of the teaching of permutation. The book is scholarly and will interest any intuitive reader. He collates the translations in Finnish, Swedish, French, German, Spanish and Italian where they confirm or throw light on the renderings he gives of the Greek text. We are glad to see the Theosophical Publishing House turning to a more valuable class of literature than has been the rule for years past.

"THE DAYSPRING OF YOUTH"

Those who have read "The White Brother" by Michael Juste, and the edition of the "Comte de Gabalis" with a Commentary, published by The Brothers, with both a London and a New York imprint, will be glad to have another volume from the same authority. The present book is "The Dayspring of Youth", Yoga practice adapted for Western bodies, and is said to be by M. We do not think this is intended to convey the impression that it was written by the Master M. Indeed the style and other internal evidence indicates that it is of United States origin, though it is published in London by Putnam's, 24 Bedford Street, W.C. 2. It purports to be a record of instruction received during different states of Yoga practice; that sealed book opened by the aspiring student during his development into his own inner states of being. "We have been permitted to reveal this in order that others, by

similar practice, may develop and unfold their inner powers; for the body is a storehouse of past, present and—strange though it seems—future records." The late W. Q. Judge, in one of his marvellously comprehensive essays, concluded one on Occult Powers with the sentence: "There are the powers of all Nature before you; take what you can." And H. P. B. herself, in her private instructions, stated that it is by "self-devised and self-directed" efforts that the student can alone progress. Such a book as this cannot but be helpful to those who embark on the mysterious and unguided quest of the Self. It is sufficiently fearsome to some. A careful student many years ago told the writer that when he got to a certain point he took the prudent course of making his will. He realized some at least of the dangers that beset the path of the western student. However, it is not by fearfulness or over-caution that progress is made. We cannot possibly go over these 357 pages in detail, but there is sufficient here to set any student on his way, and if he observes the precautions and advice tendered he cannot go far wrong. He must be utterly unselfish. He must devote himself to the interests of the race. He must have nothing personal in the back of his mind as he sets out, and his aim must be the knowledge that enables one to be helpful, not the power that gives authority to enslave. The secret of this form of Yoga, it is said, is the breathing in of atoms of a developed nature; for their higher rate of vibration develops our atomic structures. This is done by inhaling into the nasal passages a certain type of atom called "Aspiring atoms." How wrong the removal of the tonsils must be will be apparent to those who study the breathing processes. "As we inhale, a door seems to slowly open within us, and we feel drawn into another sphere. In time this breathing will be controlled by the Innermost." The exchange of less desirable for more advanced types of atoms is not merely confined to the physical body but to all the inner vehicles. There is a

Master Atom who assembles the right kind around him, and there is the Secret Enemy, situated in the lower regions of the body, who does all he can to assemble the destructive and destroying atoms around him, and is ever on the alert to thwart the efforts of the Higher Self. "The Secret Enemy works in every way to deny us any intelligence that would illuminate our minds, and would seek to stamp man into a machine cursed with similarity and a mind lacking all creative power." We are sorry we cannot give more space to a review of this volume, but suffice it to say its philosophy is broad and makes no distinction of race, creed, sex, caste or colour. It can safely be left to students who are not after phenomena, that token of puerility in occultism, and it is synthetic in its treatment of philosophy, science and religion. As readers become familiar with this volume it is certain to have a

large sale, but we expect that the reputed Arhats of the west will be heard denouncing it as it takes away the humbug from most of the ideas that they have surrounded the occult tradition with. When these claimants for reverence and worship can be shown to be utterly false to all the realities of occult life the public will have more respect for those who live, the Masters themselves make no pretence and no profession of being better or greater than other people. It is the difference between being and pretending largely, and this volume is all on the side of reality.

✻ ✻ ✻

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THEOSOPHY OF THE MODERN WORLD

Conducted by Fred B. Housser

A GEOLOGICAL PROBLEM

At the International Geological Congress in Washington recently the noted Swiss geologist, Dr. Arnold Heim, described his theory of a cosmic force which periodically gave the earth a "push" to keep it spinning, and was the cause of earthquakes, mountain building and other phenomena. He believed also that it had resulted in the changing of the axis of the earth in the distant past, so that what had once been the south was now the north pole.

Science in modern times has perforce had to adopt what have been the traditions and doctrines of ancient times as one testimony after another of the ancient life of the earth itself in its rocks and fossils have come to light. There is ample testimony that tropical flora and fauna once had their habitat at the North Pole. We are not yet sufficiently acquainted with the continental mass at the South Pole to say much

about it, but a direct assault is being made on the Antarctic Continent by modern science and no doubt evidence will be forthcoming to establish its ancient history.

Polar Symbolism

All antiquity knew or had accounts of the reversal of the earth's poles, and as science in those ancient times was linked with religion or regarded as religious knowledge and kept sacred by the various priesthoods, it has thus been preserved. Herodotus describes how King Cambyses, son of Cyrus the Great, entered the Temple of the Kabirim and went into fits of inextinguishable laughter over the two figures in black and white stone which he saw there of the two Kabiri, symbolizing the opposite poles of the earth, but as he thought, a man erect and a woman standing on the top of her head before him.

These figures were intended to represent the passing of the original North Pole

to the South Pole of the Heaven. In consequence of this inversion of the Poles there resulted the displacement of the oceans, the submersion of polar lands, and the consequent upheaval of new continents in the equatorial regions. So there is nothing really new in Dr. Heim's suggestion.

Indeed, nearly half a century ago, Dr. Henry Woodward, F.R.S., F.G.S., wrote in an article of "Evidences of the Age of Ice," "If it be necessary to call in extramundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S., namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which is essential to our cosmical condition as a unit of the great polar system."

The Secret Doctrine

The Secret Doctrine of the East holds that there is a secular change in the inclination of the earth's axis, and this is governed by the Cyclic Law which follows the cosmic seasons, corresponding with the solar cycle of 25,868 years observed by the ancients.

Hesiod's Theogony speaks of three giants, called Briareus, Kottos and Gyges, living in a dark country where they were imprisoned by Kronos for their rebellion against him. These three giants were the symbols of three polar lands which have changed form several times, at each new cataclysm or disappearance of one continent to make room for another.

The whole globe has thus been convulsed four times, and four glacial periods have been marked by many geologists. The conformation of the Arctic and Antarctic poles has been but little altered. The polar lands unite and break off from each other into islands and peninsulas but remain ever the same. Therefore northern Asia is

called the "eternal or perpetual land," and the Antarctic the "ever living" and "the concealed."

Those familiar with the Book of Enoch, so liberally quoted in the New Testament, especially in the Book of Revelation, can find in chapter lxiv a reference to these cataclysms, where "Noah cried with a bitter voice 'Hear me, hear me, hear me,' three times. And he said 'The earth labours and is violently inclined; surely, I shall perish with it!'"

It is generally held among geologists that the last ice age began to disappear about 12,000 years ago, so that if the 25,000 year cycle is reliable, humanity has a good while yet before it is once more wiped off the face of the globe.—Reprinted from *The Hamilton Herald*, Aug. 3, 1933.

THE MYTHICAL TRADITION IN SCIENCE

Modern Science has a habit of going to extremes. It is said of it that it is extremely materialistic in outlook. It has no place within its bounds for the mind or soul of man. Likewise also the science of our day would almost seem to prefer to contemplate nature in her almost infinitely great or infinitely small aspects rather than in those things of intermediate magnitude. It had its rise as a matter of fact through the advances made in astronomy, a branch of science admittedly dealing with large magnitudes, during the Renaissance. Likewise about the same time the beginnings of atomic theories were laid down. From both of these the major developments of science have arisen. Astronomy gave us the laws of mechanics, atomism, chemistry and physics, and on these, practically the whole of science rests.

Early Scientists Mystics

The pioneers of science were a stalwart race of men. They appear to have had a vision almost completely lacking in their successors, until just recently. Many of them were mystics. Many of them pur-

sued the occult arts and so have been held in contemptuous regard by later scientists. This is regrettable for while historical data concerning the beginnings of our science has been carefully collected, the more valuable occult origins have been sadly neglected. One cannot hope for much sympathy from an author who says: "Tycho's (Tycho Brahe 1546-1601) nature exhibited a strange mixture of discrimination and *folly*. From his fifteenth year he was a devotee of astrology, and throughout the major portion of his life he was active as an alchemist. . . . So intrigued was Tycho with the mysteries of Alchemy that it is not improbable that he might have spent his life making fruitless experiments had not a new star appeared in 1572. Nevertheless his interest in astrology lasted until a few years of his death."

Tycho Brahe Astrologer

There are none so blind as those who will not see and the same author, in spite of the quotation which follows, seems never to have realized that Tycho Brahe might have possessed far more wisdom than the commentator, for he goes on to say:

"He (Tycho Brahe) seems to have had considerable success in making astrological predictions. At any rate, they increased his reputation. For example, after a careful study of the comet of 1577. . . . he announced that the comet signified a prince who should come out of the North, overrun Germany, and disappear in 1632. This prophesy foretold accurately the career of Gustavus Adolphus, who was born in Finland, and after his campaign in Germany died in 1632" (E. H. Johnson in Johann Kepler, Williams and Wilkins, Baltimore).

The same author has a great deal more to say to the same effect.

It is much more pleasant to turn to an introduction to the same work and read what A. S. Eddington has to say relative to Kepler himself:

Kepler's Aesthetic Instinct

"I think it not too fanciful to regard Kepler as in a particular degree the fore-runner of the modern theoretical physicist, who is now trying to reduce the atom to order as Kepler reduced the solar system to order. It is not merely similarity of subject matter but a similarity of outlook. We are apt to forget that in the discovery of the laws of the solar system, as well as of the laws of the atom, an essential step was the emancipation from mechanical models. Kepler did not proceed by thinking out possible devices by which the planets might be moved across the sky—the wheels upon wheels of Ptolemy, or the whirling vortices of later speculation. . . . Kepler was guided by a sense of mathematical form, an æsthetic instinct for the fitness of things. . . . Kepler was attracted by the thought of a planet moving so as to keep the growth of area steady—a suggestion which more orthodox minds would have rejected as too fanciful. I wonder how this abandonment of mechanical conceptions struck his contemporaries? After Kepler came Newton, and gradually mechanism came into prominence again. It is only in these latest years that we have gone back to something like Kepler's outlook so that the music of the spheres is no longer drowned by the roar of machinery."

Another Astrologer

When we examine the life of Kepler we find his interests were about 90 per cent mystical and 10 per cent scientific in the modern sense. His whole outlook was mystical. He counted it one of the highest achievements of his life to arrive at a means of fitting the planetary orbits to the Platonic Solids. His three laws of planetary motion which completed the work of Galileo and formed the basis for the work of Newton were arrived at through speculations which were frankly mystical. Indeed, they are contained in his writings as merely incidentals to the major purpose in view, the solving of the mysteries of existence.

One should not consider him as solely a visionary. He was emphatically a great astronomer, an unrivalled mathematician, and had an immense capacity for work. His astronomical tables worked up from data bequeathed by Tycho Brahe remained for years as standard.

And also he was intensely practical in some respects in his astrology. For he was an astrologer of no mean order, like his teacher Tycho Brahe. He made numerous predictions, published an almanac, and had he been so minded, might have amassed a great fortune. Most of his revenues obtained through astrology went however to defray the cost of his scientific publications. It might be mentioned that Kepler's astrological predictions were very successful.

Most of his writings have to be studied in the original. The text above referred to contains a most complete bibliography and the *Encyclopedia Britannica* may also be consulted. See also T. E. Willson's "Ancient and Modern Physics."

W. F. S.

An Epitome of Europe

It seems strange that a book like "Four Handsome Negresses" published nearly three years ago escaped practically everybody's notice. It preceded Bernard Shaw's "The Black Girl in Search of God" by a year or more and presents in the form of a novel a more complete picture, a more powerful case, against the degrading influence of Europe on primitive peoples than Mr. Shaw's book and at the same time it seems both more just and more true and therefore more illuminating.

The writer is one Herbert Baptist. He can write briefly and beautifully and with a finely balanced sympathy. Moreover, he writes with the gloves off, with vision unobscured by the insistent fever, the debauched romance of self-seeking, the glamour of national lust for power, that was and evidently still is a predominant factor in the European scene.

The book should be timely in almost any

age, certainly with any people that has the itch to exploit its more ignorant and helpless fellows to its own aggrandizement and its own inevitable degradation, and the ruin, alas, of those they exploit. Such in the main is the history of Europe, whether of church or of state, and Mr. Baptist presents in his allegory and its implications, the beginnings of the heaped up retribution that will eventually overwhelm that continent.

The Rum and Bibles Spirit

Here we have the beginnings of the slave trade and of what Storm Jameson calls "the rum-and-bibles spirit toward the exploitable world"; the unspeakable violation of hosts of innocent and utterly helpless black women; cruelty, degradation and a vast oppressive lust. It is not a pretty picture but it is beautifully done, and the beauty of the writing and sympathy, the design and presentation only accentuates the obscene horror of most of it.

The Priest

Here we have also, the almost fantastic ineffectuality of the priests of Rome to touch the souls of the guileless blacks; the vague dreams of a Prior of the church for a selfish and futile martyrdom, inspired by the grandiose tradition of Rome, and this, at the expense of those selfsame defenceless and completely misunderstood blacks. Indeed, the cross of Christ becomes to the black peoples a symbol of all that is cruel and degrading and terrorizing, the very apotheosis of pain exported to their pagan shores. Such indeed, is what Europe has made of it.

The Merchant

We are also presented with the shrewd hypocrisy of the avaricious merchant, making genuflections to the cross of Christ, mouthing pious, humble phrases to the priests and all the time concentrated on the business of exploitive barter; the business of profiting hugely from the ignorant natives, obsessed by his dreams of fabulous wealth. A few paltry gestures to Christ to allay his almost dead conscience,

to reassure the priests of Christ and then, —on with the real business in hand. After all, that is not an exaggerated picture of the avaricious merchant in any day or place.

The Workers

Then we have the soldiers and sailors, husky animals craving a crude release from pent up lusts, and the governor, also a soldier, whose habit has always been to satisfy the temptations of the flesh though he is somewhat particular, and on one occasion the vestigial remains of his heart is touched into sympathy, but the habit of his life conquers it.

Also the poet, representative of the arts, bright and fearless, untouched by church or commerce, soldier or government, and motivated by beauty; self glamoured at times but in the main on the side of the angels.

And lastly, we have the captain, the mariner, representative of the sane, practical, just man, out to do a fine job, nauseated by debauchery but powerless to stop it. He is of the type of the modern engineer who loathes the profiteering racket yet does his job to the best of his ability despite that racket.

Europe in Petto

Here, in this book, we have Europe "in petto"; its attitude at work before our eyes and in a compass sufficiently small to be readily envisioned. It is true that it epitomizes that part of the European process that contains her downfall and doom. That obviously was the author's purpose. But we should remember that the real glories of Europe, her contributions to the unfolding spirit of man, her great achievements in the arts, where they rise above flag waving and the aggrandizement of a class or a nation; her selfless saints; her great heretics, particularly her great heretics, occultists every one of them: all were made and lived and worked despite the galloping European disease of conquest and exploitation, that has affected in one way or another all the peoples on this globe, and which disease contains

within itself the virus of Europe's death throes.

Queries

The book stimulates many questions, such as, Has any man or nation escaped paying the full price of its exploitations, its cruelties, its lust for power? Is there in the world any country or people that has at any time truly benefitted by European conquest? Has religion, any religion, ever had a vestige of spiritual significance in the hands of those who lust for power over their fellows? And the usual one, of what would Christ think of European Christianity or Christianity in America for that matter? And why do people wonder that the powers of a greater consciousness cannot be given them by those great souls who possess them, and use them only for the good of the souls of men?

Well, Europe is no more than an interlude, a dark moment in the unwritten history of mankind. What of America? This book should help her to see the inexorable workings of great and immutable law. For here we have the cause of the downfall of every nation clearly portrayed and America already has set up causes the effects of which, while they may not verge on disaster, will give her much trouble.

L. H.

SATURN'S SPOTS

Something is happening on the planet Saturn according to the astronomers, who have discovered a spot on the planet's surface 20,000 miles long and 12,000 miles wide, a great white spot similar to the one studied by Professor E. E. Barnard of Yerkes Observatory in June 1903. The clouds of dust, or whatever it may be, that surround the mysterious planet are making it difficult to take telescopic observations. It is not likely that the observers would learn much even if they were better able to get a view. There is an enormous red spot on Jupiter which has been studied ever since it was first seen in 1878 but the

scientific world has not been able to account for the phenomena, nor to form a theory as to what it is all about.

The Mahatma K.H. gives a hint concerning these disturbances in one of his letters to A. P. Sinnett. The whole solar system, he explains, is gradually shifting its position in space, the relative distance between the planets and stars remaining ever the same. This movement of the solar system will not be telescopically observable until Jupiter and some other planets shift sufficiently to permit our astronomers seeing a few of the Raja suns they are now hiding.—“There is such a king star right behind Jupiter that no mortal physical eye has ever seen during this Round” writes K.H. “Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter ten thousand times,—still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless—this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot that so intrigues science lately, are due (1) to that shifting and (2) to the influence of that Raja Star.” (Mahatma Letters, page 167).

Traditionally there is a close connection between Saturn and Jupiter. The latter—the Greek Zeus—was, mythically, the son of Saturn (Kronos). Plato speaks of Jupiter as the material artificer and Saturn binds all things together in Saturnian bonds. Students of astrology and the Secret Doctrine will be able to understand something of the esoteric meaning of this. At the moment we are only concerned with the close connection which the ancients said existed between Saturn and Jupiter. The spots on Saturn may probably be explained in the same way as K.H. explains the spots on Jupiter.

As Above, So Below

There is another angle to the Saturn phenomenon which some suspect, few understand, and the majority would ridicule. There is an occult saying—“As above, so

below. As in heaven, so on earth.” Madame Blavatsky writes—“Saturn, Jupiter, Mercury and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides and Watchers—morally and physically; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their “Regents” or *Rectors* with our Monads and spiritual faculties.” (S.D. I., 575 I.A. Edition). This being true, a disturbance on Saturn, or any other of the planets named, must have an effect on the Humanity of the earth as the astrologers claim.

In January 1934 the planet Saturn will come into conjunction with Mars in the sign Aquarius. Astrologers say that the combination of these two planets is a violent one foreshadowing violence, disruption and bitter feelings, particularly in religion and ecclesiastical matters. According to the Secret Doctrine (Vol. I: page 576 I.A. Edition) Saturn is the planet of the Jewish race so that it may be more than a coincidence that its people are undergoing such affliction in Germany at the present time. Readers may draw their own inference and form their own conclusions as to whether the disturbances recently noted on Saturn have any connection with the present plight of the world.

THE KARMA OF THE JEWS

The persecution of the Jews in Germany which has recently shocked the world is having reverberations in Toronto. Riots between Jews and Gentiles have occurred in Toronto intermittently all summer. As this is being written the Toronto police are investigating a riot which occurred in Willowdale Park between Jews and Gentiles in which 10,000 people are said to have taken part. Jewish youths have been attacked by hoodlums on the city streets and beaten. Announcement has been made of the formation of a league which is “frankly anti-Jewish” and which aims at

a nation-wide membership. The mayor of Toronto has had to forbid the flaunting of the emblem of the swastika—the ensign of German Nazism—lest the peace of the city be disturbed.

There must be an occult explanation for the age old hatred toward the Jews which has blotted history with pogroms and persecutions of the most obscene kind. The roots of the trouble lie far back in a past which is only known to the sages in the East. In the days when Christian fanaticism was rampant it used to be said that the cause of the sufferings of the Jewish race was that it killed Christ but to-day, especially among Theosophists, this explanation is wholly inadequate.

Degrading the Mysteries

Madame Blavatsky states in the *Secret Doctrine* that early in the history of our fifth race the Jews degraded the Mysteries, a thing which neither an individual nor a race may do without creating a terrible retribution or karma. She points out (*Secret Doctrine*, Vol. I., The Theogony of the Creative Gods) that the basic idea underlying the philosophy of the Hebrews was that God contained all things within Himself and that man—including woman—was His image. "It is argued," she says, "that the primal cause being absolutely incognizable, 'the symbol of its first *comprehensible manifestation* was the conception of a circle within its diameter line, so as at once to carry the idea of geometry, phallicism, and astronomy:' and this was finally applied to the 'signification of simply human generative organs.'" (S.D. I., 444 First Edition).

This was one of the degradations to which she says the sacred symbols of the Mysteries were subjected by the ancient religious teachers of the Jewish race. In her section on the Theogony of the Creative Gods she mentions a number of others. Here, she says, lies the abyss between the Aryan and Semitic system, though both were built on the same foundation. "Eastern Esotericism" she writes, "has

never degraded the One Infinite Deity, the container of all things, to such uses; and this is shown by the absence of Brahma from the Rig Veda and the modest positions occupied therein by Rudra [a title of Siva the Destroyer] and Vishnu [the second person of the Hindu Trinity] who became the powerful and great Gods, the 'Infinities' of the exoteric creeds, ages later. But even they, 'Creators' as the three may be, are not the direct creators and 'fore-fathers of men'. The latter are shown occupying a still lower scale, and are called Prajapatis, the Pitris (our lunar ancestors), etc., etc.—never the 'One Infinite God.' Esoteric philosophy shows only *physical man* as created in the image of the Deity; but the latter is but 'the *minor gods*.' It is the HIGHER-SELF, the real *Ego* who alone is divine and god." (S.D. I: 445 First Edition).

The effect of the profanation of the sacred symbols of the Mysteries was to inaugurate a monarchial conception of Deity which made God a Being outside of man instead of man's own inner Higher Self "who alone is divine and god." H.P.B. points out in the *Key to Theosophy* that the idea of the extra-cosmic God was popularized by the Pharisees (*Key*, Page 45). The Jews "invented a temptation of the flesh in the garden of Eden; showed his God (esoterically, the Tempter and the Ruler of Nature) CURSING for ever an act which was in the logical programme of that nature." (S.D. 1: 383 Los Angeles Ed.) God (Jehovah) became a lunar symbol of the reproductive and generative faculty of nature—hence phallic. (S.D. 1: 391 L.A. Edition).

Gentiles Not Guiltless

This then, if we are to believe the Secret Doctrine, was the generator of the karma under which, as a race the Jews suffer to this day. But Christian gentiles need not feel superior. Have not they too desecrated the sacred ancient symbols? Have they not in fact adopted lock, stock and barrel the old Jewish pantheon? Is not so-called Christianity more Judaic than Christian?

Who, then, are the Christian nations to point the finger of scorn at the Jews? What about the karma of the Gentiles? For in addition to having gone most of the way with their Jewish brethren in defiling the Mysteries, they have, and are, heaping up additional karma for themselves by the persecutions they heap upon the members of the Jewish race. If the latter has become a thorn in the side of the Gentiles and makes itself objectionable by its greater intelligence and aggressiveness, have not the Gentiles compelled it to sharpen its wits and become aggressive in order to maintain its existence? The old Jewish saying "an eye for an eye and a tooth for a tooth" has been, and still is, the basis of European Christian civilization, despite the fact that the Christ they profess to follow teaches to forget the old Mosaic saying and to pray "forgive us our debts as we forgive our debtors."

Gentiles would do well to emulate Walt Whitman and acknowledge the duplicates of themselves in others including their neighbours the Jews. The Judaization of Christianity indicates that, by long persecution, the Jews have become the karma of Christian gentiles as much as the latter have become the karma of the Jews.

AN ATTORNEY-GENERAL'S PHILOSOPHY

In drawing attention to the recent defence of the established order by Hon. W. H. Price, Attorney-General of the Province of Ontario, *The Canadian Theosophist* is not attacking or defending any economic or social system but when public men expound philosophy and attitudes, a discussion of their utterances comes within the scope of a Theosophical magazine.

Speaking at Kingston on July 12th Mr. Price gave a definition of what he was pleased to call Idealism and Materialism. To be prepared to fight for king and country, to uphold the rights of property owners and the established order,—this he defined as idealism. To be in favour of any form of revolution, even a bloodless

one,—that is materialism. To be a communist or a socialist is, in Mr. Price's opinion to be an ætheist and ætheism is materialism. "Our civilization" he declared, "is based on Christian teachings."

There are many within the Theosophical Society and without it who will disagree with these definitions. There are many who will find it hard to believe that a civilization which breeds and condones brutal penitentiaries, corrupt governments, ruthless exploitation of the ignorant and poor, great armament industries and universal ugliness, is based on Christian teachings.

The Cause of Revolutions

Mr. Price's philosophy would annul all progress since it would make the chief end of society the maintenance of "things as they are". It takes no account of the inner creative life of each individual man and woman. "America, mother of revolutions" said Whitman, "shall be the mother of interior revolutions." These interior revolutions go on in men and women forever and eventually find their expression in changed political, economic and social systems.

"Selfishness and brutality can never be the normal state of the race", says Madame Blavatsky. "To believe so would be to despair of humanity and that no Theosophist can do. . . Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who so often neglect it in every relation of life." (Key to Theosophy Page 158).

Politics and Philosophy

Mr. Price, when he made his twelfth of July speech represented the type of mind which makes revolutions bloody. If he were a little more of a philosopher he would have seen this. It was Socrates who once said: "Unless philosophers govern in

cities, or those who are at present called kings and governors philosophize really and thoroughly, and these two, the political power and philosophy, unite in one, and until the bulk of those who at present pursue each of these separately are of necessity excluded, there shall be no end to the miseries of cities, nor yet, I imagine, to those of the human race." (Plato's Republic. Book 5).

J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; from John Pryse,

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THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrines, several of them being reprints of articles by H. P. Blavatsky.

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N. W. J. HAYDON

THE CANADIAN THEOSOPHIST

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ANNIE BESANT



In the death of Annie Besant the Theosophical Society has lost the exponent that for the world at large was the typical representative of the Movement. Madame Blavatsky certainly regarded her as a possible messenger of the Secret Doctrine

to the world, but she had also noted her weaknesses, and had warned her about going to India, and on other points.

With her loyal friends all rallying to her memory and her praise it is difficult to say anything that does not reflect the

pleasantest associations that one may have had with her, but in justice to Madame Blavatsky, and even more to the Theosophical Movement, it is not possible to remain silent on those things which are pertinent to Theosophy and essential to the truth.

In subsequent articles will be found some of those matters dealt with that do not concern the superficial thinker among the general public, but do affect seriously the attitude of the earnest student who believes that "There is no Religion Higher than Truth." We need not put these things on the front page, but neither have we the right to suppress them.

For the general reader we will make some remarks regarding Mrs. Besant and Canada; then quote the news article wirelessed from India on her death, and afterwards append the articles which touch on the divergencies from Theosophy upon which she ventured from time to time, and those other incidents which caused her real and independent friends so many misgivings.

Her first contact with Canada was in 1893 when on the invitation of the late Samuel Beckett and the present General Secretary, she lectured two nights in Toronto. The scorn with which the invitation was received by Mr. Alexander Fullerton when, as he phrased it, she was asked to visit the "Backwoods of Canada," was characteristic of the general attitude to Canada in those days. She came, however, accompanied by Mr. Gyanendra Nath Chakravarti, a Brahmin delegate to the World's Parliament of Religions in Chicago. Two crowded houses heard her and were charmed as her audiences, up till recent years, always were.

On her last visit, under business management, only a handful of people came to hear her in Massey Hall. That was in 1924, when she visited the Theosophical Hall and the Toronto Lodge, and in those premises kept strictly to Theosophy. She was trying to serve two masters and He of the Liberal Catholic Church could not be

reconciled to the Master who founded the Theosophical Society.

In her relations with the Theosophical Society in Canada, she was correct in every particular, except perhaps that it took the greater part of a year to issue the Charter to the Canadian National Society, while the Welsh one, petitioned for about the same time, was issued in a few weeks. The story of that hesitation has not been told. But once recognized, Mrs. Besant observed a cordial relationship with the Canadian Society, and when her immediate supporters in Vancouver asked for a decision contrary to the Constitution, she ruled against them.

Thus it is doubly difficult to find fault, and, were it not for the great cause that has been left us to defend, all that she had anything to do with of an indefensible character might very well be left with the ashes of the sandalwood pyre which consumed her abandoned body on the sea shore at Adyar.

We would rather think of her in her proudest moments of eloquence and triumphant declaration of the great truths she had received from her teacher and friend, H. P. Blavatsky, in 1889. And the better part of Mrs. Besant was and will be loyal to those truths and to the Masters who live them.

A.E.S.S.

DR. ANNIE BESANT, CRUSADER, IS DEAD.

Wireless to The New York Times

Madras, India, Sept. 20.—Dr. Annie Besant, world-famed theosophist, died at Adyar near Madras at 4 o'clock this afternoon. She would have been 86 years old on October 1.

Although her health had been failing since 1931, when she was injured in a fall, Dr. Besant's death was attributed mainly to her advanced age and the effects of her long-continued activities. The seriousness of her condition became apparent last month when her strength was much dimin-

ished, and she was obliged to remain in bed, taking nourishment only with difficulty.

The last days of the noted crusader were peaceful, in marked contrast with her vigorous life.

Madras newspapers deplore the passing of a "loyal friend of India" and a "great champion of freedom."

(By *The Associated Press.*)

Madras, India, Sept. 20.—Dr. Annie Besant, world leader of the Theosophists who died peacefully here to-day, had proclaimed that she had been reincarnated many times and had lived many lives beginning 12,000 years ago.

Disappointment over the attitude of a Hindu, Jeddu Krishnamurti, whom Dr. Besant once described as the potential "reincarnation of Christ," was believed by many of her followers to have saddened her last days.

Krishnamurti renounced these claims of "mastership" and expressed disbelief with the tenets of the religion, but other Theosophists said this had no effect on the personal regard between the two. In substantiation of this, they pointed to the fact the Hindu later spent two months with Mrs. Besant at Adyar. For days they sat in silence hours at a stretch.

Funeral services will be held to-morrow morning at Adyar, the location of the Theosophist foundation. Cremation will follow. Jinarajadasa, the vice-president of the Society has been mentioned as the possible leader of the Theosophists.

Praised by Gandhi

Many Indian leaders paid tribute to Dr. Besant's work in India, including the Mahatma Gandhi.

Before leaving Bombay to-night, the Mahatma said:

"While the people will thank the Almighty for relieving Dr. Besant from a lingering illness by sending her the Angel of Death, thousands will at the same time mourn the event.

"As long as India lives, the memory of the magnificent services rendered by Mrs.

Besant also will live. She endeared herself to India by making it her country of adoption and dedicating her all to it."

Battled Long for Principles

Deprived of her two children by the decree of a divorce court, Annie Besant became a crusader, and during the remainder of her life battled for principles. She had divorced the Rev. Frank Besant, Vicar of Sibsey, Lincolnshire, England, for cruelty, which had shaken her faith and driven her from the church, but the court ruled that her espousal of the cause of agnosticism, then championed by Charles Bradlaugh the English Robert Ingersoll, made her an unfit person to bring up her children.

She was born on Oct. 1, 1847 the daughter of William Page and Emily Morris Wood, a family of excellent lineage but in humble circumstances. She was married at 20 to the Rev. Mr. Besant, after attending private schools in England and on the Continent. Six years later they separated because her active mind questioned some of the doctrines of the church.

Idol of Slum Girls

Mrs. Besant became an extremist in fighting to right the wrongs of others. Her battles for the London slum girls made her their idol. Social and political reform occupied her time, and she was co-leader with Herbert Burrows in the great match strike, a landmark in English trade unionism.

She wrote political and free-thought booklets, was active in the Fabian Society, the Social Democratic Federation and the National Secular Society, and found time to take honours in botany at the University of London. In 1888 she was elected a member of the London School Board and a year later conducted with brilliance a libel action against the Rev. Edwyn Hoskyns, rector of Stepney, who had circulated handbills attacking her character during the school campaign.

Failing to find full satisfaction in the Secular Society, composed of agnostics and atheists, Mrs. Besant deserted them in

1893. Mme. Helena Blavatsky had awakened her interest in theosophy, and Mrs. Besant, her friend and confidante, became her successor. From her bungalow in India, where the headquarters of the cult had been established, Mrs. Besant issued a score or more of books on philosophy.

Reputation World-Wide

Her reputation, through her writings and lectures, became world-wide. In later years many people of Western nations were inclined to smile indulgently and regard her as a harmless eccentric. The British Government, however, had no mis-



Mrs. Besant in 1907

givings about her influence over the Indian people.

During the World War she helped to bring many soldiers into the army from her adherents, but reasoned that a war for democracy was inconsistent with a subjugated India and started agitation for home rule. She was promptly interned, but later released by orders of the British authorities. Some observers said this action was taken because the officials feared the temper of her followers would bring a crisis difficult to handle at that time in India.

Since 1907 Mrs. Besant had been president of the Theosophical Society, and as such controlled the thought of more than

100,000 people. In 1926 she presented Krishnamurti to the world as the "vehicle" of a "world teacher." She steadfastly denied that she ever had proclaimed him the Messiah. But a world uninformed on Theosophist doctrines was unable to make the distinction and her prestige suffered accordingly. Krishnamurti had been adopted by her when he was a child in 1909.

Believed in Reincarnation

A firm believer in reincarnation, Mrs. Besant always tried to make clear that her philosophy and spiritualism had nothing in common with the belief of communication after death.

"By our theosophic belief in reincarnation," she said on one occasion, "we hold that the spirit is soul evolved in various stages of human progress. There is no finality of a soul coming into a body at birth and departing at death. The soul may leave its human tabernacle temporarily to seek wisdom in the higher spheres, which is better than bringing the spirits down to earth.

"Life becomes constantly more understandable to me. Death appears to me more and more as a trifle in the midst of eternal life growing ever broader. Theosophy means to me increasing strength, gladness and peace."

Though wearing a double triangle signet ring, the symbol of one of the oldest philosophies, Mrs. Besant was in some respects strangely modern, and even at the age of 80 used airplanes for travel whenever possible.

Founded Central Hindu College

Mrs. Besant founded the Central Hindu College at Benares, and in 1907 she was elected president of the Theosophical Society. Some years later she established the Indian Home Rule League and was its president in 1916. She was president of the Indian National Congress in 1917, but she later disassociated herself from the extremists of the National party.

While Mahatma Gandhi was a law student in London he had met and had be-

come greatly influenced by Mrs. Besant's views. Many years later, when the Montagu reforms were being prepared, Mrs. Besant played an important role in Indian politics. At first she supported the government, but later she returned to her views on extreme nationalism and she preached that doctrine with great energy.

Besides many pamphlets and newspaper articles, Mrs. Besant published an autobiography in 1893 and "The Religious Problem in India" in 1902.

In addition to those two better known works, however, Mrs. Besant wrote several hundred other volumes. These include a "History of the Great French Revolution," "England, India and Afghanistan," "Reincarnation," "Seven Principles of Man," "Death and After," "Building of the Kosmos," "In the Outer Court," "Karma," "The Self and Its Sheaths," "The Birth and Evolution of a Soul," "Path of Discipleship," "Man and His Bodies," "Four Great Religions," "The Ancient Wisdom," "Evolution of Life and Form," "Ancient Ideals in Modern Life," "Esoteric Christianity," "Thought-Power, Its Control and Culture," "A Study in Consciousness," "Theosophy and the New Psychology," "The Wisdom of the Upanishads," "Buddhist Popular Lectures," "Occult Chemistry," "The Changing World," "The Immediate Future," "The Universal Textbook of Religion and Morals," "Initiation, the Perfection of Man," and "The New Civilization."

Several biographies have been written of Mrs. Besant. Among them was "The Passionate Pilgrim: A Life of Annie Besant," by Gertrude Marvin Williams.

DR. ANNIE BESANT DIES IN INDIA

(By C.P. to The Brantford Expositor.)

Madras, India, Sept. 21.—(CP)—Dr. Annie Besant, who was known throughout the world for her leadership in theosophical activities, died here Wednesday. On

October 1 she would have been 86 years old.

The peacefulness of her last few days was in vivid contrast to the storm of her life. She was in a state of half-consciousness for some time, never speaking at length even to her most intimate friends.

Dr. Besant had no malady except old age. She was mentally and physically worn out.

In 1931 she suffered a fall from which she never recovered. On that occasion she was unconscious 30 hours, and according to a theosophist friend, an inner group of the elect sat in a circle about her and restored her to consciousness by concentrated transference of power from themselves to her.

Many theosophists expressed the opinion that her last days were marred by a disappointment in Jeddu Krishnamurti, a Hindu in whom, Dr. Besant said at one time, the "reincarnation of Christ" would be manifest. Subsequently Krishnamurti announced that he no longer held with the tenets of Dr. Besant's religion. Numerous of her followers said, however, that she had felt no great disappointment, and that the personal regard between Krishnamurti and herself never waned.

In the latter part of 1932, after Krishnamurti had renounced the special claims of "Mastership" which Dr. Besant had made for him, he spent two months with her at Adyar. They sat for hours, day after day, in silence.

"Second Messiah"

At Madras, India, in 1925, Mrs. Besant who had come to be known as "The Grand Old Lady of India," again predicted that a second Messiah would appear soon. Her prediction was made during the celebration of the fiftieth anniversary of the founding of the Theosophical Society and on her behalf it was revealed that the person in whom "the reincarnation of Christ" would be made manifest was Jeddu Krishnamurti. The latter a Hindu and graduate of Oxford was 30 years old at the time. It was said that Mrs. Besant planned to select the 12 new "apostles of Christ,"

among whom would be several women including herself.

With the proclamation revealing Krishnamurti there came the organization of the Order of the Star of the East, which was to be the basis of a new religion for the second coming of the Messiah. This move resulted in a storm of protests from many who had been followers of Mrs. Besant since her prediction in 1911 that the reincarnation was near.

Mrs. Besant somewhat calmed the storm by declaring that she never had any idea of proclaiming Krishnamurti as the Messiah, but stated her belief that the young Hindu was the "vehicle" for a World Teacher. The bringing of Krishnamurti to the front in this manner gained world-wide notice for Mrs. Besant and her young Hindu protege and they attracted much attention on a world tour, which included the United States, in 1926.

Upon their arrival in New York Krishnamurti was asked: "Do you believe that you are the second Christ?"

He replied: "No, but I believe that I am the new vehicle for the World Teacher."

During her residence in India, Mrs. Besant became a leader in national movements in behalf of the people of that country, especially the one seeking to free India from British rule.

In her eightieth year Mrs. Besant made several airplane trips to Europe to keep speaking engagements. On October 1, 1927, when she reached the age of 80 she was asked if she would attend a public celebration in honour of the occasion. Her reply indicated her belief that she would live to round out a century.

"There will be time enough for that when I am 100 years old," she said. "I am marvelously well, but then I am a vegetarian, a non-smoker and a teetotaler. I shall go on working until my body is used up. What is the use of it unless it works?"

EXTRACTS FROM A SHORT BIOGRAPHY OF DR. ANNIE BESANT

President of the Theosophical Society

By C. Jinarajadasa

(Former Vice-President of the Theosophical Society, 1921-1928)

Dr. Besant's father was an Englishman, but half Irish. Her mother was fully Irish. Though technically an Englishwoman, and though herself born in London, Dr. Besant has always refused to call herself an Englishwoman, and always has said she is an Irishwoman. The Irish strain in her ancestry is seen in certain aspects of her character—in her intuitive nature, and also in a very subtle wit and instant retort. In private life particularly one of her charms is this extremely witty Irish element. She was a devout Christian, and was married to an English clergyman at the age of twenty; the awakening of her character made her challenge several of the Christian dogmas. It was not the challenge of unfaith, but rather of a highly spiritual nature that desired intensely not only to believe but also to understand. The impossibility of making logic out of Christian traditions made her leave the Church and become a Free-thinker.

She was already profoundly unhappy in her married life. Two children, a boy and a girl, had been born. She has said very little about what she suffered as a wife. In the course of the case which her husband brought against her to deprive her of her daughter, she was forced at last in defence to state how he had physically ill-treated her and turned her out of the house. So terrible was her matrimonial tragedy that once, taking some poison in her hand, she thought of drinking it and so ending the horror of it all. As she was preparing to drink it she heard a clear voice of stern reproof which said to her, "O Coward, coward, who used to dream of martyrdom and cannot stand a few years

of woe." The voice was so impressive that she did not feel it as unkind. It was like a whip applied to her, who from the days of girlhood had read lives of martyred saints and dreamed of the glory of martyrdom. She instantly threw the bottle out of the window, and never forgot the voice.

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In many ways Dr. Besant will perhaps be most famous in India for her political work. She has said again and again that she entered politics to save the youth of India. She knew from contact with high-spirited lads burning with a zeal of patriotism how they were slowly being captivated by the gospel of extremism of the Bengal anarchist revolutionaries. She saw how the Government merely suppressed but did nothing to remove grievances. Precious time was being lost, and more and more young men were being attracted to the gospel of violence. She entered the political arena in 1913. She started a weekly newspaper called *The Commonwealth* in January, 1914, and a few months later purchased the *Madras Standard*, a daily paper. In August of that year she changed its name to *New India*.

Some day a great historian will have to write her life in this aspect of her, as a politician. It is scarcely possible here to say more than a few words on the matter. Her first action was to use all her force to draw together the two sections of the Indian National Congress which had been divided at Surat in 1907. These two sections were represented by Mr. B. G. Tilak and Mr. G. K. Gokhale. There were certain radical points of difference between them which seemed insuperable, but Dr. Besant brought the two groups together on a common platform of the "All-India Home Rule League". Its creed as formulated by her in 1915 was as follows:

WHAT DOES INDIA WANT?

To be free in India, as the Englishman is free in England;

To be governed by her own men, freely elected by herself;

To make and break ministries at her will;

To carry arms, to have her own army, her own navy, her own volunteers;

To levy her own taxes, to make her own budgets;

To educate her own people;

To irrigate her own lands, to mine her own ores, to mint her own coins;

To be a Sovereign Nation within her own borders owning the Paramount Power of the Imperial Crown, and sending her sons to the Imperial Council.

Britain and India hand in hand, but an India free as is her Right.

Ten months after she began her political work, the Great War broke out. It was then that British statesmen committed a radical blunder which made matters difficult for Indians as the War developed. Mr. Lloyd George turned to the Dominions and said in brief: "Help us to win the War; after it is over there shall be a 'new deal' between us and yourselves." He said openly that in all Imperial affairs after the War there should be close consultation with the Dominions. But turning to India, he said "Help us to win the War,"—and completely left out any word regarding what India's future should be after the War. India was called upon to make great sacrifices, which she gladly made, but not a single word was said by any British statesman as to India's position after the War was won. It was this vital blunder of British statesmen that convinced Dr. Besant that the political work in India had to continue, and not be modified or slackened because the Empire was at war. Had England said one word to the effect that there would be a "new deal" between Britain and India after the War, there is little doubt that Dr. Besant would have not gone on at the time with her political agitation. Not only British statesmen in Britain, but more particularly every Briton in India, official or merchant, scoffed at the idea of Indians being fit for Home Rule or Dominion Status for generations to come—if ever at all. So the

denseness of British statesmen had to be counteracted by driving harder than ever the movement for India's freedom. It will be seen from the ideals which she proclaimed that not only was there never any dream of the Independence of India, but there was a clear enunciation that India was to remain a member of the British Empire under the headship of its Sovereign.

Dr. Besant was a brilliant organizer, and brought about a great change because she always insisted and hammered. She took as her motto not only "Strike the iron while it is hot," but also "Make it hot by striking". She taught Indian journalists what they did not know before, and that was to write strong leading articles denouncing the action of the Government, yet to keep all such denunciations completely within the letter of the law. In other words, she brought to Indian journalism the method of criticism which is characteristic of the *London Times*—strong, forcible, based upon fact, yet not criticizing petulantly.

In 1916 she was "externed" by the Government of Bombay so that she could not enter Bombay Presidency. The Central Provinces also externed her, and in 1917 the Government of Madras "interned" her. But so powerful was the reaction in India following upon her internment that within three months British policy had to be changed. No statesman in Britain nor the British officials in India seemed to realize that Dr. Besant was not an agitator working up an agitation, but rather a far-sighted leader who saw the need to open up a festering wound whose poison would otherwise permeate the whole organism. As soon as she was released the popular wave of enthusiasm was such that she was elected the President of the National Congress which met in December.

But once again she started another precedent. Hitherto the President of the Congress had merely presided during four days' meetings, and then retired into inactivity. Dr. Besant made the President's office one of executive importance for the

whole year. As President of the Congress she went on organizing activities and presiding at meetings of Congress Committees and so on.

Scarcely three years had passed when the great position which she had won among Indians was practically lost by her, so far as the general public was concerned. This was when Mr. M. K. Gandhi launched his campaign of "Non-Co-operation" against the British Government, calling upon lawyers, school-boys and others to "non-co-operate," because of the injustices committed by the Government. One part of his campaign was the breaking of certain laws, which would be announced to the people, and such infraction was to be a political demonstration to bring pressure to bear on the Government. To break a bad law because it was bad and to suffer for it individually with a view to changing it into a good law—that Dr. Besant could support; but, to break a bad law, not because it was bad but because it was *law*—that she could not suffer, because that made for anarchy and lawlessness. Dr. Besant thoroughly believed in "Passive Resistance," where the individual pits his conscience against an evil law, dares to break that law and suffer the law's penalties, but only in order that the evil law might later be changed. But she refused to countenance the breaking of any general laws not selected by the individual, but thrust upon him at the dictation of someone else's policy, and particularly as a way of bringing pressure to bear on Government policy.

This divergence between her and Gandhiji has persisted steadily, because she has held that any movement for "mass action" or "direct action" released forces which must degenerate into violence and will in the long run be to the detriment of India's national life. She has stood by the Constitutional method for political reforms, and has openly challenged the policies of Gandhiji on this matter, while having a profound regard for him as one who lives a most saintly life.

Though she became unpopular and lost her position as a leader, she still went on with her work for India. Hardly had the Montagu-Chelmsford Reforms been initiated in 1921, and the new Councils met in Delhi and in the Provinces, when Dr. Besant immediately organized a movement for the next and final step towards India's freedom. This movement crystallized as the "National Convention," and its aim was to draft a Bill which would represent India's conception of her place in the British Empire as *The Dominion of India*. Several gatherings of many of the leading politicians in India took place and they met at several sessions of this National Convention, and finally the "Commonwealth of India Bill" was drafted and agreed upon in 1925. This Bill was to be presented to Parliament to be passed by it. By it India was to be made a full Dominion, but with the reservation of the two departments of Army and Law and Order. The Bill however was to enact that; without any further action of Parliament, the Indian National Government could itself declare when it was ready to take over these two Departments. The Bill was accepted officially by the British Labour Party, and one of its members presented it to Parliament, where it was read for the first time. It was, however, not read a second time, and so lapsed.

It is in this Bill that there was enunciated an unique system of graded franchise, which Dr. Besant and others considered was the only system suited to India with her millions of uneducated villagers. The franchise was arranged by gradations, with first a universal franchise for men and women for Village administration. There was a more restricted franchise with higher qualifications for the Taluk, more restricted still for the District, and so on for the Province and for all India. There was to be a complete equality as between women and men in all matters of political representation. Dr. Besant has never believed in merely counting heads without examining what is inside the heads, as is the

principle of universal suffrage. She has been utterly against any system which would put upon the villagers responsibility for decisions concerning All-India legislation.

There is little need to speak further concerning Dr. Besant's political activities. She is undoubtedly no longer recognized as a leader, but on the other hand she has made practicable many a change which has made success easier for the present leaders. Her policy has been misunderstood both by the Government and by the Indian public. She has been blamed by the Government for denouncing it, and blamed by Indians for supporting it; for her policy has been "For India," and she has supported the Government in whatever was rightly done, even if it made her unpopular with Indians. The Earl of Willingdon, the Viceroy of India today, when he relinquished office in 1924 as Governor of Madras, wrote to her what is the truth of the matter:

"I shall never forget our first meeting here when you referred to this incident and said, 'We bear no ill-feeling for that!' Well you certainly haven't and I am sincerely grateful for it. You have criticized me when you have thought me wrong; you have generously supported me when you thought me right. If I could get all editors to deal equally honestly with this humble individual I should feel life to be much easier."

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No one will really understand Annie Besant unless due value is given to an unusual factor in her character, which is her intense devotion to India as her Motherland, and to the Indian people as her people. She has said that the moment she lands in Bombay and sees the brown faces at Ballard Pier she feels she is at home among her own people. From the first year of her coming to India she not only lived with Indians, but she lived as one of them. She wore the *sari*, the Indian woman's robe; she sat cross-legged on the ground or on a chowki (a kind of divan)

at work; she ate seated on the ground in Hindu fashion and not at a table, using the right hand and not spoon or fork. Of course in Europe she reverted to European ways, but in her own mind the Indian ways were her *natural* ways. She has herself explained one reason for this instinctive feeling, that she has had of late several Indian incarnations, and that her last one, before the birth as Annie Wood, was in India, and that from the close of that Indian life to the beginning of the present one there was only a gap of three years. She recollected incidents of that life, and particularly how she was then the granddaughter of the Adept who is now her Guru.

No wonder then that almost from the day of her arrival she idealized Indian ways. She seemed to know intuitively the old and original reason for many a custom which appears to-day meaningless and outworn. She illuminated the dim corners of Hindu traditions, and seemed to many like some sage of old living to-day surrounded by the atmosphere of the noblest age of India. Many a Hindu woman thought of her as semi-divine, a channel of divine blessing to men and a worthy recipient of whatever men had to offer to a divine cause. I have known Hindu women—widows particularly—bring her jewels, saying, "Mother, use them," knowing that the Mother would distribute in charity with a fuller discrimination than was theirs. I have seen a man at a railway station platform as the train was leaving put in her hands, without saying what was in it, an envelope with notes for ten thousand rupees; the reason was the same. That is why, when the Government of Madras "interned" her in 1917, she became for a while the living symbol of "Mother India," and why when the crowds shouted the patriotic cry "Bharat Mātā-kijai"—Victory to Mother India—there was a fervour and immediacy of realization such as had not been possible before with any leader of the National Cause.

C. Jinarajadasa.

ANNIE BESANT

Annie Besant, dead in Madras, India, in her eighty-sixth year, was, in many ways, the most extraordinary woman of her time. Married and divorced before she was 26, she was a disciple and co-worker of the famous BRADLAUGH before she was 30, a woman suffragist while VICTORIA was still in the morning of her reign. While NEWMAN and the Oxford Movement were shaking England, while GLADSTONE and DISRAELI were dominating Westminster, and the great Victorians of literature were in their heyday Mrs. BESANT became a figure. Daughter of an Irish mother and an English father, ex-wife of an English vicar, she went on to startle the women of her generation by her radicalism, preached birth control before MARIE STOPES and MAGARET SANGER were born.

A born orator, she used her gifts of eloquence to forward all sorts of movements, was successively a Freethinker, a Freemason, a Fabian Socialist and a Theosophist. Without much of early education, she succeeded in matriculating in science at London University, took honors in art and botany. Before she was 40, and after ten years of tempestuous life in London, during which she was frequently before the courts, she was journeying all over Europe, regarded as something of a prophetess.

In the early '80's, when Socialism in England was being born, and a few intellectuals, later to become famous, were at its cradle, not the least remarkable figure among them was ANNIE BESANT. BERNARD SHAW, SIDNEY WEBB and SIDNEY OLIVER were among her friends and co-workers, and all of them were tremendously attracted by the strange and in some ways wayward woman who was the soul of the movement. They called her Socialism's "Joan of Arc".

In 1889, after a visit to the famous PÉTROVNA BLAVATSKY, Mrs. BESANT abandoned Socialism, was converted to Theosophy. She had been a labour organizer, a secretary of the matchmakers' union, a

strike leader, a laborite member of the London school Board, a militant suffragist and an anti-vivisectionist, but she abandoned everything for her new creed.

Going to India in 1893, she organized what became a world cult, founded a famous college at Benares, became a champion of freedom for India. Living among Indians and as an Indian, immersed in Hindu philosophy, she went to prison for her activities, was released to be elected president of the India National Congress. Not even GANDHI, at that juncture, was more influential.

In 1927 MRS. BESANT visited England. She was an old woman, in her 80th year, but she thrilled an audience in the Queen's Hall, flew to twelve countries in Europe to

(Continued on Page 245.)

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 199)

CHAPTER VII.

THE ETERNAL

This Self is then, verily, of all beings the overlord, of all beings the king; as in the nave and fellow all the spokes are held firm, so verily in this Self all beings, all gods, all worlds, all lives, all selves are held firm.

Bṛhadaranyaka Upanishad.

This soul that is the Self of all that is, this is the real, this the Self; THAT THOU ART.

Chhandogya Upanishad.

A PRIME object of the teaching of the Upanishads is to establish a clear intuition and perception of the difference between Self and not-self; the root distinction between the self-shining, self-subsistent, self-balanced One and the myriad circumstances and chains of coarser and finer objects that present themselves as the material for the will and perception of that One.

To the end of establishing this intuition,

we have spoken for the most part as if the not-self, the chains of outward circumstance, the objective worlds, were quite apart from, even hostile to, the true life of the Self; as if the entanglement of the Self in these things were so much clear misfortune and loss.

This attitude was necessary, because, until that primary distinction is clearly recognized, no firm and sane return to the inward life of the Self is possible; and until this self-subsistent life of the Self is in some degree reached, no clear understanding of the real meaning and significance of the many-coloured life of outward things can be formed.

But as soon as this self-balanced, self-shining life of the Self within us begins to take the place of the old storm-tossed life of physical and personal self, a deeper and truer understanding of the meaning of these outward things begins to arise; a more penetrating insight into the purpose of the whole long world-drama that we have been spectators of, or rather, unhappy actors in, for so many ages.

As there seems to be a radical tendency in the wide life we share to form itself into a threefold division, whether of the three worlds, the three fires—vital, emotional, intuitional—the three modes of perceiving—waking, dreaming, dreamlessness—so we may very well follow this tendency, and divide the long world-drama into three acts.

In the first act, the long ages of unconscious or rather unreflecting physical life unfold themselves; the Self, through the primeval delusion of separateness, falling into the illusion of an endless number of selves, meets with the pure simplicity of physical things, the mountains and rivers, forests and seas, the broad sunlight, the far-away background of the quiet stars. The great incidents of this simple physical life are a vigorous and continuous contest with the physical world, under the guise of a search for sustenance and shelter, and a first rude acquaintanceship between the estranged selves, under the guise of the multiplying and the continuing of

the race. The real purpose is that the outwardly manifest selves should be set face to face with the eternal laws of their being, presented to them visibly in outward nature, which mirrors the eternal laws of the Self; and that the first foundation for the final reuniting of the estranged selves in the one Self should be laid by the rude acquaintanceships, whether of contest or attraction, that make up the drama of animal physical life.

For a long time this physical animal life continues, broken into a rhythmical series of alterations by the illusion of ever-present death; an illusion, because the reality is the ever-presence of life, perpetually present in all its plenitude throughout every instant of time. As far as we can see, as far as we can guess, this drama of physical life is nearly or perfectly painless and free from sorrow, full of a young animal vigour and exultation, without regret for a speedily forgotten past, without misgiving for a yet undreamed of future, in radiant, self-renewing vitality.

Then the second act begins; the mirror world, the "world between earth and heaven," begins to bear in upon life; to appetite it adds reflection, forming in the mirror of past gratification a desire of gratification to come; to present enjoyment it adds regret by setting up beside the present an image of all that has gone before; to satisfaction it adds a picture of all possible satisfactions to come, with all the possibilities of losing them. Thus come longing and regret, desire and fear, memory and hope; the drama of human life has begun.

And as we saw that the character of animal physical life was twofold, the objective presentment of the eternal laws to be instinctively apprehended through outward things, and the first rude, wild acquaintanceship with the other selves, as a primary foundation for future reunion; so the purpose of human life is likewise twofold, and in both cases this twofold purpose is fulfilled by the new life of the mirror world, the world between earth and heaven.

For once the eternal laws of things, the eternal necessities of things, have been outwardly presented and instinctively apprehended in the outward physical world, it is necessary that the perceiving self should be disengaged from these outward things; that it should be driven back on itself, and transfer within the knowledge gained of the eternal laws. This purpose the mirror world serves in two ways.

First, it forms a material for the better holding and apprehending of the eternal laws, by building up a new, inner, subjective double of the outer, physical world; a mental world formed of images of physical things; a world which lends itself far more easily to the formation of general concepts, broad notions of things, collective judgments, abstract deductions, because while presenting a perfect picture of outward things in a subjective mental form, it is free from the impediments of gross materiality and the tyranny of space that, in the physical world, dim and blur the images of the eternal laws. So that it is only after the life of the mirror world is fully formed and entered on, or, in other words, after the mental, reflective life of humanity has begun, that such a thing as conscious knowledge of the eternal laws becomes possible. Up to this, in pure physical life, the most that could be reached was an instinctive knowledge of law, formed under the impulse of appetite and the disappointment of appetite, such a knowledge as the burnt child has of fire, but in no sense a conscious, reflective knowledge at all.

Then the mirror world does its work in another way. We have already seen how by its operation sheer physical appetite was superseded and relegated to a second place, by the birth of desire, of fear and hope, of expectation and disappointment. Now in this way the selves are in one degree disengaged from outward things, the things of appetite; and, as desire, under the sanative laws of things, invariably carries with it sorrow and suffering, this sorrow and suffering strongly further the

work of disengaging the selves from outward things, the work of their disenchantment, and disillusioning that must precede awakening to reality.

Thus the mirror world, the world between earth and heaven, the mental, subjective world we should call it, not only gives the perceiving selves a better material for laying hold on, the eternal laws, but gives them a strong impulse towards this material, by disengaging them from outward things. Hereby it subserves the work of knowledge, which is to become wisdom, when the next step upward toward the divine is taken.

(To Be Continued.)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,
Formerly Scholar of King's College, Cambridge

(Continued from Page 204)

CHAPTER V

GREAT MEN WHO HAVE EXPRESSED BELIEF IN REINCARNATION

To say that one believes is a small and easy matter, and I set little store by it; because a man may say he believes, and yet live a life that shows a disbelief. He may say he believes in the perfect love and wisdom of Providence, and yet grumble at circumstances as unkind and badly suited to his case. By his expressions and actions he can cancel his words of belief, and show them to be on the surface, not in the heart, as if these were the rouge and powder on an actress's face.

But it may be well to satisfy the public mind somewhat by a display of authoritative names, though I insist that the appeal is eventually to the individual's own reason, and to the all-round effects of the theory when applied to the whole of daily life and conduct.

First of all, the doctrine of Reincarna-

tion is a very ancient one. As Soame Jenyns says, "It was held by the Gymnosophists of Egypt, the Brachmans of India, the Magi of Persia, and the greatest philosophers of Greece and Rome; it was likewise adopted by the Fathers of the Christian Church, and frequently enforced by her primitive writers".

Of the Hindus, and the early Christian Fathers of the Church, Mr. Walker says, in his work on *Reincarnation** (to which I owe the following extracts):—

"The Hindu conception of Reincarnation embraces all existence—gods, men, animals, plants, minerals. It is believed that everything migrates, from Buddha down to inert matter. Hardy tells us that Buddha himself was born an ascetic eighty-three times, a monarch fifty-eight times, as the soul of a tree forty-three times, and many other times as ape, deer, lion, snipe, chicken, eagle, serpent, pig, frog, etc., amounting to four hundred times in all. A Chinese authority represents Buddha as saying, 'The number of my births and deaths can only be compared to those of all the plants in the universe'. Birth is the gate which opens into every state, and merit determines into which it shall open. Earth and human life are an intermediary stage, resulting from many previous places and forms, and introducing many more. There are multitudes of inhabited worlds upon which the same person is successively born according to his attractions. To the earthly life he may return again and again, dropping the memory of past experiences, and carrying, like an embryonic germ, the concisest summary of former lives into each coming one. Every act bears upon the resultant which shall steer the soul into its next habitation, not only on earth, but in the more exalted or debased regions of 'Heaven' and 'Hell.' Thus 'the chain of the law' binds all existences, and the only escape is by the final

* This work is a convenient (if rather inaccurate) epitome of the arguments for reincarnation, and should be read by those who are interested in the subject.

absorption into Brahm.

"We have seen that Origen refers to pre-existence as the general opinion. Clemens Alexandrinus (Origen's master) taught it as a divine tradition authorized by St. Paul himself in Romans v. 12, 14, 19. Ruffinus in his letter to Anastasius says that 'This opinion was common among the primitive Fathers.' Later, Jerome relates that the doctrine of transmigration was taught as an esoteric one communicated to only a select few. But Nemesius emphatically declared that all the Greeks who believed in immortality believed also in metempsychosis. Delitzsch says, 'It had its advocates as well in the synagogues as in the church.'

"The Gnostics and Manichæans received it, with much else, from Zoroastrian predecessors. The Neo-Platonists derived it chiefly from a blending of Plato and the Orient. The Church Fathers drew it not only from these sources, but from the Jews and the pioneers of Christianity. Several of them condemn the Persian and Platonic philosophies and yet hold to Reincarnation in other guises. Aside from all authority, the doctrine seems to have been rooted among the inaugurators of our era in its adaptation to their mental needs, as the best explanation of the ways of God and the nature of men.

"Many of the orthodox Church Fathers welcomed Reincarnation as a ready explanation of the fall of man and the mystery of life, and distinctly preached it as the only means of reconciling the existence of suffering with a merciful God. It was an essential part of the Church philosophy for many centuries in the rank and file of Christian thought, being stamped with the authority of the leading thinkers of Christendom, and then gradually was frowned upon as the Western influence predominated, until it became heresy, and at length survived only in a few scattered sects."

"Although Origen's* teaching was condemned by the Council of Constantinople

* Mr. Mead has proved that Origen did not express belief in the theory of Reincarnation.

in 551, it permanently coloured the stream of Christian theology, not only in many scholastic and mediæval heterodoxies, but through all the later course of religious thought, in many isolated individuals and groups."

(To Be Continued.)

AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits

(Continued from Page 207)

Beatrice Cenci has the face of one who has known the bitterest of all sorrows, a youth denied, a curse of unworthy parentage. There are no sorrows like a child's sorrows. Those of later years may be assuaged by the happy memories of childhood. An unhappy youth has only the unknown horrors of the future.

The memory of this terrible time has not ceased to haunt me. It fills me with indignation for such cowardly bullying of a defenceless child in the name of One who said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven". That is to say Christ took children as a type of what people should try to become. He held them up as examples to their elders. But in my childhood to be a child was apparently to be a criminal. Rousseau said that the most important years of development were from one to twelve. Oh Christ of Calvary! How many Christian children in Calvinist England hated Thee then? Would have called Thee, could their childish lips frame the phrase,

The carrion crucified.

because of the unmentionable horrors perpetuated by Christian parents in Thy name?

When my father died, the streets were almost impassable for the crowds who awaited his funeral procession. Multitudes thronged the gun carriage. The cemetery was packed to its utmost limits with a dense mass of people and the police estimated that, out of a population of 17,000, 11,000 were present. In the words of the

reporters, "The poor women and children stood at the entrance of the narrow courts weeping bitterly as the procession moved along and all along the route the public houses were closed, the doors were shut, and the blinds drawn down."

It is something to have been the daughter of a man whose own city delighted to honour, and whose funeral received such respect as had never been shown to any Bishop. But earthly happier were my life if he had not been such an "earnest Christian". He left his first born child just half of what he left to his favourite Salvationist maid-servant.

At the age of 16 the Karmic debt was paid, for a rich aunt adopted me. One might think the Karmic bill was too heavy for the apparently venial sin. That the, perhaps, natural hatred of a woman for the alien conquerors of her country did not deserve such severe punishment. But hatred in Raj Yog is not a venial, but a mortal sin. I know of a holy lingam fully charged with Mahadev Himself. It *must* be worshipped every day, or apparitions appear in the shrine. When its woman guardian is indisposed the puja is done by someone else. The one qualification required is that the officiating priest must be *free from hate*.

I have written these mems. under a miniature Salisbury spire. The Erinys circle round it here as Dean Boyle watched them there. The church's green sward and lilacs are a miniature Close. Oh heart's pain that so much that was bad and mad was mixed with the sweet influences of Salisbury!

Much of my girlhood was spent with the Robertsons at Callander Lodge. My uncle formerly told me that I was never to allow myself to be "bullied by the Booths", but to consider his house my home. It was a lovely place the key to the Highlands and Trossachs. In summer our drawing room windows looked across a blaze of flowers on to Ben Ledi. In winter the sunrise turned his snows rose as in an Alpine chain. I saw this every morning from my

window. A burn flowed down from the crags behind us. It bickered down to the Valley of the Teith. It fell through our grounds into a cave forming a waterfall, passed three lawns, one above another, to the river.

Follows a picture of Scotch early Victorian life when Evangelical was à la mode. On Sunday the Robertson pew alone remained seated, when the whole church rose at the entry of the clergy. The undergardener wheeled down our harmonium for open air on the village green. My aunt had been, as a bride, the belle of the balls and the winner of the hunt brushes at then aristocratic Aldershot. But she, too, followed her family trend for "conversion". So she, too, built her own Mission Hall. She sold her stud to pay for it and the missionary. My uncle retained his grouse moor, salmon river, and annual trip to Norway. Up to within a few years of his death he was a keen sportsman both with his rod and gun. Annually, till long past 80, he spent a fishing and sketching holiday in Norway. At the age of 85 he could take a 25-mile spin on his bicycle without undue fatigue. He put it all down to total abstinence. The Scotch are supposed to be the Spartans come back. Certainly Uncle Jim was Spartan in endurance and Greek in his love of beauty.

(To Be Continued.)

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OFFICIAL NOTES

On account of the death of Mrs. Besant and the consequent pressure on space many articles have had to be held over till later issues.

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The reports of Mrs. Besant's death in the newspapers are fairly free from errors, the only one of note being the reference to Mr. Krishnamurti as a graduate of Oxford. This was one of the prophecies of twenty years ago which has not yet been fulfilled.

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Attention is called to the visit of Dr. Alvin B. Kuhn to the Hamilton and Toronto Lodges as announced elsewhere. Those who have not heard him should take this opportunity of doing so if they are within reach of either city. Members from London might be able to hear him in Hamilton, and those within range of Toronto would find it worth their while to drive in and hear him during his visit.

Friends of Dr. Lionel Stevenson at both ends of the Dominion will be interested to hear that he has gone to Oxford with his mother to remain for two years and take out post-graduate work in the ancient city. His address will be 31 Norham Road, Oxford, England. He has been attending the Dickens Fellowship meeting in London, Alfred Noyes in the chair, and the P.E.N. club, with H. G. Wells presiding, and expects to make many interesting connections.

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Members who have not paid their dues since July 1st please note that this is the last copy of the Magazine they will receive till they have placed themselves in good standing again. In case they are unable to pay the full dues at once, they may send One Dollar for the Magazine, and the balance later. It should be noted that the General Executive decided to accept the current dues for the year in full payment of all arrears, this offer being available till Christmas.

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On Wednesday, September 20, the General Secretary received a message from Mr. A. P. Warrington at Adyar: "President passed today." The following cable was sent after consultation with officials present in the evening: "The Theosophical Society in Canada in conjunction with Toronto and other Lodges wishes to unite with Headquarters in deepest regret over the passing of Mrs. Besant—great orator, great reformer, great woman, and great Theosophist".

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Our portraits of Mrs. Besant show her at four different stages of her career. The earliest gives her as she appeared when she first met Madame Blavatsky in 1889 (page 245). The second shows her when she became President of the T.S. in 1907 (page 228). The third shows her as she was in 1910 (page 225). The last shows her with a group at the residence of the General Secretary in Toronto in October, 1926, with Mr. A. P. Warrington on her right hand and Mr. Max Wardall on her left.

The ladies from left to right are Mrs. Boush, Miss Crafter and Miss Poutz, and the child is Moira Smythe (page 247).

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Mr. Fred Housser, in quoting from *The Secret Doctrine* in "Theosophy and the Modern World", prefers to use the Third London edition rather than the First, with Madame Blavatsky's original text which is reproduced in the single volume edition published by the "Theosophy" Company of Los Angeles and also in the Point Loma edition. Students can use the key in the Index to the London edition or re-page their volumes to admit of easy reference. It is stated by Dr. Stokes that there are 32,000 changes made in Madame Blavatsky's text in the Third edition, made, of course, after her death. As an example, in the paragraph quoted last month on page 204, there are six changes from the original text.

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Members of the Theosophical Society who are looking around for Christmas presents could do not better than to think of the first volume of the complete works of Madame H. P. Blavatsky which was published some months ago. This is a treasure for any student of Theosophy, and besides is the first volume of a series which every student of Theosophy will be proud to possess. The second volume is in the press, and it is much easier to buy them as they come out than to wait till a number have been issued. To give the first volume to a friend is pretty sure to make him a subscriber for all the succeeding ones. At the same time, of course, the first volume is complete in itself and forms a compendium of occult information, dealing very fully with spiritualism and other phases of occult experience.

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The procedure for the election of a President is provided in the Constitution, section 10. The Recording Secretary shall call for nominations "whenever the office becomes vacant," or "nine months before the expiration of a President's term

of office." The nominations are to come "from the members of the General Council." "Nominations of any member or members in good standing, who have consented to accept nomination for the office may be sent in to the Recording Secretary, so as to reach him within three months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-Large attached to Headquarters. Each General Secretary shall take the votes of the individual members of his National Society who were on the rolls at the time of forwarding his last annual report to the President of the Society, and shall communicate the result to the Recording Secretary, who shall himself take the votes of the Lodges and Fellows-at-Large attached to the Headquarters. At the expiry of six months from the issue of the nominations by the Recording Secretary, the votes shall be counted by him. The Executive Committee shall appoint two of its members as scrutineers. The candidate receiving the greatest number of votes shall be declared elected to the office of President." It will be seen that as soon as the Recording Secretary calls for nominations, a period of three months must elapse. Then the nominations are sent to the General Secretaries, who are expected to poll their members and send the results to Headquarters within another three months. At the end of six months from his first call for nominations the votes are to be counted by the Recording Secretary. We shall hardly hear the result before the first of April or maybe May. Meanwhile Mr. A. P. Warrington is Acting-President, and will perform all the functions of the office.

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Mr. Sidney A. Cook, National President of the American Theosophical Society, writes that: "It was recently suggested to me that in the interests of a spirit of worldwide brotherhood such as must exist between the various Sections of the T.S., and in demonstration of the existence of that

spirit and for the purpose of drawing the far flung Sections of the Society still closer in this bond of fellowship, a month be selected in which the edition of the magazine of every Section would be given an international character. I am writing first to all of the English speaking Sections and suggest that our representative magazines for the month of November next shall be the first of such international issues devoted to international topics in recognition of the world-wide unity of our Society and with a view to broadening the vision of the members of every Section. I suggest further that the edition for that month be increased so that a supply may be furnished to every Section for distribution to each one of its lodges for its library or reading room, thus to reach every member with this message of international good fellowship and understanding." It will give us much pleasure to fall in with this suggestion as far as it is possible. Mrs. Josephine Ransom, General Secretary of the National Society in England, has a similar idea for the British national societies, but no doubt she will be glad to accept Mr. Cook's more inclusive idea.

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ERRATA

In our September issue, page 216, second column, line 9 should read—"more respect for those who, like the—".

In the same issue, page 217, second column, the word "Mythical" in the title of the article should be "Mystical."

THE GENERAL EXECUTIVE

A meeting of the General Executive, T. S. in Canada, was held on October 1, at 52 Isabella Street, Toronto. Only Messrs. Belcher, Barr and Williams, and the General Secretary were present. The date coincided with the 86th anniversary of the birth of Mrs. Besant, and as her death occurred on the date of the annual meeting of the Toronto T.S., it was thought that the cable sent to Adyar on that occasion was sufficient recognition of the event, and

no further official action will be taken. With regard to her successor, it appears that the Recording Secretary will call for nominations,—the election to be held within nine months. Some doubt was expressed as to whether this applied to interim elections or to the regular septenary elections. However, the official notice from the Recording Secretary will make this clear. The status of the membership was shown to be about 50 less than at the corresponding period last year, and the funds have fallen considerably in comparison with the previous year. A discussion regarding delinquent members resulted in a decision to write to them offering reinstatement in full on payment of the current year's dues,—this not to be understood as a precedent, and only to hold good until Christmas. The magazine will be cut off from delinquent members in November. It was also suggested that a fund be established from which the dues of needy members may be paid on endorsement by their Lodge officials, and also that members might be requested, who were in a position to do so, to pay the dues of such members as might be recommended to their notice. The meeting adjourned until December 3rd.

AMONG THE LODGES

The members of the Toronto Theosophical Society held their Annual Meeting on September 20th, the President Mr. A. E. S. Smythe in the chair. The Chairman in his opening address paid a feeling tribute to the late President, Dr. Annie Besant, the news of her death having just reached Toronto; in giving a brief sketch of her public career he referred to her as a great Orator, a great Reformer and a great Theosophist. The members by a standing vote signified their desire that they be associated with the cable that Mr. Smythe, as General Secretary, was sending to Adyar. The reports of Committees and Officers were read and adopted, the Vice-President, Mr. D. W. Barr, having given his official

report, then gave an informal one, on a matter of far-reaching importance to the members respecting the property of the Lodge and stated that through the generosity of a friend, who desires that his name be not disclosed, it would now be possible to relieve the Lodge of the first mortgage indebtedness. He mentioned the formation of a new organization named the Theosophical Association of Toronto, and suggested that in order to avoid future difficulties respecting the property, it would be desirable to transfer the property of the Lodge to this new organization which would assume all indebtedness against the property and would lease the same to the

take the necessary initial proceedings with regard to the transfer of the property and report to the incoming Board of Directors. The By-laws were revised and amended, following which was the election of the Board of Directors for the ensuing year, the result being as follows: President, Mr. A. E. S. Smythe; 1st Vice-President, Mr. H. Huxtable; 2nd Vice-President, Miss M. Stuart; Secretary Mr. A. C. Fellows, and the remaining eleven were, Mesdames H. J. Bailey, O. Cable, M. Crafter, A. Wood; Messrs. Kinman, Ames, Hale, Haydon, Norman, Anderton and Marks. —A.C.F.

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Some notes from an Orpheus Lodge meeting on, "An Analysis of the Human Constitution". Last week we dealt with the make-up of the human constitution as a whole, examining somewhat briefly the teaching of this philosophy that it is seven-fold in nature,—i.e. divisible into seven principles. The three lowest of these, the 1st, 2nd and 3rd, form the biological basis upon which we are absolutely dependent as our only means of contacting the external Universe. Without this biological basis, consciousness on this physical plane would not be possible. The three highest—the 5th, 6th and 7th form the component parts of man's spiritual nature. It is the 4th—the link between the spiritual and the terrestrial—that we propose to deal with chiefly this evening. It is here that normal human consciousness is always centred. It can rightly be called the battle-ground of human life, for as it can be acted upon from above or from below, it is in this sphere that all our conflicting tendencies arise. The most momentous decision an individual can ever make concerns his conscious choice between allowing his life to continue to be governed wholly by the desires of his terrestrial nature, or the extent to which he is willing and able to establish the government of his spiritual nature. If he decides upon the latter his greatest difficulty is that of making his resolutions effective. The vitality which we have poured into the 4th principle for long æons



Mr. Huxtable



Miss Stuart

Lodge for a nominal consideration for a period of 21 years, renewable for a further period of 21 years. The President, the Vice-President and other members expressed with much feeling their appreciation of this generosity and of the fine theosophical spirit in which the offer was made. It was prompted solely by the desire to aid in the work of the Lodge in Toronto and throughout Canada. Heretofore a great deal of the energy of the Lodge has had to be expended each year in many schemes to raise funds for the ever-pressing mortgage indebtedness, and with this energy released for other purposes, the future of the Lodge as one of the most active Theosophical centres in Canada looked very bright indeed. This report of the Vice-President was accepted, and Mr. Barr was appointed a committee of one, to

of time, has resulted in its actually becoming an entity—an entity with an extraordinarily cunning ability of diverting everything which comes its way to its own self-seeking ends. The purely biological nature is an efficient responsive instrument offering no resistance, and if the decisions and aspirations emanating from the 5th and 6th principles could be conveyed to it directly, all would be plain sailing—the complexities and perplexities of human life would never arise—but unfortunately conditions are such that they must pass through this 4th principle. Consequently, the important thing is to see to it that they are not deflected en route—that the energy behind their projection is not captured for the purposes of the Kamie nature. As best he can by self-discipline and training, the individual must gain or compel the co-operation of the 4th principle in his self-chosen task—that is his chief function. To shrink from doing this means that he is evading his responsibility. There is one type of individual who is not quite normally constituted—the psychic or mediumistic and they have to approach their central problem in a slightly different way. Their principles are not so closely integrated, and for that reason they can receive impressions through the 4th principle from other sources than their own intelligence. This is both an advantage and a disadvantage, for in the wider field open to them they may come under the influence of very undesirable forces, as well as beneficent ones. Here we find the explanation of the achievement of the mystic but also the unreliability and moral instability of the medium. The problem of those who would consciously take their destiny in hand and spiritualize their being is to cultivate the sensitiveness of the psychic, on the one hand, but to have absolute control of the mind on the other. Every impression if not originating in their own minds must yet pass the bar of their own judgment. They are then making a responsible decision—accepting or rejecting. Awakening to the knowledge that they are

responsible for every influence they emanate, they must bend every effort towards achieving that discrimination which will enable them to recognize the level from which the impressions they receive, come. They learn to accept or reject on their own experienced judgment. From time to time, they are certain to make some bad mistakes but mistakes made after using the utmost wisdom of which one is capable, are well worth the making. Nothing but good can ultimately arise out of a situation on which intelligence has been brought to bear. Though by no means easy, the process is simple—it is nothing more mysterious than becoming an incarnation of one's own greater nature.

DR. ALVIN B. KUHN'S VISIT.

Dr. Alvin Kuhn has undertaken a visit to Hamilton and Toronto for ten days beginning October 12 and opening in Hamilton at the Royal Templars Hall, corner of Walnut and Main Streets. On this Thursday night at 8 p.m. he will speak on "Esotericism and Christianity: A Survey"; on Friday evening at the same time and place, his subject will be "What is Back of Religion?"; and on the Saturday night he will speak on "Lost Keys to Theosophy: The Four Elements." On Sunday evening and the rest of the week he will be in Toronto but will return to Hamilton on Saturday evening, the 21st, when he will speak on "Significance of Hallowe'en, Christmas and Easter." The Toronto lectures will begin on Sunday evening, October 15 at 7.15 and the subject will be "The Opening Door (Introductory). On Monday evening at eight o'clock, and each week evening till Friday at the same hour, he will speak on "Platonic Theosophy in the Bible", part I.; Tuesday evening, ditto, Part II.; Wednesday evening, "The Myth of the Sun God, Part I.; Thursday evening, ditto, Part II.; Friday evening, "The Lost Meaning of Death; Sunday evening, October 22, at 7.15, "Spiritual Symbolism of the Sun and Moon; Mon-

day evening at eight, "Horizon and Equinox Symbolism"; Tuesday, "The Jonah Story and other Bible Allegories; Wednesday, "Amazing Significance of Natural Phenomena."

Dr. Kuhn comes well recommended by his previous career as a Theosophic student and worker; he has been connected with the movement for some 25 years. In 1927 he began his study of Philosophy at Columbia University, where he received his Doctorate in 1930. Theosophists will be interested to know that he won this degree by a lengthy dissertation on the subject of Theosophy, being the first and only student ever permitted to write on this Occult subject under academic auspices.

His work was published in 1931 and has won high praise from Theosophists and others. It is perhaps the only serious attempt to present both the History and the Philosophy of Theosophy in one volume. Written in a spirit free from bias, it aims to make clear the principles of Occult Knowledge.

Dr. Kuhn has continued his studies in the ancient sources of Philosophy and Religion, and announces the discovery of a mass of material of the most sensational nature, having to do with the clear exposition of the Bible and other ancient scriptures, especially the Egyptian Book of the Dead. From this material he has been able to interpret the hidden meaning of Religion and Theology.

It is the opinion of a great many Theosophists that the Occult Movement in general will receive a great impetus from both the writings and lectures of Dr. Kuhn.

ANNIE BESANT

(Continued from Page 235.)

deliver lectures, was still the vibrant, tremendous personality of the old Socialist days.

Such a woman, no matter what one may think of her philosophy, must challenge the world's admiration. ANNIE BESANT was

extreme, iconoclastic, wayward, what the world calls a "crank," but she was nevertheless gifted with extraordinary intellectual and physical powers, possessed courage of the highest degree, was one of the great world figures of her time.—Ottawa Journal, 22 Sept.

END OF A CHEQUERED LIFE.

The death of Mrs. Annie Besant removes a figure of world-wide interest from the gallery of Anglo-Keltic notables. She carried her personal activity on till two



Mrs. Besant in 1889

years ago when a fall so injured her that she never recovered from the shock and gradually her strength faded and old age asserted its mastery. She would have been 86 on October 1st.

Her matchless oratory gained her a hearing from many who otherwise would have shunned her reforming and iconoclastic views, but her personal integrity and spot-

less personal character gave her many close and intimate supporters in spite of errors of judgment and her fidelity to lost causes. She was married very young to an Anglican clergyman, from whose dictatorial attitude she revolted. He insisted on absolute orthodoxy of thought on her part, and after many misgivings and consulting Dr. Pusey, she abandoned Church and family and plunged into the maze of secularism.

Her mind was of a practical turn, however, and she found in socialism and social reform with Herbert Burrows and Charles Bradlaugh an outlet for those activities which were ever directed to the assistance of the under dog. Her campaign for the match girls of London in their strike against frightful conditions of oppression and unsanitary conditions won her fame among all those who were enlisted in such philanthropy.

In 1889 William T. Stead, the celebrated editor of the *Pall Mall Gazette*, asked her to review "The Secret Doctrine," a book written by Madame Blavatsky, a synthesis of religion, philosophy and science, and the result of her study of this work was that she sought out the author, and became her pupil. She had less than two years of her acquaintance before the death of this friend, and always unable to rely entirely on her own judgment in 1893 she came under the influence of Professor Chakravarti, a representative of Brahmanism at the World's Fair Congress of Religions in Chicago in 1893, and for eleven years accepted his leadership.

She was courageous enough to admit at the end of that time that she had not been satisfied with it. In 1907 she became president of Madame Blavatsky's society, but again relying on the judgment of others rather than her own, fell under the influence of a Mr. Leadbeater, a former clergyman of the Church of England. With a vivid imagination and an alluring literary gift, he invented a new church, and not satisfied with this, provided for it a Messiah in the form of a boy of tender

years of whom he prophesied everything he could imagine. Mrs. Besant fell for this humbug, thus largely discrediting the Society over which she presided and diverting it from its original aims; and having handed over its work to Leadbeater and his assistants, she took up the cause of Indian self-government.

She became president of the National Congress, but gradually lost her influence, partly on account of her association with the alleged Messiah, who when he grew up repudiated the whole absurd fiction, and partly because she adhered to the determination to support the British Raj against the extremists in Indian politics. She had faith in the British promise to give India Dominion status, and was honoured by successive Governors-General on this account.

Personally she possessed great charm of manner and her frequent passage from one phase of activity to another left saddened friends rather than enemies. Had she relied on herself and not on those who were always anxious to have her assistance in their own designs, she would probably have exerted an abiding influence on her time. As it is, her books are negligible, being largely reports of her lectures and only the echo of other people's thoughts. Her work in India is probably her most enduring monument.—*Hamilton Herald*, Sept. 21.

"THE GREAT ILLUSION"

Mr. Krishnamurti's declaration that he no longer acknowledges any allegiance to Mrs. Besant or the Theosophical Society should surely give occasion for reflection to the many who for years have been denouncing the *Canadian Theosophist* for its alleged disloyalty to the Society and its President. Loyalty to Truth and Right is a greater need than personal loyalty of any kind, and we must remember that Mrs. Besant always insisted on this.

We have cooperated with Mrs. Besant in friendship and good will, and we have not claimed any infallibility. But we had to follow the Light as we saw it, and

we continued to point out that the courses taken by her under the guidance and even compulsion of Mr. Leadbeater were entirely out of harmony with the professed principles of that Theosophy which had been outlined to us by Madame Blavatsky and which we had verified by comparison with the ancient teachings of all religions and the records left by all the sages of the past. We could not think that Mr. Leadbeater alone was right and all these wrong.

When Mrs. Besant assumed the Presidency of the Theosophical Society in 1907 she had a clear path ahead of her. She made overtures to the other Societies and



Mrs. Besant in 1926 (see Official Notes)

the former members by offering to receive them once more in the T. S. without further formality. She had broken with Mr. Chakravarti after eleven years in which she said she had not found the satisfaction she had hoped. She had declared that she could never permit Mr. Leadbeater to enter the Society again. It seemed that Madame Blavatsky was about to get her due and that the Society was to be developed on the lines she had laid down.

It was not long, however, before Mr. Leadbeater asserted his influence over Mrs. Besant, Svengalized her, so to speak, and persuaded her to restore him to mem-

bership. The Great Illusion once more held sway in the Society. One after another came a series of the most extraordinary ingannations that a gullible public ever swallowed. And thousands of the supposedly intelligent members of the Theosophical Society swallowed them too, and not content with that, denounced their clearer sighted brethren as traitors for not doing likewise. There was the Liberal Catholic Church with its spurious orders. There was "Man: Whence, How and Whither" with its bogus calculations and descriptions of future races. There were the Seven Arhats, one of whom quickly defected, and the others remained as notorious warnings. Then there came the World Teacher, the Messiah, with law suits and prophecies. The law courts denounced Leadbeater; the police had him under surveillance. The prophecies all proved false. Then the World Religion was formulated, and finally Mrs. Besant had the grace to withdraw it.

Then we had Alcyone's past incarnations, the baldest drivel that man ever cogitated, and utterly baseless. A great diagram was concocted at Adyar on which the "elect" were inscribed in each incarnation, all the "faithful" being related to the central figures in each incarnation for 30,000 years more or less, and in more or less intimate or remote degree. When an important visitor arrived at Adyar and was found to be omitted in the roll of the "faithful" the Vaticinator had a revelation that night and came down in the morning, obliterated some minor name and stuck in the name of the new-comer. There was always room for the well-to-do.

Then we had the great Arena at Sydney in Australia, built, like Mrs. Tingley's World Tour, out of the offerings of the poor and needy as well as of the wealthy and deluded. Mrs. Besant's cheque for \$500. for a seat in this arena for the Great Occasion when the Christ would appear there and declare himself, was fac similéd and printed in the magazines to lure the doubtful. But the Messiah never ap-

peared and the Arena was let to Motion Picture shows and other amusements until it had to be sold.

Wild educational schemes were inaugurated until the Australian Section was bankrupt. Mr. Martyn, the backbone of the Section, discovered terrible things about Mr. Leadbeater and wrote a heart-breaking letter to Mrs. Besant asking for an explanation and was promptly expelled. The Sydney Lodge was cut off and its property demanded, but the fraud could go no farther and the Lodge continued on Independent lines. Then we were offered the opportunity of accepting a World Mother who was to preside over all accouchments, and as a counterpoise the restoration by Mrs. Besant of the doctrines of birth-control which she had abandoned by command of the Master in 1888, and resumed no doubt under the inspiration of Mr. Leadbeater.

The abomination of desolation was never more truly set up in a shrine than when the Theosophical Society had its sanctities defiled and violated in the quarter century of Mrs. Besant's Presidency. She had been Svengalized and for the most part was unaware of the wreck she was contributing to. Always the most plausible reasons were supplied her, and the most pleasing flatteries administered until she acquiesced in things that must have seemed in her calmer and saner moments most monstrous. It seemed as though she lived another life after 1907, and that a divided life, in which she left the affairs of the Theosophical Society to others and devoted herself to the problems of India.

What now are we to expect? Are these others to whom she left authority and guidance to continue to degrade the Theosophical Society with false and discredited teachings and bogus legends? Or will the members, at last awakened and alive to the downward course the Society has been taking and its desertion of the Secret Doctrine principles and the course marked out for it by Madame Blavatsky, assert themselves and restore it to its first ideals and

its proper service? It is not a difficult thing to do. For fourteen years we have protested and pointed out the errors into which so many have been led.

The demonstration of the correctness of this course has been made clear by Mr. Krishnamurti's declarations. He himself does not appear to know what the real objects of The Theosophical Society have been. He has adopted the role of a mystic himself, based largely on his parents' teachings and the fundamentals of Vedanta. We have no doubt of his sincerity and earnestness. He will follow truth as he sees it. But he does not realize that he is as welcome in the real Theosophical Society as anywhere, and that there is nothing to prevent him accepting membership in it. Its broad inclusiveness, indeed, is understood but by a very few, and the tolerance, the desire to understand, which such tolerance implies, is a bigger and better thing than any exclusive practice which ignores all but one's own cult.

Does it seem inconsistent to suggest that Mr. Leadbeater and his followers, who have been the authors and promoters of all these illusions, should withdraw from the Society they have so disastrously misguided and leave its members to follow its original design? If Mr. Leadbeater was so devoted to the memory of Madame Blavatsky as he proclaims himself, he would surely allow those who desire to carry out her wishes to do so without interference or further attempt to destroy the work she founded. Mr. Krishnamurti did not hesitate to destroy The Order of the Star when he realized what it meant. It is too much to expect its founder to eliminate the Liberal Catholic Church from the path of the Theosophical Society which it has so greatly obstructed. But Karma in any case works its perfect work, and while we point out errors it is not for us to condemn any who fall victims to the Great Illusion. They will learn from their sorrows and they are still our brethren however we may view the circumstances that have brought us into relationship with the Theosophical Move-

ment. That will go on in spite of everything, and with clearer sight and purer hearts we shall all unite in due time to render honour, laud and reverence to those who gave us of their wisdom and the opportunity to serve with intelligence and devotion the Great Orphan Humanity.

A.E.S.S.

THE GREAT DISASTER.

The great disaster in Annie Besant's life was her election to the presidency of the Theosophical Society. Only a god can be at once an administrator and a prophet—and she was human.

In the wilderness, free from the cares of organization, away from fawning words or adoring, loyal eyes, you can come face to face with truth. In the courts, truth eludes you.

All her life Annie Besant had sought the fountain of Truth. Heroically she had pressed on through jungles of doubt, met and vanquished surrounding enemies, to reach at last the living waters of Theosophy. Here she drank and thought she had found peace.

But at the well of Truth you must drink long and deep, and kneeling at the pool you may, if you gaze long enough, see not your reflection but yourself—as you are.

Too soon to her came the call of duty and with it the confusing images that attend upon temporal leadership. She sacrificed herself and Theosophy for her followers; and neither knew it.

I remember hearing Annie Besant speak. She was seventy. She stood alone on the platform attired in white. Read aloud any one of her lectures and you will catch the rhythm of her eloquence, for I do not believe the stenographic report ever needed to be altered by a comma. But you will miss the melodious voice which charmed the senses, miss the restrained emphasis as she leaned forward, occasionally, and raised slightly one of her arms reposing at her side.

And now the voice is silent and the pen

laid down. They brought many to the society, myself among them, and some there were who, seeking, penetrated into the deeper reaches of Theosophy. If she did not lead them there, she bade them go forward. She was generous to the last. Pity that she should have been called too soon from the Solitude.

The great soul will return and we who love her—though we love truth more—will some day follow her again in a new and triumphant crusade for Theosophy.

Cecil Williams.

AU REVOIR

Of Annie Besant, my friend, whose soul has left its worn-out body, I have only kind words to say. I first met her when, in 1889, I was transferred from working with Mr. Judge in New York to H.P.B.'s London Headquarters, at 19 Avenue Road. There H.P.B. presided spiritually, while Mrs. Besant presided over us, the working staff as a household. On the staff were Mr. Mead, Mrs. Cooper-Oakley, Laura Cooper, the Countess Wachtmeister, Walter Old and others. For about five years I was with them and as we were like a family of brothers and sisters Annie Besant was as dear to me as if she were indeed an older sister. In those bright years, and in the darker ones that followed, I regarded her always as my sister. And now in her memory I express my brotherly affection for her and my admiration of her splendid qualities, her lofty purpose, her devotion to the cause of humanity.

Some of the readers of the C.T. have taken offence because I have through the medium of this magazine given strongly worded warnings against the wretched fakers who have done almost incalculable injury to the T.S.; but it will be noticed that I have never included Mrs. Besant in the list of those perverters of Theosophy. She, like hundreds of other Theosophists, was misled by the arch-faker who has so greatly injured the cause of Theosophy. He made use of her established reputation,

brilliant intellect and splendid eloquence to further his own jesuitical designs. That is his frightful karma, not hers. I say this lest any one might think that in praising Mrs. Besant I am condoning the frightful offences of those whom I have unsparingly stigmatized as fakers and false teachers. Mrs. Besant was an "heroic enthusiast" in her work for humanity; and, if, because of her too brief period of tutoring in Theosophy by H.P.B., she was victimized by that arch-charlatan, she should not be judged severely. In future incarnations, it is not to be doubted, she will be a faithful worker for the Masters and the true Theosophy which they offer to the world. Few of the old-time Theosophists—those who belonged to the T.S. before its disruption on the issue of bogus messages—are now living. Soon there will be none of us left. But it is undoubtedly our karma to get together again in future lives; and we may be sure that prominent among the reassembled workers will be our good comrade, Annie Besant.

James Morgan Pryse.

THEOSOPHY AND THE MODERN WORLD.

Conducted by Fred. B. Housser

SCIENTIFIC WITCHCRAFT

If modern scientists wish to laugh with impunity at the methods of the witches of the middle ages, they had better change their own ways. In *Readers' Digest* for July we read of the attempts that some of them are making to produce life. They sound no less ghoulish and no more respectable than mediæval alchemy and witchcraft.

Dr. George Crile of Cleveland has produced in his laboratory "near-living cells." Dr. Crile took the brain tissues of a freshly killed animal and reduced them to ashes electrically, then added protein and other chemicals from which he got "jelly-like" cells that consume oxygen, exhale carbon dioxide, move, feed, reproduce, etc. Another doctor kept an extracted human heart

beating for thirty hours. Another keeps tissues of the cells of rats, mice, guinea pigs and human bodies growing in his laboratory in specially prepared cultures.

Electricity and Life

Dr. Crile has discovered that life is closely allied to electricity—"if indeed it is not electricity as we know it." But what is electricity as we know it? "The eastern occultists insist that electricity is an entity", says Madame Blavatsky. (S.D. i: 105 T.P.H. Ed.) Electricity as we know it is said to be a physical plane manifestation of what the Secret Doctrine calls "Fohat."—"It is through Fohat" says H. P. B. "that the ideas of the universal mind are impressed on matter. Some faint idea of the nature of Fohat may be gathered from the appellation 'cosmic electricity' sometimes applied to it; but in this case, to the commonly known properties of electricity, must be added others, including intelligence." (S.D. i: 113 T.P.H. Ed.) Fohat is spoken of as the messenger of the will of the gods. The gods are, esoterically, the lords of the seven sacred planets, the planets as we know them being only the physical bodies of their lords as our bodies are of our divine ego. The planetary spirits are called Builders, Lipika, Sons of Light, etc.

Take Your Choice

"Do the occultists believe in all these 'Builders', 'Lipika', and 'Sons of Light', as Entities, or are they merely imaginary? To this the answer is given as plainly: after due allowance for the imagery of personified powers, we must admit the existence of these entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light, the Mind-born Sons of the first manifested Ray of the Unknown All, are the very root of spiritual man. Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily since Adam—we have to admit the occult teachings." (S.D. i: 131 T.P.H. Ed.)

The Origin of Matter

Science may as well abandon hope that life will someday be produced in a test tube, according to Dr. James Gray of Cambridge University, England as reported in the *Mail and Empire* of September 8th. Dr. Gray expressed this opinion before the annual meeting of the British Association for the Advancement of Science which met at Leicester, England, last month. He was, it seems, refuting the old idea of inanimate matter, attacked by Madame Blavatsky in 1885, which still exists in the minds of some scientists.

Professor Gray's views, as reported in the press, begin to approximate those of the Secret Doctrine as expounded by Madame Blavatsky. He challenges the view of mechanistic biologists who hold that life can be explained in terms of chemistry and physics, and that it originated by pure chance. The *New York Times* quotes him as saying that such a chance "must be regarded as a highly improbable event and as such can be assumed not to have occurred. Biology itself", he claimed "provides not one shred of observational evidence to support the spontaneous origin of living matter in the world to-day."

The Occult Point of View

According to the *Mail and Empire* Dr. Gray contends that life must be regarded as something that existed "from the beginning" rather than as having evolved from inanimate materials. Would any serious credence be given, he asks, to the suggestion that a motor car, or even a footprint on the sands came spontaneously into existence without the intervention of directive forces?

This suggests the occult viewpoint. "Matter" says H.P.B. "is eternal. It is the Upadhi, or Physical Basis, for the One Infinite Universal Mind to build thereon its ideations. Therefore the Esotericists maintain that there is no inorganic or 'dead' matter in Nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason." (S.D. i: 301 T.P.H. Ed.).

Apropos of directive forces she asserts that "the whole Kosmos is guided, controlled, and animated by almost endless series of sentient beings" who are the agents of karmic or cosmic law. (i: 295 T.P.H. Ed.).

How long will it be before science comes around to this latter view. Must it not eventually be forced into some such hypothesis with its germs, microbes and bacteria by the thousands? It already grants the existence of a multitude of sentient beings below man in their evolution. When will it go a step farther and admit the probability of other beings as superior to man in their state of evolution as man is superior to the ape? When it does scientists will cease trying to study life in a test tube and turn their attention to the understanding of life in the realms of man's destiny.

ART AND ARTISTS

C. E. Jung, who a few years ago made an English translation of a Chinese work on Yoga, has just published "Modern Man in Search of a Soul" in which he tries to explain creativeness in art and eccentricities in artists.

"The creative force", he is quoted as saying by the *New York Times*, "can drain the human impulses to such a degree that the personal ego must develop all sorts of bad qualities—ruthlessness, selfishness and vanity—and even every kind of vice, in order to maintain the spark of life and keep itself from being wholly bereft." Jung argues that from this means of protecting themselves many artists become egocentric, self-pitying, infantile, helpless and "actively offending against the moral code or the law." Hence he says it is his art that explains the artist and not the insufficiencies and conflicts of his personal life. "This" he declares "is also why the personal life of the poet cannot be held essential to his art but is, at most, a help or hindrance to his creative task."

Here we find a curious mixture of truth, half truth and fiction. It is *not* true that the creative life drains the humanitarian

impulses. It is true that the artist, if he wishes to keep alive the creative spark, must develop ruthlessness and self-sufficiency, though not necessarily selfishness and vanity. It is true, as was shown by Lawren Harris in the July and August issues of *The Canadian Theosophist*, that the artist is not concerned with the moral codes and fixed values of a conforming society but it is not true that in his unconcern he is necessarily immoral and vicious. It is true that his art, more than his personal life, explains the artist because—to quote Mr. Harris,—the artist creates ‘at the summit of his soul’ which is beyond the petty routine of the personal life.

Jung vs. Whitman

In his apology for the eccentricities of artists and poets Mr. Jung is expressing the old European attitude which was imported into America along with Judaic Christianity, Malthusian economics, and many other things that America has to get rid of. It has its roots in the idea that the creative life is something peculiarly for artists and poets, and not for everybody. It is on a par with another European conception (which America rejected)—the divine right of kings to steal, murder, rape, oppress and exploit, and the divine duty of subjects to approve and obey.

The modern presentation of the Theosophical conception of the creative poet and artist will be found in Walt Whitman's *Leaves of Grass*. One of Whitman's avowed intentions for writing that book was, he says,—“to answer the challenge of old world poetry to Democracy.” One of the things Whitman cried out against the loudest in the poets and artists of the old world was that tendency which Mr. Jung apologizes for and condones,—their egocentricity and self-pity. The mewling in public of many English poets over the coldness of a lady's heart, the whining over their lot in life, were, to Whitman, unworthy of the poet-artist. Of all men he thought the poet should be self-sufficient. “The great poet hardly knows pettiness and triviality” he says. “If he breathes into anything that

was before thought small it dilates with the grandeur and life of the universe.” (see Preface to *Leaves of Grass*, 1855).

The type of poet demanded by Whitman for his democracy was identical with the type demanded by Plato for his republic. The Whitmanic poet is to lead America to its Self—the “Deific Identity” of democracy. In order to do this he must first find his own Self or deific identity. He is to show the way for the rest to follow. He is to hold up Perfections for the people to respond to. The genius of the common people, to Whitman, is their capacity to respond to perfection.

Art as a Way of Life

It is true, as we have said, that the poet-artist has jealousy to guard his creative life and develop the means of protecting it, but Mr. Jung is wrong when he says that the creative force “can drain the human impulses.” Every true artist knows that it does exactly the opposite for without love the creative force is dammed and the creative life ceases. Genius is the capacity for being exploited by the divinity within oneself. To the real artist his art is a way of life, not a mere occupation.

It is of inestimable importance to the modern world in general, and to the race in America in particular, that it should come to an understanding of what is meant by the phrase “art as a way of life.” From a spiritual point of view the creative artist, not the business man, typifies America. The creative life which the real artist represents is the Theosophical life as it was understood and expounded by the founders of the Theosophical Society. The true artist is an occultist. The creative life is the search for one's integrity,—one's whole being. This, according to Whitman, should be the search of the true artist.

“Until final emancipation reabsorbs the Ego it must be conscious of the purest sympathies called out by the æsthetic effects of high art.” (*Mahatma Letters*, Page 32).

SECRETS FROM SYRIAN HILLS

Under the above title Mr. C. F. A. Schaeffer describes in *The National Geo-*

graphical Magazine for July some of his discoveries while excavating the ruins of Ras Shamra in northern Syria. Chief amongst these discoveries were "some written slates of clay on which was used a new kind of cuneiform alphabet never before encountered".

These slates have been found to date about the 14th or 15th century B.C. according to translations made by three different scholars in Paris, Jerusalem and Halle. The alphabet is "very finished" and "the language is closely related to Phoenician" but contains words in an unknown language.

Amongst the varied contents of the slates, evidence has been found for believing that Ras Shamra was the once important and famous port of Ugarit, which was a strategic point in the reign of Rameses II. and previously under Egyptian sovereignty over Syria. In the remains of its temple library tablets have been found in no less than eight languages, the context of which prove that Ugarit was also a centre of the Sumerian civilization, not alone in trade and politics but in literature and philosophy. Art, too, is well represented by relics of jewellery in gold, glass beads, carved ivory, alabaster and vases decorated with designs in colours and other methods, of which many photographs are shown.

A Historical Adam

The final paragraph of this narrative contains for our readers matter of special interest because of its parallels with H. P. B.'s statement in the Secret Doctrine, for Adam and Eve are mentioned as living in a splendid garden, "somewhere in the East", though their Ugarit names are not given. Adam is mentioned as having been the founder of a nation, very much as Abraham is referred to in the Bible as the source of the Israelitish peoples. Eve is shown as the queen of a foreign race who conquered the Ugarit of her day, so that both of these shadowy figures become invested with an historical personality.

Doubtless, when the mass of texts have been deciphered and published, we shall be

able to clothe with some dignity of reasonable truth the distorted traditions which are forced upon our youthful years as actual facts, because of the exaggerated value set upon their Hebrew associations by our Gentile clergy.

Apropos of Adam

"The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the *Dyooknah* (Divine Phantom) of the Heavenly Man, an ethereal combination of Neschamah, the highest Soul or Spirit; this Adam having of course, neither a gross human body, nor a *body of desire*. This Adam is the prototype (*tzure*) of the second Adam. That they represent our five races is certain, as every one can see by their description in the *Kabalah*." (S.D. ii: 478 T.P.H. Ed.).

The Secret Doctrine, on the same page from which the above paragraph is a quotation gives the four Adams of the Kabala as follows:—First Adam,—Adam Kadmon, the divine Phantom, the perfect holy Adam produced from the divine image (Whitman's *Eidolon*). Second Adam,—The protoplasmic, androgyne, male-female Adam of the future terrestrial separated Adam. Third Adam,—The man of dust, the first innocent Adam (of the third root race). Fourth Adam,—The fallen Adam whom the Syrians say had only the breath of life but no living soul until after his fall. This last fallen Adam, now male and female, is the Adam referred to in the third chapter of Genesis who "knew good and evil." An exposition of the occult symbolic mysticism of Adam would fill volumes. Adam is not *a man*, but *Man*, and Hesiod says—"From the same seed sprang gods and mortal men." (see his *Theogony*).

The four Adams present allegorically the cyclic fall of spirit into matter.—The man divine to the man human. This cyclic fall is one of the keys to the understanding of human life and the two ancient sciences of mythology and astrology without which the fables of the ancients are, as we are

told, mere superstitions. Myths are history as well as allegory. For those who wish to study other books on the subject besides the Secret Doctrine, we recommend "Prometheus Bound", by James Pryse.

N. W. J. H.

CAPITAL OR CORPORATIONS?

The report of the committee on Social Service appointed by the Toronto Conference of the United Church of Canada has condemned the capitalistic system of economics (which means simply management of public affairs, the word being the Greek word for household management), on five grounds: it is hostile to the ethics of Jesus; it destroys the initiative, freedom and security of vast multitudes; it falsifies the Christian scale of values, placing the money-interest above the human interest; it is unjust and inhuman in its distribution of the burdens and benefits of economic effort; and it continually frustrates the will of individuals to practise and put into effect what Jesus taught.

Anti-Social Effort

Few can deny these contentions though many will endeavour to argue that it is not the fault of the system but of human nature itself, and there is much truth in that view also. But the system encourages the anti-social attitude and places a premium on anti-social effort and that is what is most objected to. It frustrates the will of individuals. Yet strangely enough it boasts of its individualism.

We believe that it is not in capitalism, as such, that the evil lies, but in corporations, by which masses of capital are leagued together to oppose the interests of society as a whole. Every corporation fights for itself with inhuman, cold-blooded and intensely selfish purpose. As it has been said, the corporation has no conscience. It is dehumanized.

Corporations Denounced

This is not the fault of capitalism, for capital in the hands of a man, with human sympathies and human ideas, is a fine and useful instrument. But in the hands of a

corporation it becomes a greater tyrant than any of the robber barons of old, or any of those absolute monarchs that have led to the establishment of republics and other forms of government which aim to set the people free from tyranny.

The tyranny of wealth in wrong and unscrupulous hands is the greatest tyranny humanity has to fear. That tyranny is concentrated in the power of the corporations, and the Church is barking up the wrong tree in denouncing capitalism as such. If the Church will turn its heavy guns on the corporations it will be delivering an assault on the strongest stronghold of Mammon.

—Hamilton Herald, June 13, 1933.

BIOCRACY

Walt Whitman called that man or woman a Kosmos "Who out of the theory of the earth and his or her body understands all other theories, the theory of a city, a poem, and the large politics of these states."

It may or may not have been these words of Whitman's which suggested to Professor Walter B. Cannon of Harvard University the idea of what he calls "Biocracy", a new political and economic theory which he expounded to the alumni of the Massachusetts Institute of Technology last February and which was the subject of an article by William L. Laurence in the *New York Times* of August 20th.

The Body a Model

In our bodies, Professor Cannon points out, we have an organism which has solved the problem of keeping stable by means of self-regulating devices. The body for instance maintains a fairly uniform temperature of 98.6 degrees. If the temperature falls the outward passage of heat is automatically checked by excluding the warm blood from the skin. Should the body temperature tend to rise, perspiration and dilation of the surface vessels occur, so that the process of heat-loss is speeded up. Likewise, the professor states, the fluids of the body are kept in a remarkably steady

state as a result of what he calls "the fluid matrix." This fluid matrix he likens to the system of distribution in the body-politic which includes our canals, rivers, roads, railroads, distributing organizations, money and credit.

By analogy Professor Cannon thinks he sees in the physical body a model for the ordering of the body politic or the State, and were our medical men and biologists true initiates into the mysteries of the body it would undoubtedly prove the very best model obtainable. Perhaps it is because we are not initiates into these mysteries that the human body, the body-politic and the body-economic present the many apparently unsolvable problems which have brought doctors, statesmen and economists to their wits' end.

An Old Idea

Professor Cannon's idea is not altogether a new one. Plato attempted to work it out in his *Republic*. In the fourth book he makes Socrates assert that "the same species of principles that are in a city are in every individual and in the same number" and that "in what manner a city is wise, and in what respect, after the same manner and in the same respect, is the individual wise also." The same idea is found in the Hindu and other sacred writings including the Hebrew bible. It is likewise at the very heart of Walt Whitman's conception of democracy. His Democratic Man was one in whom the so-called evil and so-called good were governed and kept in their right place. His Democracy or Brotherhood of Man duplicated these conditions.

The self-regulated stability or equilibrium which Professor Cannon observes in the physical body is as liable to upset as the equilibrium of the body-economic or the body-politic, and for the same reason; that reason being that the ignorance, greed and desires of man are continually upsetting it and making readjustment necessary. Theosophy teaches that the moral laws of health are identical. The moral laws are not a codified system of commandments based on mere human expediency.

They are specific aspects of the one, general, universal law of Equilibrium, Beauty, Brotherhood, Karma,—call it what you will.

One Universal Law

"We recognize but one law in the universe, the law of harmony or perfect equilibrium", says the Mahatma K.H. (*Mahatma Letters*, Page 141)... "It is the particular faculty of the involuntary power of the infinite mind—which no one would ever think of calling God,—to be eternally evolving subjective matter into objective atoms (you will please remember that the two adjectives are used in a relative sense) or cosmic matter to be later on developed into form. And it is likewise that same involuntary mechanical power that we see so intensely active in all the fixed laws of Nature—which governs and controls what is called the Universe or the Cosmos." (*Mahatma Letters*, Page 129). He might also have added that this same "involuntary mechanical power" likewise governs and controls the physical body of man in which the infinite mind of Nature is represented by the divine ego or soul, an occupant of the body which Professor Cannon seems to overlook.

Body Not a Machine

From a Theosophical point of view Professor Cannon's Bioracy is all right as far as it goes. But where does it go from there? He assumes like most other modern biologists that the human body is nothing more than an automatically self-regulated machine. He does not take into consideration that the body's temperature, moisture and blood circulation cease to be regulated after what is called death, when the so-called soul has left the form. He ignores the fact that the equilibrium he admires is continually being upset by other than physical causes,—ignorance, greed and desires. He assumes like most social economists that the body economic and the body politic are purely mechanical organisms like his machine body. Did he perceive that this is not so, he would perceive that the problems of society go deeper than

economics and politics and can only be solved by an application of the law of brotherhood which maintains unity and equilibrium. The control of society's body, like the control of the physical body, lies not in its material composition by itself, but in its spiritual partner, the soul.

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N. W. J. HAYDON

THE CANADIAN THEOSOPHIST

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AN INTERNATIONAL MESSAGE

It has been suggested that the National Societies should each send a message to the others on this natal month of The Theosophical Society when it begins its fifty-ninth year.

In Canada, sitting in the middle of the commercial world, nearer to Europe and nearer to Asia than any other American country, and neighbours to one of the great nations of the world, outnumbering us twelve to one, but treated in neighbourly fashion and at peace with all the world, we know of nothing that can be so desirable for the rest of humanity as Peace.

For more than a hundred years the United States and we have dwelt together, able to settle all our differences of opinion around the council board, and never dreaming of a resort to arms. We can see, and we know by experience, that war is futile. Civilized people do not fight. To go to war is a confession of inferior mentality. In the ages when war was the natural arbitrament it was obvious that brute strength and not reason or justice was first considered. It may be a long time before humanity as a whole ascends to the higher level, and until the immature egos who are incarnating in so many of the European nations at the present time have been disciplined and suffered, war will probably sway the destinies of many of these minor nations.

But on this continent we wish that our South American cousins from Mexico to the tip of the Southern Continent could

realize the possibility of building up an American ethic which would enforce by moral suasion the principles of peace and arbitration in the settlement of all disputes.

Let it be thoroughly understood that the best egos do not incarnate in the nations that cultivate and follow lower standards than have been established among the greatest nations, and that therefore a nation is bound to decline in its influence and its national values if it insists on the standards of force and battle.

Germany has already sunk many degrees below the standards of Goethe and Schiller and Kant and Schopenhauer, and refuses to recognize any standard but a self-constituted one of arms. The lesser races as they have been styled, naturally invite the souls whose aim in life is mental development and high moral evolution.

The late Governor of Nigeria and British Guiana has stated that the negro races have made greater progress mentally in the last century than any others. The "poor whites", as they are called, the detritus of the white nations, untouchables almost, in their own white habitat, are increasing, and are on a lower level than any corresponding class among negro races.

Japan has disappointed the West, and must have violated the best sensibilities of her own people by her policy towards China. It is for Theosophists everywhere to preach Peace and the erection of the standards and purposes of peace. We have no greater message to give our Brethren.

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 237.)

But this knowledge of the selves that perceive is only half of life, and the lesser half; the greater half is the righteousness of the selves that will. And this end also is wonderfully subserved by the mirror world. For what is the true end of righteousness but the Eternal, the supreme reality? and what reality can be greater than the perfect oneness of the One? Therefore all true righteousness is the establishing of the oneness of the One, the reuniting of the estranged selves with the Eternal, the supreme Self that they really are. This purpose was furthered in the animal physical life, as we have seen, by the first rude acquaintanceship of appetite and contest. In the new, mental life of the mirror world, it is carried incomparably further. For the mere physical presence of the desired one, ministering to appetite, is substituted the perpetual image of the beloved, all the wild romance of passion, of hoping and fearing for the beloved—far the most absorbing part of human life. This long love-song of humanity brings the estranged selves together with a penetrating force and vigour that nothing else can compare with, an overwhelming power that constantly sets at naught and dwarfs to insignificance every other relation of human life. If the dominant notes of the first act of the threefold life drama were instinct and appetite, the strongest chords of the second are undoubtedly knowledge and love.

Thus for the first two worlds, the first two steps to the Self, the first two fires, the first two acts of life.

As the purity and healthy innocence of animal life is altogether disconcerted and thrown out of balance when the mental life of the subjective world begins to bear down on it; so the qualities of well-balanced and satisfying human life,—so far as the pursuit of knowledge and love are ever satisfy-

ing,—begin gradually to be over-ridden and disturbed, convulsed and subtly penetrated by a new reality, a new life, a new world bearing in upon human life from above. This new, gradually dawning life is the light of the higher Self, gradually leading humanity onward to a new era of divinity.

The coming of the dawn, we saw, was heralded by deeper darkness; the new counsels of perfection that the divine voice begins to whisper, bear as their first fruits a penetrating unrest, almost an agony of despair. The old human love-song jars discordantly, but no divine music has yet taken its place. The pursuit of knowledge has ended in bitterness, but there is, as yet, no voice of wisdom to fill its place.

We cannot, even if we would, pierce far into the secrets of that newer day. The life of the higher Self, stopping but one degree short of the perfection of the Eternal, must slowly unfold its divinity within us for many an age yet, before we can know it and declare it fully.

We have, as yet, two oracles only of the hidden things to come; two oracles declared to us hitherto in great suffering and sorrow. For the mists of the old worlds that are passing away still lie heavy on our eyes! we are still caught and dazzled by the flashes of colour, the almost painful sweetness of the old love-song of life; our new birth is strongly tinged with regrets and backward glances, and it will be a long time yet before we shall feel the young joy in our newer life that properly belongs to it. There is still more of fear than of delight in our tardy acquiescences with the mandates of the higher Self, though we feel already that acquiescence is inevitable.

The two oracles thus declared in sorrow are: no satisfaction in desire; no complacency for our personalities. We see only their shadows now; we shall one day see the light that casts the shadows. It is already whispered to us through the stillness that these two oracles, so pitiful when read in the language of men, bear quite other meaning in the language of the gods.

No satisfaction for desire, because we are born, not to the fleeting things of desire, but to the ever-present and perfect life of the Self; no triumph for our personalities, because we are born, not to over-ride and tyrannize our other selves, but to enter into the fullest and most perfect harmony with our other selves, a harmony that shall, one day, dawn into the perfect unity of the estranged selves in the supreme.

We shall, therefore, further the life of the higher Self most potently by following out and realizing these two divine laws in every detail and particular of life: the law of turning backward from sensuality; and the law of perfect selflessness and subordination of our personal selves, first to the divine Self within us, and then, as our light grows, to the divine Self in all our other selves.

This life of the higher Self will raise us above the changing worlds of birth and rebirth, death and again death, and introduce us to a world of ever-present life that knows no change but the change from greater to greater splendour. It will raise us above appetite and contest, and, not less, above passionate love and hate, to make us freeholders in a world of perfect unison with the other selves, a harmony far deeper and more perfect than passionate love.

Thus, retreading the small old path to the supreme Self, we shall gradually enter into our kingdom; and the growing wisdom that is ours may gradually make clear to us the secret and reason of our long exile.

Even now, we may guess something of the causes that led to our fall, a fall that made necessary the long upward journey; the conquest, one after another, of the three worlds; the lighting, one after another, of the three fires.

We may guess that, for the perfect fullness of the Eternal it was necessary that the whole of the Eternal should be fully revealed to every part of the Eternal; and that from this necessity arose the illusion by which that one Self seems to be mirrored in innumerable selves. Then again, as the whole Eternal, the perfect Self, could not

be revealed at once, in a single flash, to each limited and partial self, it became necessary for the full revelation to be made in a long series of partial revelations, one flowing out of the other, one following the other, and thus dividing the Eternal into the causal series that mark the distinctive character of the causal world, the highest of the threefold outer worlds. And again, as the elements of these causal chains could not present themselves simultaneously, but had to become successively apparent, to causality was thus added time, the union of these two making the distinctive nature of the second, the mental subjective world. Then, that more causal chains than one might together be presented to the perceiver, the illusion of space arose; and thus, through causality, time and space, was woven the full web of the unreal, apparent world; while above these three, above causality, above space and time, stands the real, the Self, the Eternal. With the conquest of each of the three worlds, we shall undo one of the webs of illusion and unreality, and thereby make one step forward towards restoring the pristine excellence of the Self, and bringing back to it the full harvest of wealth gained by rich ages of experience.

But this we shall better know when knowledge expands into the joyful wisdom that is to supersede it.

The dawn comes, and, after the dawn, sunrise and perfect day. And this day shall have a singular divine quality that the Upanishads tell of thus:

"Thereon that Sun rising overhead, shall rise no more nor set any more, but shall stand there, in oneness, in the midst. As this verse tells:

"There is not there any sunset nor sunrise for evermore. Bear witness, ye gods, that I truly tell of that Eternal.

"For him the sun rises not nor sets, for him who knows this hidden wisdom well, there is perfect day for ever."

[*Chhandogya Upanishad.*]

(*To Be Continued.*)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,
Formerly Scholar of King's College, Cambridge

(Continued from Page 238.)

But we need not confine ourselves to olden times.

Sir Thomas Browne held that men "are lived over again" (though perhaps he never held the theory in the most definite form, but rather alluded to characteristics), and Emerson, though often cited as believing in the idea, was not, so far as I can see, a certain advocate of it, as when he says:—

"I cannot tell if these wonderful qualities which house to-day in this mortal frame shall ever reassemble in equal activity in a similar frame, or whether they have before had a natural history like that of this body you see before you; but this one thing I know, that these qualities did not now begin to exist, cannot be sick with my sickness nor buried in my grave."

Nor can we fairly assign to novelists the views that they put into the mouths of their characters, or set forth in their stories, as when Bulwer writes:

"Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, even to fairer scenes and loftier heights. Age after age the spirit may shift its tent, fated not to rest in the dull Elysium of the heathen, but carrying with it evermore its two elements, activity and desire."

Sir Humphry Davy, Hume, and Lichtenberg are far more definite, when they say:—

"We sometimes in sleep lose the beginning and end of a dream, and recollect the middle of it, and one dream has no connection with another, and yet we are conscious of an infinite variety of dreams, and there is a strong analogy for believing in an infinity of past existence which must have been connected; and human life may be regarded as a type of infinite and immortal life, and its succession of sleep and

dreams as a type of the changes of death and birth to which from its nature it is liable" (Sir Humphry Davy).

"The metempsychosis is therefore the only system of this kind that philosophers can hearken to" (Hume).

"I cannot get rid of the thought that I died before I was born" (Lichtenberg).

Other quotations — from the Rev. William R. Alger, Sir Thomas Browne, Professor W. A. Butler, the younger Herder, Lessing, Dr. Henry More, Schopenhauer, and Southey—show how wide is the range of minds that have maintained this view.

The Rev. William R. Alger: "Besides the various distinctive arguments of its own, every reason for the resurrection holds with at least equal force for transmigration. The argument from analogy is especially strong. It is natural to argue from the universal spectacle of incarnated life that this is the eternal scheme everywhere, the variety of souls finding in the variety of worlds an everlasting series of adventures in appropriate organisms; there being, as Paul said, one kind of flesh of birds, another of beasts, another of men, another of angels, and so on. Our present lack of recollection of past lives is no disproof of their actuality. Every night we lose all knowledge of the past, but every day we reawaken to a memory of the whole series of days and nights. So in one night we may forget or dream, and in another recover the whole thread of experience from the beginning.

"In every event, it must be confessed that of all the thoughtful and refined forms of the belief in a future life none has had so extensive and prolonged a prevalence as this. It has the vote of the majority, having for ages on ages been held by half the human race with an intensity of conviction almost without a parallel. Indeed, the most striking fact about the doctrine of the repeated incarnations of the soul, its form and experience in each successive embodiment being determined by its merits and demerits in the preceding ones, is the

constant reappearance of that faith in all parts of the world, and its permanent hold on certain great nations."

Sir Thomas Browne: "What follows may be applied to the pre-existent humanity of the Messiah. 'When he prepared the heavens I was there, when he encircled the face of the deep, when he established the clouds above, when he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of the earth, and my delights were in the sons of men.' It is visible that Solomon speaks here of a time soon after the creation of the world, of a time when the earth was inhabited only by a pure, innocent race. Can this be said after the Fall, when the earth was cursed? It is only a profound ignorance of the ancient, primitive tradition of pre-existence that can make men mistake the true sense of this sublime text."

Professor W. A. Butler: "It must be allowed that there is much in the hypothesis of pre-existence (at least) which might attract a speculator busied with the endeavour to reduce the moral system of the world under intelligible laws. The solution which it at once furnishes of the state and fortunes of each individual, as arising in some unknown but direct process from his own voluntary acts, though it throws, of course, no light on the ultimate question of the existence of moral evil (which it only removes a single step), does yet contribute to satisfy the mind as to the equity of that immediate manifestation of it, and of its physical attendants, which we unhappily witness."

(To Be Continued.)

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AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits

(Continued from Page 239)

Mrs. Hamilton of Leny, our neighbour, drove through the village to Kirk dressed in moleskins, killed on her estate, bowing right and left like the Queen. The Miss McNabs sent shortbread to Balmoral weekly. The Robertsons, as orthodox Victorians, made the Grand Tour of Europe in 1876-7. Aunt Louisa wrote in her Diary, "We were very much interested in watching the ship taking in her cargo, which she did all day long while we stayed in the harbour of Leghorn—marble, wine, and brooms, and numberless sundry cases. We also have on board a dreadful looking gang of prisoners, most of them murderers. One said he had killed six persons, and only wished he could kill six more! As one hears such things, one feels too sad and overpowered to express one's self. When walking up and down deck we saw these wretched men chained together in twos, hand to hand and foot to foot. Truly their appearance was not human, but devilish. I thought to myself hell is, and will be, full of such. Oh, if the proud aristocrats and elegant women of the world, with all their fastidiousness, and that ambitious and gentlemanly young man, and lovely girl, types of hundreds of dear unconverted ones, but believed that for ever they would have to associate with such, unless they repent and believe, would they not flee for refuge to Jesus, and now?"

"Rome. It had seemed to me so clear that no more galleries should be visited, that is to say, that I should refuse to go as a Christian, that I was quite surprised this morning to find that it was the more Christlike to go than to stay away. The Palace Farnesina was the one selected, celebrated for frescoes by Raphael, and a very large head in charcoal executed by Michael Angelo. Doubtless Raphael's designs are very exquisite, looked at from

only a human point of view, but the paintings altogether appealed so to the senses, that I was indeed glad to come away. Since we came away, nearly five months ago, I have not met with one Christian in an hotel *that I knew of*, and yet I have been all along seeking them out. And several disappointments have I had, when from some one's dress or expression I have gone up to them, hoping so keenly to find we were one in spiritual sympathies, but in *every single instance* have I been mistaken."

Visiting my father's relatives in Victorian Ireland, I saw indeed, acted before me, Mr. George Moore's Drama in Muslin. The young men had left. There were crowds of girls of all ages. Of marrying and giving in marriage, my relations told me there was none in Tipperary. When the family place was left to the brother, the girls became "distressed Irish gentlewomen". Of course none of our relatives ever gave in to the Land League, "Death before dishonour," said my cousin, Johnstone Stoney of Emell Castle, "even though they boycott my bog". This clarion cry was re-echoed by his son-in-law, Minchin of Lough Derg. This spirit was presumably respected by the peasantry. We owned between us 5 old mediaeval castles in the hottest parts of Drogheda and Tipperary. £20,000 mansions blazed around us. But our flags are still flying as proudly as ever from all 5 towers.

The time came to choose my own career. To Victorian ideas it seemed very hard to have to do so. But I look at the envied girl friends whose mothers "did their duty by them socially." What are they now? Great, heavy, middle-aged women unknown outside their own tiny circles. No. God held out something better for me than "ghastly smooth life", had I only seen it.

Two careers always seemed desirable. I had inherited my father's voice. He had sung in Cathedrals. Should I be a prima donna, or a journalist dreaming by the Sweet Waters of Asia, writing of the Golden Horn? Here faith failed. Owing

to Victorian opposition, I weakly chose the lesser career of a traveller. The voice, tested in London, Paris, Rome, was all there. It is obvious I could have accomplished more as Madame de Lisaniskea, the singer. But can you expect a purdah woman of many lives to be strong?

In order to get out East, I studied to be a Dufferin Doctor. At this time I met all four of Mr. Stead's famous Bs., Mesdames Booth, Blavatsky, Besant, and Butler. Needless to say our home at Salisbury was the headquarters of the Butler emissaries who came there in support of that policy which, at one time, caused a large proportion of the British Army to be on the sick list. In fact, my husband told me it was only because there were "no people of your parents' views" in India that they were able to keep the troops healthy.

Escaped from a religious tyranny unimaginable in these days, I ran round London, a maid of Athens, seeking the new.

I sought out Prince Kropotkin, having been moved by his Appeal to the Young. Living in exile at Harrow he was busy with carpentering both wood and ideas. The Princess told me that England and America were open to them. Now, as Kropotkin advocated dynamite to me as "a cheap way of speaking," one cannot wonder at the inhospitality of other lands. That is why his own death was caused by Soviet severities. Why Stepniak, who had killed a tyrant with his hands, was killed by the passing of a train. Isadora Duncan all her life lived for the flesh. As an educated woman, she should have controlled the lower nature. So the two first born of her flesh were taken from her in a flooded river. She continued to sin, so its next fruit was still-born. Still stiffnecked in sin, that neck was broken by a motor wheel.

At that time two colonies of Russians lived on either bank of the Seine. On the right were the Tsarists, living like Grand Dukes, swaggering down the Casino steps at Monte, always at the Embassy. On the left were the Revolutionists, studying at

the Sorbonne, barely keeping body and soul together. They never went near the Embassy, but the Embassy kept a very sharp look out upon them. Well, the left bank has triumphed. The Embassy has gone there itself. But is Russia any happier, now that the Tsar's nephew is a dress-maker, the opera stinks of the proletariat? That the Crown Jewels, the wonders of the world, are no more, the diamond toy train has been smashed up, the aristocrats serve in Paris shops? Of course it is the Karma of a condition when even to mention Theosophy might mean Siberia. But is Russia any happier? Of course bye and bye things will right themselves, as they have in France, but is the nation any happier meanwhile? I trow not. Is England any happier now that the great houses are cut into allotments, now that Park Lane is Prison Lane? now that the green woods are a bungalow town? With Lord Curzon, ah doot it! As I write, a Spanish mob has burnt down innumerable churches and convents containing Murillos.

(To Be Continued.)

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

A MESSAGE TO ASTROLOGERS

Sooner or later the student of Astrology undertakes the study of Mundane Astrology in order to enlarge his sphere of knowledge. Mundane or National Astrology is simply the application to the life of nations, or large communities, of the principles of the science. Every nation, as every human being, is born under certain conditions or configurations of the Zodiac and the Planetary system, which stamp upon it the national character. Aggressive or militaristic nations like England and Germany, whose whole history is one of colonial exploitation are, as in this case, under the Zodiacal rulership of Aries, governed by Mars. Peaceful and artistic people, such as the Japanese *really* are, usually have Libra as their ruling sign. The military machine is foreign to Japanese psychology, and may yet be the cause of that nation's downfall. Mundane Astrology like the Natal or Genethliacal branch of the science therefore reveals the psychology of the people and the political destiny of the nation being studied.

In a study of the majority of the textbooks dealing with this branch of the science one finds no mention of Canada whatsoever. English astrologers like English politicians prefer to ignore this country. Raphael's Almanac, the best of its kind, mentions Canada for the first time, upon a request from this country, in its 1934 issue. This almanac has been published yearly for one hundred and fourteen years! It gives over a page to the United States and but a tiny paragraph, on nothing in particular, to Canada.

Thus no help in astrological research work, in regard to the Zodiacal rulership of Canada, can be expected from foreign astrologers. This article is primarily an appeal to Canadian astrologers to contribute their share in this work. As the importance of this knowledge is liable to be under-rated by laymen, one must stress the fact that knowledge of the nation's ruling sign is the *key* to the whole science of

National prediction. Without knowing it one will not get far in interpreting the influence of celestial phenomena upon the country. One must also know the ruling sign in order to judge the effect, through their nativities or horoscopes, upon the nation, of new Prime Ministers. This knowledge would open up a whole avenue of approach for Canadian astrologers to study and chart the cross-currents of National destiny.

I wish therefore to present my views upon the Zodiacal rulership of this country. They need not be accepted as dogmatic fact, but simply as a tentative offering to research. For some years I have tried to determine the sign governing Canada, but have been unable to do so. A cursory study of the epochal making dates in the Nation's history lead me to the conviction that the sign Cancer rules Canada. Most of the very important dates fall into the period when the Sun is in Cancer: namely June 21st to July the 21st. Also when the Sun is in the other two signs of Watery Triplicity; namely Pisces, February 19th to March 20th and Scorpio, October 23rd to November 21st. It may be argued that there are other dates equally as important as these given below. It is unfortunate that the hour at which these important events took place is unknown, and so one cannot determine as to what part the sign in question took at the time. It is here that astrologers can help in research work along this line, by verifying or disproving my statement in regard to Cancer; and by observing the time events or constructions of *National importance* are started, and checking this over to see which sign figures predominantly in the charts.

A few of the important dates when the Sun was in Cancer are as follows:—

June 24th 1497—John Cabot discovers Eastern coast of North America.

June 22nd, 1603, Champlain's first landing in Canada.

July 3rd, 1608, Champlain's second visit; the founding of Quebec.

July 12th, 1812, The invasion of Can-

ada by the Americans. The war of 1812 is the first sign of the beginning of a National spirit; for it was the settlers who rose to defend their homes, and not the few British troops then here, who repulsed and expelled the invader.

June 24th, 1813, Laura Secord and the defeat of the Americans at Beaver Dam.

July 18th, 1817, First treaty with the North-West Indians.

July 21st, 1836, Opening of the first railway in Canada, from Laprairie to St. John's, Que.

July 1st, 1858, Introduction of Canadian decimal currency.

July 1st, 1867, The British North American Act becomes operative law. The Confederation of the provinces.

July 15th, 1870, The North-West Territories and Manitoba admitted into the Confederation.

July 20th, 1871, British Columbia enters the Confederation.

July 1st, 1878, Canada joins the International Postal Union.

June 28th, 1886, The first through train of the C.P.R. from Montreal to Vancouver.

July 11th, 1896, Sir Wilfred Laurier becomes Prime Minister.

July 21st, 1932, Imperial Conference at Ottawa.

It is also interesting to note that most of the important battles Canadians have been in took place when the Sun is in Scorpio, the Mars sign of this triplicity. The Battle of Passchendaele, October 26th to November 10th, 1917, is an example. Troop movements took place in October, 1914, though not in Scorpio, when the largest fighting force ever sent overseas (33,000 men) landed in England. These are only a few of numerous examples that could be quoted. Were the time of many other important events that occurred in other months available, one might find by casting a horoscope for the occasion that the sign Cancer figured predominantly.

After considering the evidence presented by the dates given, the idea of Cancer as Canada's ruling sign is driven home by the

fact that the early settlers came here to seek homes. It was home-building and not colonial exploitation that has opened up and built this great nation. The real pioneers came from many lands seeking a homeland, to escape the persecution and misery they endured in the Old Land. Not the lust for Empire but the modest desire for a home, peace and security was the prime motive behind the colonization of this country. Canadian civilization has its basis in its homes and it will endure by them. The sign Cancer governs the home, property, lands or farms, and so gives us the key to Canadian psychology.

Cancer well describes the Canadian; for they are quiet, peaceful, modest, conservative and home-loving people. It well describes the vast farm lands, the ever rising mercantile trade, and principally the vast unlimited wealth of the land itself. Consider Holland, also a Cancer nation, and magnify that conception a thousand fold and some faint idea of what Canada is to become will be yours. Even to-day Canada is fifth among the great trading nations of the World. This amazing position has been built up by Canadian perseverance and industry, without the slightest colonial aggression or military power. Canada is fast becoming the premier shipping country of the World, a position Holland held in the 17th century. Like Holland, the Canadians are canal builders, and the country is nearly everywhere rich in water. The Canadians, if I am correct in my premise, will become the World's most successful traders and farmers.

The Scots, also under Cancer, have sought homes here in great numbers, infusing their characteristics into the national character. The country is as yet too young to manifest all the tendencies or characteristics of this sign. As time goes on such tendencies as reverence for the honoured dead, such as practised by Canada's elder brother, ancient and honourable China, will manifest, and the shrines of such true Canadians as Sir Adam Beck

will become places of pilgrimage. The honesty and fair-dealing of the Chinese is strongly evident in Canadian character. Canada's greatest friend, as the future will show, lies, not across the Atlantic, but across the Pacific, in another "Cancer" nation—China. Like China the Canadians are building a nation that will endure—but they are building greater than they know. It was Laurier who said the Twentieth century was Canada's.

IN MEMORY OF

GEORGE R. S. MEAD

And now insatiable, inexorable Death has taken another of the former members of the London Headquarters staff who surrounded H. P. B. Among them none worked more faithfully, energetically and efficiently than George R. S. Mead, then Secretary of the European Section of the T. S. To him H.P.B. submitted all her manuscripts to be revised and corrected before publication. From early in the morning, usually long before the breakfast hour, till late in the evening he worked steadily at his secretarial and literary tasks. When, some time after H.P.B.'s death, it became necessary to reprint the Secret Doctrine he performed the arduous labour of revising the text and reading the proofs precisely as he had done with her writings while she was living. Once when he had handed me many pages of the S. D. which he had revised he complained rather feelingly that the work he was doing should have been done by the two Keightleys when they brought out the first edition. In justice to them, however, the fact should be recorded that the changes and corrections they made in the first edition were far more numerous and important than those made by Mr. Mead in the so-called revised edition. For instance, Archibald Keightley told me that the portion of the S. D. which H.P.B. wrote while she was in France was, as he laughingly expressed it, "like literal translations from the French," and he had to re-write every

sentence of it. But her English improved, he said, when she got to England. Theosophists who have criticized and disparaged Mr. Mead for correcting H.P.B.'s English should, to be consistent, likewise denounce Archibald Keightley, Bertram Keightley and others whose help she requested and gratefully received. The fanatics who fancy that the first edition gives H.P.B.'s exact wording are badly mistaken.

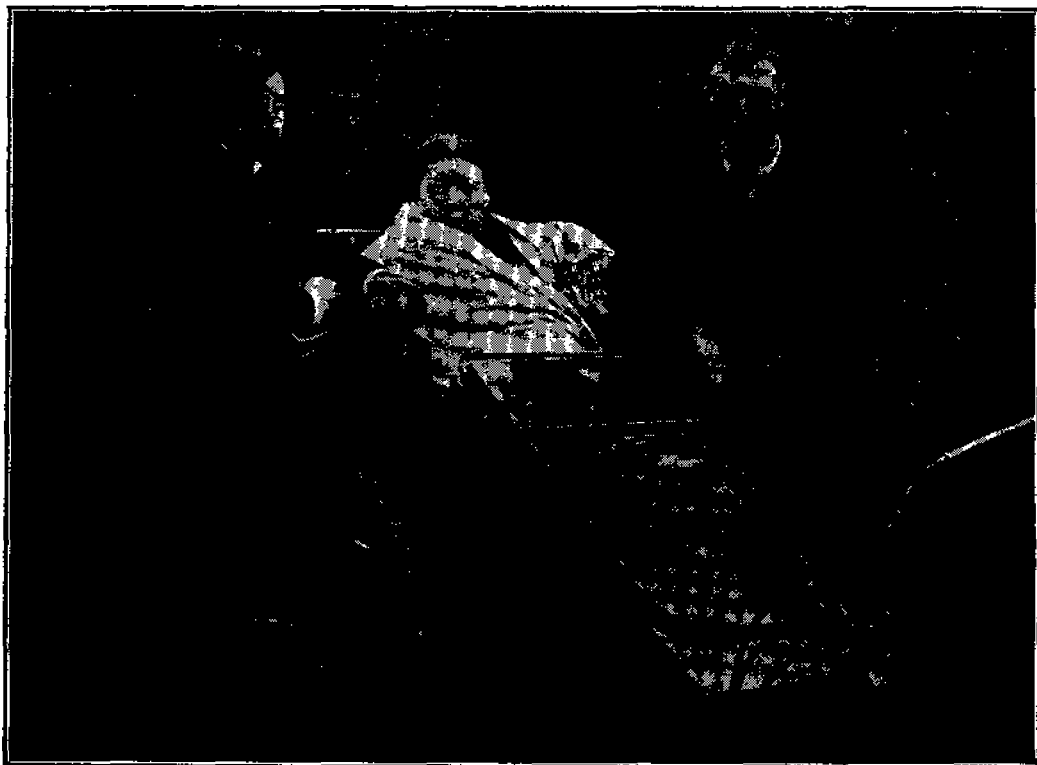
For years I was closely associated with Mr. Mead, and never have I known a more conscientious and honourable Theosophist. Indeed, we were as blood-brothers; and even after he had lost his faith in Theosophy, and looked upon the T. S. with scorn, we kept in touch with occasional correspondence. In 1927 I tried hard to swing him back into line; but that proved to be impossible. His painful experiences in the T.S., particularly after it had been defiled by the "trained clairvoyant," had embittered him against it and against the Occult Philosophy.

If affairs had moved smoothly in the T.S., Mr. Mead would have remained a steadfast Theosophist. He suffered intensely during the "Judge row," and later he accepted the teachings of the arch-faker who concocted Neo-Theosophy until the latter was accused of the grossest immorality. Mr. Mead wrote me that "the fellow" (as he referred to him) confessed his guilt to him and was put out of the Society. But when the arch-faker was re-admitted to the Society Mr. Mead withdrew from it, with his faith in Neo-Theosophy destroyed and also his faith in true Theosophy. He organized another Society, the Quest, and experimented with spirit-mediums and "sensitives". He married Miss Laura Cooper, one of the Headquarters staff. Of her he wrote me in 1927: "The T.S., however, brought me *one* great and inestimable blessing, my darling wife—a white woman, straight and clean, who shared my sorrows and disappointments for twenty-five years. She left her pain-racked and devastated body two and a half years ago, and I hope

and believe (and I might even say know) has kept free of the whole brew of the 'occult' stuff on the other side and gone to a state of holiness, truth and goodness".

In his letters to me he always termed Theosophy "Toshophism" and Theosophists "Toshophists." He doubted the existence of Adepts and scorned Occultism. Once he wrote me: "Now, old man," (his favourite way of addressing me in the old days) "I don't know your present definition of 'Adept', but if that is what you prefer to call H.P.B.—then I'm not strong for 'Adeptship.' To me the Old Lady was at times, often enough in her life-span, a powerful medium.... After many years of reflection I am willing to admit that she saw physically the two 'Mahatmic' guys known by the initials K.H. and M. To the latter she had the devotion of a dog, a slavish and somewhat pitiable adoration. That anyone else of the Toshophite crowd knew them *physically* I very much doubt." And again: "H.P.B., in my opinion, my dear old friend, did not have the *Nous*—not at any rate as that term is used by my dear old Trismegestic philosophisers. She had occasional mediumship, but she was not *spiritually self-conscious*." But according to those old philosophers the *Nous* is man's immortal Mind, his true Individuality; and he who has the *Nous* is necessarily an Adept. That H.P.B. had that spiritual consciousness I know positively; and every student should be able to recognize it in her writings. The sadly muddled state of Mr. Mead's mind (the Phren; not the *Nous*!) is shown by his believing in the *Nous* while denying Adeptship, and by his calling H.P.B. a medium, when he knew that she was constantly warning her followers against mediumship, which she abominated. And what "medium", in all the cycle of Spiritualism, has ever given out anything but twaddle; whereas H.P.B. placed before the world a vast treasure of spiritual, occult and philosophical teachings.

The defection of Mr. Mead, his turning against Theosophy, must be charged



J. M. Pryse

H. P. Blavatsky

G. R. S. Mead

against the karmic account of the arch-faker, the self-dubbed "trained clairvoyant," who polluted the T.S. with his fantastic and nonsensical Neo-Theosophy. Mr. Mead, when he came to discard that farago of fakeries, failed to discriminate between the true and the false, and so rejected Theosophy as well. He was but one of hundreds whom the arch-faker has turned aside from the Path, many of them ruined morally, physically and financially. But I doubt not that my dear old friend, George Mead, mentally clarified by that great Renovator, Death, and strengthened by a well-deserved Devachanic rest, will in his next earth-life return to the ranks of those who work to spread among mankind the sublime truths of Theosophy—the world's only hope. He sincerely aspired to learn the true philosophy of life, even when misled and wandering away from it,

and that aspiration will place his feet again upon the Path.

James Morgan Pryse.

✻ ✻ ✻

The death of George R. S. Mead occurred on September 30, in London, where he had his residence. He was seventy years of age. To the present generation of the members of the Theosophical Society he is barely more than a name, but he played an important part in the early days of the movement, being one of the household staff at Avenue Road when H. P. B. was alive, acting as her secretary, and largely responsible for her printing, as Mr. Pryse intimates in his article. He was essentially a scholar or schoolman, and took the intellectual view of his work, apparently fearful of trusting himself to faculties that had failed so many of his comrades. He has made him-

self an international reputation as an authority on Gnostic literature and tradition, and certainly his *Hermes*, *Echoes from the Gnosis*, his *Fragments of a Faith Forgotten* and other of his writings republished from *The Quest* deserve attention. His *Simon Magus*, *Pistis Sophia* and similar works were inspired by Madame Blavatsky but he repudiated the early editions written under her influence, and produced later versions of his own.

Mr. Mead was born in 1863, son of the late Col. Robert Mead, H. M. Ordnance. He married in 1899 Laura Mary Cooper, daughter of Frederick Cooper, C.B., I.C.S. She died in 1924. Mr. Mead was educated at King's School, Rochester, and took his M.A. at St. John's College, Cambridge. His connection with the Theosophical Society and Madame Blavatsky coloured all his early life, and his studies were directed into Gnostic channels through this association until after Madame Blavatsky's death and the subsequent events which led him to break altogether with the Society as related by Mr. Pryse. He then founded the quarterly magazine *The Quest*, a review of Gnostic, occult and mystical literature. This he ceased to issue a few years ago, when he published a valedictory address which may be remembered. His published works include *Simon Magus*, 1892; *Orpheus*, 1896; *The Upanishads*, 1896; *Fragments of a Faith Forgotten*, 1900; *Apollonius of Tyana*, 1901; *The Gospels and the Gospel*, 1902; *Did Jesus Live 100 B.C.?*, 1903; *Thrice Greatest Hermes* (3 vols.), 1906; *Echoes from the Gnosis* (11 vols.), 1907; *The World Mystery*, 1908; *Some Mystical Adventures*, 1910; *Quests Old and New*, 1913; *The Subtle Body*, 1919; *Pistis Sophia*, 1921; *The Gnostic John the Baptizer*, 1924; *The Sacred Dance in Christendom*, 1926.



We hear that Mrs. Col. Cleather and her party have reached their destination at Tsining, near the Kum Bum monastery, having gone the last lap by airplane.

DEATH OF W. H. GRIFFITHS

Mr. William Henry Griffiths passed away from this earth on the 9th of October 1933 and the Theosophical Movement has thereby suffered a far greater loss than can be generally known among your readers. I speak, of course, from the limited viewpoint of physical plane appearances. In reality the Cause for which the T. S. was founded can never lose the service of anyone devoted to its welfare into whatever state of consciousness such a soul may have entered. Mr. Griffiths has often told me of his belief that those who desire to return quickly to the fighting line on this earth will not be held long by the selfish bliss of Devachan. That was his expressed wish and no one who knows anything of Mr. Griffiths' recent activities can doubt its sincerity for though he knew that his days on earth were shortened by every effort he demanded of his worn out body yet he never spared himself in his work for mankind.

After partially recovering from a very severe illness which prevented him from taking any active part in affairs for nearly four years he astonished us all by taking up his lodge work again with all his old devotion and ability. From that time in February of last year to within a few days of his passing he was present, with only one or two exceptions, at every meeting held at our lodge-room. His influence, however, was by no means confined to theosophical circles. Even his wife was unaware of the number of people of all sorts and conditions who looked to him for sympathy and advice until expressions of bereavement continued to pour in from every side during the days that followed his leaving them.

Mr. Griffiths cared not a straw for popularity nor for any sort of personal reward for he was one of those rare individuals whose devotion to duty and adherence to principle in all circumstances and in every phase of life yielded the strongest motives for his every decision

and every act. But there was nothing austere, gloomy or bigoted in the manner of his following the course of duty. On the contrary his cheerful optimism and faith in the strength of righteousness often imbued the hearts of his co-workers with courage at times when there seemed to be cause for depression or disappointment.

Mr. Griffiths was born in Manchester, England, in the year 1873. In 1897 he joined the Liverpool Lodge of the T.S. whose headquarters were at New York and president had been W. Q. Judge, and acted as its secretary until 1900 when he went to Point Loma as a student where he remained for ten years. During that time he established the photographic and engraving department and trained a staff of young men to carry on the work. Having made certain discoveries he decided to leave Mme Tingley but had the greatest difficulty in carrying out his intention. Eventually, however, he reached England once more and soon afterwards married Miss Louisa Stanway who was well known in Manchester as an ardent student of the philosophy.

In 1913 he, with his wife, returned to San Diego. He joined the Adyar T. S. and soon after accepted the presidentship of the San Diego Lodge which he retained for five years. Among other activities this Lodge maintained a weekly "S.D." class which was conducted by Mr. Griffiths, and numbered as many as eighty to one hundred members.

In 1918 he almost succumbed to a terrible illness. Dr. Turnbull, the astrologer, told him that he could not possibly survive for many days if he remained under the adverse influences of that part of the world. He was carried on board a steamer and brought to Victoria, and he and his family settled at Brentwood, about fifteen miles outside that city. Here he gradually recovered sufficient health to enable him to take up once more his beloved work for the cause of theosophy.

He started a "Secret Doctrine" class and became president of the Victoria Lodge

of the T.S. in Canada, and held that office until the formation of the Victoria Independent T.S. of which he was again president until ill health forced him to retire from active life. For the second time his life hung for many days by a thread that threatened to snap with every laboured breath, but his determined will to live saved him to earn the gratitude of many weary souls whom he helped with his advice and sympathy in their times of sorrow or perplexity.

From that second serious illness, however, he never really recovered; it was only by the force of his will that his body was kept going, and it finally collapsed on Friday the 6th of October. In the evening of that day he was showing a group of photographers gathered to meet him in a room of the Empress Hotel a new apparatus he had set up. Suddenly he fell to the ground unconscious. He was taken to St. Joseph's Hospital where he died on the following Monday without having regained consciousness.

A public service was conducted in the chapel of a "funeral parlor" by Mr. G. S. Carr of the Victoria Lodge of the T.S. It was of the simplest character: Mr. Carr read from the books that had been for so long studied and loved by Mr. Griffiths, including passages from Emerson and Walt Whitman. There was a solo on the cello and the song "Over the Harbour Bar" who were great friends of Mr. Griffiths. The body was cremated at Vancouver where another group of sorrowing friends gathered to meet Mrs. Griffiths and her daughter Margaret at the final disposal of the deserted physical vehicle.

Besides his widow and daughter, Mr. Griffiths leaves one son, Garth, who is teaching at his first school situated in the far north of British Columbia. In a letter recently received by his mother he says that he has become really interested in Theosophy and is studying it regularly with a friend of about his own age. It is good to think of these young men preparing

without compulsion to carry on the Movement.

Mr. Griffiths has always stood firmly for the pure Blavatsky message, and in this he has been upheld by his wife, the brave comrade who was indeed a true helpmate through all the vicissitudes of their married life. Before closing this inadequate sketch of my friend's life and work I must refer to two outstanding characteristics of his nature that pertain to true greatness: his fearlessness and his happiness. Perhaps these two are but aspects of the same quality. Neither the uncertainties of poverty, of which at times he had his full share, nor the shadow of approaching death could daunt him or cloud the happiness of his spirit.

W. B. Pease.

Victoria, B.C., Oct. 1933.

DR. BESANT'S WORK IN INDIA

"The Times of India" of Bombay, one of the leading newspapers of India, but one that represents the interests of the English community, and so might have been expected to pay only a grudging tribute to Dr. Besant, wrote what follows on September 22, 1933. It is a most accurate description of her work in India.

By the death of Mrs. Annie Besant after a lingering illness, India has lost one of its greatest champions in the cause of political freedom, the Empire a notable figure, and Theosophy one of its greatest exponents. There are many facets to Mrs. Besant's career, but the one of widest interest to this country was her tireless advocacy of India's right to Home Rule within the Empire. To the realization of that object within a measurable distance of time she subordinated everything else, unmindful alike of what her associates in the world of Theosophy felt about her incursion into controversial politics, or of what a section of Indians themselves thought of a foreign born woman trying to lay down their ideal for them. We are too near events to judge

in the correct perspective the extent to which Mrs. Besant's whirlwind campaign really helped the country's cause, but there can be no denying the greatness and constructive nature of her work. Her claim that India was her adopted land made an excellent appeal to the imagination of thousands of Indians. Her powers of organization and oratory, her skill as a journalist and her knowledge of the correct methods of agitation learned in England at the feet of Bradlaugh, accomplished the rest and gave her a hold on the intellectual section of the community far more powerful in its ultimate effect than the one which Mr. Gandhi has been trying to establish over the masses.

Mrs. Besant succeeded to the extent she did because her ideals and theories left no room for doubt. The Home Rule she contemplated was Dominion Status within the Empire. She had no use for people who indulged in talk of independence. Her political programme had a social as well as a religious background and she insisted on the preservation of India's ancient traditions and culture, seeking only to adapt the western democratic system to modern Indian conditions. She would not hear of dispossessing the Princes or abolishing their order, and actually walked out from a convocation of Benares Hindu University as a protest against certain observations derogatory of the Princes made by Mr. Gandhi. Her Home Rule movement did for more to consolidate the forces of nationalism in this country than the Congress had achieved in the preceding thirty years. The Great War was her opportunity. Side by side with day-to-day insistence on the righteousness of the British cause and on the obligations which rested on this country to give its best in seeing the struggle through, she organized the Home Rule movement. In a misguided moment the Madras Government interned her and this "martyrdom" brought her at one bound to the forefront, and compelled the late Mr. Montagu to order her unconditional release in order to ensure a peaceful

atmosphere during his visit to India for the preliminary inquiry which preceded the Reforms Act of 1919.

Mrs. Besant repaid that gesture of goodwill by supporting the Montagu-Chelmsford scheme through thick and thin as the first step in the transfer of power to Indian hands. But she was unable to control the forces which she had let loose. Militant Indian nationalism had no more use for her; her power and influence gradually began to wane. But with rare courage she kept up, at times almost single-handed, the fight with Mr. Gandhi's doctrines of non-co-operation and mass lawlessness. On the morrow of a particularly ferocious outbreak of mob fury, directly traceable to non-co-operation, she did not hesitate to declare in the columns of *New India* that "brickbats must be answered with bullets". Left wing nationalists never forgave her for this advocacy of strong action on the part of Government, but subsequent events proved that she was right in her appreciation of the terrible dangers of mass lawlessness. Mrs. Besant tried hard to prevent the national movement from flowing into wrong channels, and her failure in that direction must be regarded as the greatest tragedy of her amazingly varied life.

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 Frederick B. Housser, 10 Glen Gowan Ave., Toronto.
 Reginald Thornton, 83 Isabella Street, Toronto.
 Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver.
 Cecil Williams, 49 East 7th Street, Hamilton, Ont.

GENERAL SECRETARY

Albert E. S. Smythe, 38 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

Orders are now being taken for the second volume of the complete works of Madame H. P. Blavatsky, price \$4.00. Messrs. Rider & Co., London, England, are the publishers.

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Title page and Index to volume xiii are now available for those who wish to bind their copies of the Magazine. Bound copies are to be had at \$2. each, and all the preceding volumes at the same price. Only a few complete sets remain.

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Dr. Alvin Kuhn has had a most successful lecture season in Toronto, extending over ten lectures, and four in Hamilton. A great deal of interest was awakened, and many strangers were attracted. Dr. Kuhn also gave two talks over the radio on the Sunday evenings.

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We trust the members will take an active interest in the nomination, which

the National Executive endorses, of Mr. Ernest Wood as a candidate for the Presidency. Mr. Wood is at present Recording Secretary at Adyar, and is thoroughly familiar with the work of the Society. Members are requested to use their influence and vote in his favour.

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We regret to record the death of Mr. W. H. Griffiths of Victoria, a loyal Theosophist and an earnest and efficient worker in the ranks of those who disseminate the teachings of The Secret Doctrine. He was for ten years at Point Loma and established a fine engraving and photographic plant there. We are glad to have Mr. Pease's tribute to his memory.

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We reproduce the photograph of Madame Blavatsky in her wheel-chair as she was in Avenue Road in the years before her death, with James M. Pryse on her right hand and George R. S. Mead on her left. This picture appeared in The Canadian Theosophist in one of our early volumes, but it is peculiarly appropriate now that Mr. Mead has died and Mr. Pryse has written his obituary notice.

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The death of Mrs. E. M. Oliver removes probably the oldest member of the Toronto T. S. at the age of 84. She began as a Spiritualist and was well-known in that cult and in demand for lecture work. She died on October 12, after a few years of gradually failing health. But she attended all important meetings and was always a serious and interested student. The Lodge has been notified by a Trust Company that she left it \$100. in her will.

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Mr. C. Jinarajadasa left Adyar in the middle of October for a year of absence. He goes first to Italy and then to Brazil and other South American countries. Miss Irene Prest has taken his place as Secretary of the International Fellowship of Arts and Crafts at Stamford House, Wimbledon Common, London, S.W. 19, England. The object of the Fellowship is to work to develop the sense of beauty in all

activities of life, and to study and realize the spirit of unity underlying the arts.

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We desire to call attention to a statement by Dr. G. de Purucker in The Theosophical Forum (Point Loma) for July which has just reached us. It is in reply to a question regarding the esoteric succession of teachers in the Society or Movement. We do not propose to enter into the discussion here, nor are we prepared to say that we can accept everything that Dr. G. de Purucker advances, but his statement clears the ground and cannot be neglected in any future discussion of the theme.

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The new radio campaign in Toronto has gone over "with a bang" as they say. Dr. Kuhn gave the first two talks, Mr. Fred Housser the third and Mr. Lawren Harris the fourth. It is no disparagement to the others to say that Mr. Harris's address was a model of clear expression, lucid but condensed reasoning and convincing statement. A great many enquiries are coming in as a consequence of the radio talks, which are over CKNC on Sunday at 6 p.m. A committee has been appointed to organize the talks which will continue till the last week of January, and longer if supported.

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It is with some pain that we feel constrained to protest against the publications in Theosophical magazines of "spook" messages, as alleged, from Mrs. Besant. Has she, and has the Society she presided over, and which she warned against such practices, sunk so low that Adyar cannot refuse to put it on the basis of an ordinary gathering of bhuta hunters? The newspapers attribute the cable to one of the heads of the Liberal Catholic Church and call it a "spirit message". It is more than ever necessary for members of the T. S. to study the Key to Theosophy. Adyar is straying far away from its first love.

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Already there have been some responses to the offer of the National Executive to reinstate inactive members on payment of

the dues for the current year. We believe many will wish to take advantage of this offer which holds good till Christmas. We have had a number of letters sent out with this offer, returned marked "left" or "unknown", and would be obliged if Secretaries would notify us of changes of address, or convey this offer to their inactive members. There will be a number of members struck off the mailing lists this month for non-payment of dues. The local officials should see that this state of affairs is remedied.

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We hear that Dr. Clymer is getting out a reply to the ridiculous pamphlet issued by some AMORC supporter, purporting to be a report of proceedings in a California Court where Canadian citizens living in Canada, without notification or any knowledge of the proceedings, were found guilty of something or other and fined One Dollar each. Some startling disclosures are promised and legal proceedings may be taken by some Canadians. We do not think it worth while to trouble over such evidently uninformed statements. It is a pity the AMORC does not stick to genuine Rosicrucian teachings so far as they are known. Truth needs no elaboration nor any decoration.

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The Theosophist for October is a splendid tribute to Mrs. Besant. We believe Mr. Jinarajadasa has been responsible in recent months for the editorial work on this magazine and it certainly does him credit. Unlike some of our friends in relation to The Canadian Theosophist we read every word of the Adyar magazine and are able to disagree thoroughly with some of it without getting mad or refusing to look inside the cover. A lot of our members throughout the world have still a lot to learn about real tolerance, which includes the desire to understand. These memorial numbers for Col. Olcott last year and the present one for Mrs. Besant might well be bound together, a permanent tribute and memoir.

TRANSMUTATION

Some notes of an Orpheus Lodge discussion on Transmutation:

Everyone has a certain definite amount of energy at his disposal. It represents our working capital, the sole means we possess of accomplishing our life purpose. It is just energy, vital energy which can be frittered away or conserved and put into what we determine. Transmutation of this energy is the source of all power. Ordinarily, we all of us allow a large proportion of our energy to be drawn from us without any permanent or worth while return. We alternate between high spirits when energy fairly bubbles out of us, to periods of flatness and depression; we allow ourselves to be carried away in temporary enthusiasms big and little, and by worry, fears, irritability, anxiety, etc., deplete ourselves. All this is irretrievable loss of our vital force. The first step in transmutation is suppression; to prevent our energy from escaping through those well worn channels, purely instinctive for the most part which we have built in the past and which form the line of least resistance for energy to flow. But suppression alone is useless; it gives rise to an accumulation of energy which sooner or later bursts forth explosively through one or more of the ordinary channels, as anyone knows who has bottled up irritability and temper for a time.

The second and most important step in transmutation is to create new channels through which the held up energy is to be directed. This is done through the imagination. By the imagination, the image-making faculty, a creative power, and the greatest man possesses he visualizes clearly and vitally the one or more values which he wishes to make the channel for his energy. There are three kinds of mental images. There is the vivid image which is hazy and indeterminate in outline, but rich in feeling. The high emotional content of such images gives rise to a false sense of clarity and understanding, so that

we often hear people say:—I understand it perfectly but cannot explain it very clearly. The second kind of image is clear cut and well defined in all its details but lacks life and force. It gives rise to precise and logical, but somewhat uninspired thinking, and the images lack compulsive force so that though the wise course is clearly seen, somehow nothing is done about it. This kind of image is the cause of our all too-frequent failure to carry through our good resolutions.

The third kind of image has to be just as clear and definite as the last, *but then it has to be vitalized*. We have to fill it with out life and vitality so that it becomes living and forceful, a dynamic force which compels action. This third kind of image is the one we must strive to make. When we can pull ourselves together and create images of this sort at will, images so clear and forceful that they compel their own fulfillment after the original enthusiasm may have passed, then indeed is the 'ball at our foot'. From one angle all the effort of the neophyte can be summed up as the striving to perfect this power. By his trained will he prevents his energy rushing out and pays it out consciously, using no more than is required to do what is at hand and so maintains a head of energy which he directs into those channels which his imagination has created. As the result of this process he builds power and character and becomes for the first time a real individual. But the process is the same whether we seek power over others or that far greater power ". . . . which shall make him appear, as nothing in the eyes of men." —Secretary.

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Spirit, or the unalloyed emanations of the ONE—the latter forming with the seventh and sixth principles the highest triad—neither of the two emanations are capable of assimilating but that which is good, pure and holy; hence, no sensual, material or unholy recollection can follow the purified memory of the *Ego* to the regions of Bliss.—The Mahatma Letters, page 105.

KRISHNAMURTI TELLS WHY

"People actually worshipped my picture. It was wrong. Divinity is a living, dynamic thing which lies within the individual. Man is divine. Life is divine. Immortality is the only thing that matters."

With these words Krishnamurti, the sometime ward of the late Annie Besant and reputed Hindu Messiah, explained why he had dissolved one of the greatest organizations in the world, the Order of the Star, and had become a beggar, when he could have had a castle in Holland and \$10,000 a week at Hollywood.

When Mrs. Besant died on the afternoon of Sept. 20 at Adyar, near Madras, India, Theosophists all over the world wondered what had become of her protege, the Madanapalli schoolboy, one of the thirteen sons of a Madras judge, who had made two journeys around the world with her as the New Messiah.

It was soon discovered that the former New Messiah had slipped quietly out of India early in August and has just as quietly slipped into England on Sept. 18, where he was found a week later in meditation by a representative of The Sunday Express of London, at Godalming, in Surrey, as the guest of Lady Emily Lutyens, wife of the famous architect.

Roused From Reverie

He was roused from his reverie in a "very beautiful garden" by the abrupt question:

"Well, Mahatma, what are you going to do now?"

"What am I doing now?" he muttered in answer. "Well, I am just living. I am no longer the head of or connected with any organization. I am as free as the air. I am a beggar now. Don't be surprised, my dear friend. It is nothing to be ashamed of. I roam from country to country, a beggar living first with one friend and then with another. I have no home, no property. I have no money in the bank.

"And what of it? It is not because I

cannot possess anything. Had I wished for wealth I could now be an exceedingly rich man. For years people showered offers of money on me. I was offered a magnificent castle in Holland with 200 acres of beautiful country. I was offered £2,000 a week in Hollywood. I could have had a beautiful temple in which to live.

"I live for one thing only—immortality."

Teaches As He Roams

"Have you then retired from the theosophical life?" he was asked.

"By no means," he replied. "As I travel, I try to teach those with whom I come in contact the true key to happiness—the intellectual life."

He spoke of Annie Besant and of how she had adopted him, educated him, and then startled the world by introducing him as the coming Messiah."

He shrugged his shoulders.

"For a while, while my outlook was maturing, I accepted the homage of my followers, but otherwise it did not matter. I never gave it a thought."

"Do you still think you are the Messiah?"

"I neither refute it nor claim it."

"Then why did you renounce the position and dissolve the organization?"

His answer was the statement about the adoration of his portrait.—New York Times, Oct. 22, 1933.

DR. A. B. KUHN'S
VISIT TO TORONTO

Toronto Lodge has started on a new cycle of activity. The outward and visible sign was the great interest shown in the series of Special Lectures given by Dr. Alvin B. Kuhn of Columbia University. For ten consecutive evenings large audiences became aware of the dynamic power of research in Christian origins.

It was an unforgettable experience to hear one who has the spirit of enthusiasm for Theosophy supported by overwhelming evidence that cannot be denied. Dr. Kuhn

is a worthy successor to G. R. S. Mead, J. M. Pryse and others who in the early days of our movement gave to Theosophy scholarship and the dignity of intelligent co-operation with the laws of nature.

He stressed, particularly during the lectures, the need of presenting Theosophy as the core and kernel of Christianity, and intimated that it is the only way to save our western civilization from chaos, and that heretofore this has been neglected by the Society at large. He said, "It is the business of enlightened Theosophy to lift this weight of gross literal dogmatism from off the modern imagination and conscience at whatever cost. The human soul is itself bound on the cross of gross superstition so long as these crude notions dominate the conscious and subconscious thought of modern man. The light of the true spiritual Gnosis of olden times must be cast into the dark nooks and corners of modern thinking, and disperse the mists of such errant and arrant doctrinism."

In all fairness to Toronto Lodge, however, it must be stated, we have many students who have made this particular aspect important to the understanding of Theosophy both in lecture and class work.

The series of lectures given in Toronto were so important as a whole that it is difficult to estimate them without considering them as a dramatic sequence of spiritual force. Comments were frequent in regard to the valuable data disclosed in "The Myth of the Sun God" and "The Lost Meaning of Death", where Christianity was traced back to Egyptian, and Chaldean Pagan sources. In "The Lost Meaning of Death", Dr. Kuhn became eloquent, and with telling force, eyes flashing with conviction, he presented the Egyptian "Book of the Dead" as spiritual symbology and as being ingeniously designed to instruct us in the deepest of spiritual truths.

The series can only be described as the triumphant declaration of great truths, eloquent with the conviction of careful study and research. Would that the Society had many more like Dr. Kuhn, and that

all Lodges had the privilege of hearing what Toronto heard. Toronto is indeed grateful to Dr. Kuhn.—H.L.H.

CHOOSING A NEW PRESIDENT

This is perhaps one of the most momentous acts that the members of the Theosophical Society are ever called upon to perform. For the Society is an organization brought into being for a very definite, serious and important role; no less important than that of trail blazer for humanity as a whole, regardless of politics, economics, creeds or customs. In this connection we would do well to read the last chapter of "The Key to Theosophy" so carefully, and earnestly that our choice may be wisely made when the call comes to mark our ballot. Answering a question as to the future of the Theosophical Society we are told:—

"Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the founders."

Our first choice, for good or ill, has run its course. This was made, largely, by a generation that has gone. The second one confronts us like the Sphinx of old threatening our destruction if we choose wrongly. But far worse than any destruction of ourselves if a wrong choice be made is the effect upon the next generation.

Brothers, you and I are responsible for that. Shall we enter upon it lightly; or shall we try to rid ourselves, as far as may be, of our personal preferences, limitations and prejudices, and then with a clear sense of our responsibility write our choice on the dotted line?

There is in this not the remotest idea of indicating for whom we should vote, but only that now and until that fateful moment we prepare ourselves for it. Again, and yet again, let us read that last chapter in "The Key to Theosophy".

Felix A. Belcher.

IDOLATRY PREVALENT IN THE T. S.

It is very difficult to get rid of idolatry. The worship of images, of people instead of principles, of leaders instead of inner inspiration, of books rather than thought, is similar to the worship of gold as money instead of the real values which money or gold represents. We are always accepting the shadow for the substance, and then finding fault with the shadow for not being a reality. This is what is the matter with the Theosophical Society. It is under the Great Illusion. It worships idols.

For this reason "The Talking Image of Urur" was written, and for the same reason it was tabooed by the authorities although Madame Blavatsky printed it in her own magazine. There are still talking images at Urur, which is the name of the little river that runs by Adyar. And there are still worshippers of them all over the world. Can we free the Society from their influence? Can we free those who worship these idols or must we leave them to their fate, the fate of those who go down in the deep?

I feel that there are things that must be said boldly even though many object, few listen, and some are offended. We must make some effort to redeem the Society from the decay that has seized upon it, and restore it to the Path its founder and its Founders marked out for it. Personally I am weary of controversies, but so many ask to be told the why and the wherefore of what has happened and of what is likely to happen, that it would not be following the Golden Rule to refuse to respond.

What a disheartening message it is from Mr. Jinarajadasa to say that he has nominated George Arundale to be President of the Theosophical Society. George Arundale calls himself a Bishop of the Liberal Catholic Church, and if there could be anything more misrepresentative of Theosophy one knows not where to find it. We present to the public an ecclesiastic of a bogus church, denounced by all contempor-

ary churches as such and as having spurious orders, and we expect to gather Christendom into a fellowship of faiths by such means. If George Arundale had the desire to have real Theosophy presented to the public he would convey himself away out of sight.

Moreover, from a purely worldly, business point of view, it means ruin to the Society to place him in a position to control its finances. He is a visionary without any conception of the value of money. Ask Australia or any National Society over which he has presided. How Mr. Jinarajadasa could think of having him as President one knows not.

Of course he will be a slavish subject of the outer head of the E.S.T., the Jesuitical body which rules the Theosophical Society through fear and idolatry. Anything further from the aims and ideals of the Masters it would be difficult to imagine. The members are deluded with images clothed like angels of light, and the end of it all is darkness and disappointment, as too many can testify. The only virtue it possesses is to be a test, which, if it can be passed, and the subtle lethal poison rejected, the victim may escape and renew his strength.

Mr. Jinarajadasa gives his reasons for deserting Adyar at this crisis. He may say it is not desertion but expedience. Either way it matters not. He has gone away and left the hope of many that things might not be quite so bad if he remained, might be better indeed, if he stood neutrally and followed the middle Path of the Buddha, and allowed some independent beam of light to shine through the darkness.

Mr. Warrington is not likely to stand in opposition to Mr. Arundale, it is believed, though as a business man his control would be welcome, and no other candidate has been mentioned. The Canadian National Society, however, feels that some protest must be made, if only to let members know that they may find a Way of their own, and not have to follow any Leader or worship any idol. The Executive Com-

mittee have requested Mr. Ernest Wood, Recording Secretary at Adyar, to stand as a candidate for the Presidency, and he has consented.

He is therefore nominated by the General Secretary of Canada for the office. It need not be supposed that he represents everything that Canada has stood for, but in a general way we believe he is on the side of independence and common sense, of cool judgment and broad tolerance; of liberty from the fads and follies of personal whims and caprices; of support of cultivation of the three objects of the Theosophical Society which are scarcely heard of except in formal pronouncement, or in such psychic humbug as should make the angels weep.

He would free Adyar, we believe from the hypnotic thrall under which it has lain for the last quarter of a century. He would restore the study of the Secret Doctrine and the literature of the early days of the Movement to the members, and let them taste of the real Wisdom therein contained. He would make Brotherhood a practical policy, and seek to bring all humanity into communication with Truth, unclouded by the astral insanities of a charlatan.

Mr. Wood is young and can give a good many years of his life to Theosophy. We feel he will be glad to do this, and not prate of sacrifice. He has written some books. We commend his "Natural Theosophy" to those who would understand his point of view. He is familiar with the procedure at Adyar and has already made various efforts towards a better administration of its affairs, and would prevent its property being prostituted to the uses of other parasitical movements which cannot flourish by their own efforts but seek like leeches to draw sustenance from the Theosophical Society. He has a correct sense of the relation of the Masters to the Movement and to the members.

He would say, as H.P.B. wrote: "Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live

in that MASTER as Its ray in thee. Live in thy fellows as they live in It."

We ask your support for Mr. Wood as president.

A.E.S.S.

THE HIDDEN WISDOM

When Mr. Krishnamurti visited Toronto and spoke in the Theosophical Hall he was particularly anxious to have it understood throughout the city and displayed in the advertising that he was not speaking under the auspices of The Theosophical Society. For him, the Society bore some taint.

He told me that one could not belong to it without having a bias, a prejudice, something that separated one from the rest of the world, I presume, something that coloured one's outlook, and therefore to be put aside. It was only when I began to consider his experiences and his own actions that I fully realized what the Society meant to him.

It meant the Star organization. When he saw what that meant, he promptly smashed it. He saw, doubtless, what the Liberal Catholic Church meant, another barrier to Universal Brotherhood, and he identified it with the Theosophical Society and tabooed both. He saw the Round Table, and Co-Masonry, and all the other off-shoots that had been allowed to grow up around The Theosophical Society, and he lumped them all together and left the Society. He was apparently astonished to hear in Toronto that our Theosophical platform was an open one and had no barriers.

But he could not easily get away from his early impressions of the Society, and these were of barriers up in every direction to the general race of men to whom he wished to appeal, to whom he wished to be a Brother. And as he saw the Theosophical Society, so the public see the Theosophical Society to-day.

Now, who is responsible for these differentiations and divisions—these barriers to Unity? We have been denounced in Can-

ada for doing what Mr. Krishnamurti has been unable to help doing, seeing the Society as he has from his youth up. We in Canada have had a different experience. The Theosophical Society for us has been a Universal Brotherhood in which we sought not to erect new barriers but to open doors through those which already existed.

It is not possible to gather Christians into conference with Buddhists and Brahmins, Parsees and Mohammedans, if first of all they are required to recognize what they regard as a mockery of their own Churches. Brother Arundale might consider that, and see if the Divine Wisdom is not more important than his new paraphernalia to dress it up. Brother Leadbeater might consider this and see if The Secret Doctrine is not more important than the Lives of Alcyon. And so on. The Hidden Wisdom is sufficiently concealed already without making new garments to disguise it further.

This is what Mr. Krishnamurti has seen, and why he shuns The Theosophical Society and all its works. If the Society had continued on its original lines, its simple effort to realize and create a nucleus of the Universal Brotherhood of humanity, he would not have found it necessary to wipe its dust off his feet.

It is true, we have subsidiary objects. Sometimes we make them, not subsidiary, but our chief objects. At Adyar the Third object is much more important than the First, and has been for twenty-five years past. No wonder there are misconceptions about the Society.

We have an opportunity now to go back to first principles. They are simple. Love of the brethren. Love of Humanity. Service. There remaineth these three, says the Great Apostle—Faith, which is enthusiasm, Hope, which is the creative imagination; and Love, and the greatest of these is Love. That is the Hidden Wisdom, hidden by the outer garments of our follies.

The two great commandments that Jesus gave his disciples were to love the Master,

the God, Alaya, as it is called, with all our hearts and minds and souls and strength, and secondly, to love our neighbours as ourselves. It does not mean that we are to love their sins and stupidities, any more than when we love our children we have also to love their naughtiness, their perversity, their tempers and their faults.

Our adult brethren have their weaknesses also, and we are not required to love these or condone their errors, but we are enjoined to love our fellows as they live in that Master-Soul, Alaya, or God, or the Great Law, or by whatever name it has been given us to recognize it. If our Theosophical Society showed forth this foundation as the basis of its work and its aspirations we do not believe Mr. Krishnamurti nor the public he seeks to interest would hold us in scorn and disdain as so many have done.

As one of our wise men has written: "As we are striving to reach God, we must learn to be as near like Him as possible. He loves and hates not; so we must strive to regard the greatest vice as being something we must not hate while we will not engage in it, and then we may approach that state where we will know the greater love that takes in good and evil men alike."

A.E.S.S.

WHY I DO NOT STAND FOR PRESIDENT

For some time past, I have had requests and appeals that I should stand as a candidate for the post of President of the Society. Some have taken as a matter of course that I shall be the next President. I desire to explain why I do *not* propose to be a candidate.

So far as I am concerned, the matter is very simple. For me, the question is: How can I serve the Cause of Theosophy in the best way? I have been the Vice-President of the Society for seven years (1921-28) and during the last two years and a half I have been the "Deputy" of the President

at the Headquarters at Adyar. My tasks have been such as our late President performed at Adyar: first, the supervision of all the departments of the Headquarters Estate and Community, the editorship of *The Theosophist*, advising in the management of the Theosophical Publishing House and the Vasanta Press. So I know fairly well what are the duties of the President.

But while I have performed these tasks as Dr. Besant's Deputy, many other kinds of work have necessarily been left undone. I am the recipient of hundreds of letters each year asking for counsel, guidance or comfort. I am a Theosophist not for myself, but to give what those who need ask of me. But during the last three years at Adyar, all my strength and time have been so taken up by Adyar duties that I have left undone most necessary tasks. The accumulation of correspondence on my tables has been appalling; yet I had to leave most of the calls for help unanswered, because I had to do my utmost to carry out Dr. Besant's instructions to make Adyar a "Flaming Centre". Were I President, it would mean that one part of my work would be left undone. These appeals for instruction and help come to me in four languages, and except the replies in English, which I can dictate to my helpers, all the others have to be written by hand.

Also, I have been especially directed by Dr. Besant to give all possible help to her successor as the Head of her Esoteric School, Bishop Leadbeater. He is 87 years old, and while still active needs many assistants, for he is not robust.

Furthermore, I am most particularly keen to develop a work which I feel certain will be one of the glories later on of the Theosophical Society: I refer to the wonderful work in *Occult Chemistry* done by Dr. Besant and Bishop Leadbeater. The latter is willing to do all he still can, but I must be his assistant. For several years the third edition of *Occult Chemistry* has been delayed. I believe that after him I shall myself be able to make direct observ-

ations, provided I can be left a little free to work along that especial line.

Dr. Besant worked from 6.30 a.m. to 8.15 p.m., with half an hour's interval for her midday meal, and half or three-quarters of an hour for tea and chat. She took her supper at 8.30. If the work at Adyar has to be done efficiently, the next President will have to imitate her in this matter of hours of work. I know I cannot be so herculean. On July 30 of last year, as I put the final corrections in the last page of the Olcott number of *The Theosophist*, and the Press was waiting for my proof, I thought I should fall off my chair, for my heart was doing strange things. Matters since then have not improved and now many times each day I know exactly where my heart is in my anatomy. Two years ago I put a temporary handrail to the Western staircase of Headquarters—the easier of the two—to help Dr. Besant to pull herself up (our simple lift was not then installed). I am thankful that the handrail put up for her still remains. One day, as she was painfully pulling herself up I said to encourage her that H. P. B. used to come up that staircase. She replied in a pathetic voice: "Oh, poor dear!" It is my privilege now to think of *both* as I come up that staircase.

It is not as if to-day no one else were fit for Presidential tasks but myself! To think so would show little realization of what Theosophy has done for our workers.

The above are some of the reasons why I shall not be a candidate. Yet I shall give more fully than ever the best of myself to the cause of Theosophy and the greatness of our Theosophical Society.

C. Jinarajadasa.

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There is no contradiction in saying that the ego, once reborn in the Devachan, "retains for a certain time proportionate to its earth life a *complete recollection* of his (Spiritual) life on earth." Here again the omission of the word "Spiritual" alone, produced a misunderstanding.—The Mahatma Letters, page 187.

THEOSOPHY AND THE MODERN WORLD

WAR AND EUROPE

By Lawren Harris

Storm Jameson, an Englishwoman, has written a book on war and civilization called "No time like the present", which has attracted considerable attention. In it she has left almost no phase of either war or civilization unnoticed. The book is written in terms of a mental autobiography, and is bitter, fearless, disillusioned and timely. She evidently suffered such anguish during the great war and after, that life seems now to her almost futile, and the future almost hopeless.

In the first hundred pages she gives an account of her early life and thereafter moves with an increasing acceleration into what is the real theme of the book; that which has impressed itself indelibly on her consciousness, the vast and terrible imbecility of modern war and the state of mind of a civilization that permits it.

Disillusionment.

Writing of the disillusionment of the younger generation just before the war, she says "We rebelled—the word rebelled is too strong for a change that cost us nothing in effort—against formal religion because of all that we supposed had taken cover behind it, of greed, beastly cruelty, and fear".

"My distaste for all churches and sects" she continues, "except the society of friends, may be a legacy from that eager hour, or it may be no better than a matter of temperament, which makes it an utter impossibility for me to respect the fervour that amasses huge sums of money to build a cathedral in a city (Liverpool) which contains some of the foulest slums in England."

In looking at St. Mary's old church on the east cliff of old Whitby, it seems to her more beautiful than any other sight in the world, and she says, "when I look at it I

don't think of the difficulty of believing in a church which does not believe in its founder."

These few quotations strike the key note of her character.

A Sad Cry.

Thinking of modern fiction she says, "If there seems a gap widening now, between life and fiction, it must be that there are certain deeper levels of experience, guessed at by many people, felt by them as existing and as finally important, on which the best advertised of our novelists are not living". Just so.

Then she states the predicament of her times in England, which however applies equally to most other countries, thus—"There exists for the multitude of us outside the Roman church and not wishing to relapse into it, no supreme value to which all of us, we writers, stock brokers, bankers, soldiers, must subordinate (if only in word) our smaller personal values, no embracing spiritual life to which the efforts of our personal lives are in a final account subdued."

"There is thus frustrated in us our deepest need. We suffer, in our kind, from the feeling of disintegration, of the final futility of life."

"In every sense, material (economic) and spiritual, we are starving in the midst of plenty."

This is a very sad cry. The reason perhaps, that they do not wish to relapse into the Roman church is that, they feel it offers only a soporific uncreative comfort, which no awakened soul can possibly accept. Theosophy alone embodies the answer to this cry, as it alone not only suggests the way to those "deeper levels of experience" that Mrs. Jameson mentions as

being "finally important", but explains what they are and how they are related to our common life.

She then states the reason for the sad plight of civilization thus, "the value we exalt is one that has nothing to do with intelligence and spirit—it is material simply. It is to put the body, clothes and all, above the soul. It is to worship the corruptible rather than the incorruptible—what is dead above what lives. To-day the stink of death is in all our nostrils. In so far as we have desired material success more than we have desired anything else—and the proof of our desires is in our deeds and not in our admirable sentiments—we all stink".

Thoughts on War.

When she thinks of the war to end war and of the polite gabblings of statesmen who are only too ready, "in the interests of economy and as a gesture towards their own academic preference for peace, to abolish arms they can do without while retaining those they have a mind to", she remembers an old and very tired Austrian professor. He said that "a man died when the will of his body to resist death began failing and its will was transformed gradually, by the spreading apathy of its cells, into a will to death. Something of the sort," he said, "was happening now in Europe."

She thinks Europe is doomed to another war within five years. She says, "nothing indeed can avert it but a miracle, but the birth into the world of a new idea."

The Church and War.

She has a bitter lot to say against the church and the clergy in England. Indeed the truckling of the vicars of Christ to the god of war, or to expediency, was one of the sorriest exhibitions she encountered. She quotes bishops, deans and reverends, all piously mouthing admonitions to fight for the right, which is to say for their own particular state, when the only suitable thing for every one of them to do, was to cry, "In God's name, stop it".

She remarks that, "the alchemy of war

produces other compounds as strange as a priest justifying war because it is Christ-like and a scientist discovering that it improves the stock". Also, "it is a curious and delicate speculation how much the church lost of her diminished authority by loaning it to the great war, and what she would have gained, in the respect of common men and women, if she had condemned it" And also this, "if usury, if poverty, if war, are ever abolished, no part of the credit for it will belong to a church which has condoned all three".

Hard words some may think, but nonetheless irrefutable. She quotes a number of returned soldiers who shared her disgust with the church. But out of "the dark trick that all these priests had played their founder she finds one voice speaking from the other side. This reverend cries, "the bankruptcy of christendom is not the bankruptcy of Christ, nor its madness his. Christianity has somewhat forfeited by its automatic benediction of all wars the right to pronounce a blessing on any. It has lost authority to call any war right, because it has never dared to call any war wrong".

The State and War.

She says that, "in war-time reason is a crime against the state", and that we cover up the awful actualities of war with phrases, "about sacrifice, the fight to a finish and all that, the noise we make to save ourselves the anguish of thinking". And then she goes on to say, "no nation can be trusted to do justice to another to its own loss. No nation can be trusted with the possession of one incendiary bomb. Chatter of equality in disarmament is, if you will forgive me, muck—the opportunism of impoverished governments not unwilling to knock an item or two off of Messrs. Krupp-Vickers bill. So long as nations live like mediaeval robber-barons, precariously, on what each can snatch abroad, another Somme will follow another Loos".

Non-Combatants and War.

She writes with white hot indignation of the safe blood-thirstiness of non-combat-

ants. It was generally noted during the last war that men fighting each other face to face were not really blood-thirsty, they merely had an awful duty to perform, but that the further people were from the slaughter the more blood-thirsty and vicariously brave they became, even the women, using phrases like, "sacrifice", "the last drop of blood", "Ah, my boy, if I were your age", and "I gave my son". This last phrase was a horror to the writer. It made her sick. She asks, "by what human right does a parent 'give' the innocent flesh of his son—to be torn, or his brains dashed out or his bowels and sexual organs to be pierced by white hot shells? Is not this precisely the act of parents who gave their children to be burned or their throats cut on stone altars? We call those savages, and congratulate ourselves on having progressed beyond such bloody-minded notions. The reasons we have, to be congratulated are not clear".

The only difference she notes, between those we call savages and ourselves is that the savages "watched the deaths of their children", while, "we finer skinned moderns are spared actual sight and sound. We prefer not to imagine what happens. We draw a decent veil over the grim indecency of field hospitals, and our men dying in shell holes and on the wire, eaten by rats".

She thinks our modern delicacy very odd, because she herself faces the actuality despite deep anguish, and makes it perfectly clear that until every one of us faces it also, there can be no hope for our deliverance.

One chapter of the book is given over to an interview she had with a research worker in chemistry, in which he discusses with enthusiasm the various poison gases and the almost unlimited possibilities of wholesale destruction yet untried combinations of these may contain. For sheer unadulterated callousness the statements of this scientist are almost unsurpassable.

The Munition Makers.

The next quotation contains facts that

everybody should know and is so sensible that we give it entire. "In 1921 a league of nations Commission found that armament firms are 'active in fomenting war scares, have bribed their own and foreign governments, have disseminated false reports to stimulate armament expenditure, subsidized newspapers in their interest, and organized armament rings through which the armaments race has been accentuated by playing off one country against another'." Now all this is perfectly natural and logical, and recognizing this, our author remarks, "But even your ordinary respectable sort of tradesman will struggle against you if you try to deprive him of his business. Surely it is unreasonable in us to think that Messrs. Krupp, Vickers, Schneider-Creusot, Imperial Chemicals Industries, and the rest will cut their throats to oblige us? Or that they will think morning and evening prayer the best way to use with a disarmament conference? Or that out of pity for China torn to pieces between rival condottieri, they will refuse to sell arms which are paid for with the sack of a province? No, no—what is really curious is the fact that the shells which kill French soldiers in Morocco are as likely as not to have been made by Frenchmen; there are no armament factories in Morocco; that Vickers supplied the shells with which the Turkish artillery did their business at Gallipoli, that in the great war France and Germany traded through Switzerland, bauxite and cyanamide sent from France to be used in killing Frenchmen, and magnetos from Germany for use in the French aeroplanes. Since these transactions—essential, unless the war was to come to a premature end—were hidden from the human 'effectives', these died without one satisfaction, a homely one, they could have had, A pity".

"In the end, the armament industry remains that portent—the only Great Power for whom war pays. The makers of armaments are above States; and their diplomacy moves outside the diplomacy of the embassies. The brave sentiments of pro-

fessors, the war sermons of priests, the droppings of irresponsible patriots, are not more dangerous to peace than quiet sensible business men, whose business is to lay waste countries". The merchant in power, completely mis-cast as ruler; using politician, priest and patriot, wholesale death and destruction to feather his nest.

Women and War.

There follows a chapter on women in life and in war, in which she tells of a friend, an airwoman, who is all for training women to fly. The friend becomes annoyed at the suggestion that women are not fitted to become war pilots, and the author asks her, "but would you willingly bomb towns?" "Why not?" the airwoman replies. And Storm Jameson answers, "because if women are to begin killing as part of their independence they had better never have had it." Then she comments, "There is a peculiar horror in the notion of women butchering their fellows—as if it were self-abuse. As I think it must be for a woman".

Continuing her thought, she says, "I began to wonder why we were allowed to be free, if we are only the spirited and insensitive imitators of men. Women have not naturally the same attitude as men to all that touches breeding, marriage and destroying life. For them to pretend otherwise is a denial of the source of life in themselves. It is self-murder. Humanly speaking, it is a treachery and desertion—since the human destiny is not complete without the working in it of women thinking, feeling, and acting in terms of their womanhood".

"In the end, the world is not yet a rap better because women have been let loose in it. Our effect on its major evils—war, poverty, and what belongs to them—is nothing, our achievement of our independence nothing".

"If civilization as we know it ends in poison gas, the fault will be in part ours, because we have taken a hand in the game only as following and competing with men: and have not tried consciously to redress

the imbalance of a social system shaped and directed by men".

Mothers and War.

Writing of mothers, she says, "A mother could forgive herself if in 1914 she 'gave' her son. None of us had then any clear or sensible notion of war's meaning. But now that even non-combatants, if they read, can understand part of the reality, and can see what peace after war is worth, any mother who thinks she serves her country by letting her son go without protest is either wanting or a murderess".

"The war of 1914-18 has twisted the lives of multitudes who were too young to fight in it. Nor is the future of these better than uncertain, in a Europe which, bankrupt, talks in a death-bed voice of economy, and yet spends colossal sums on war materials. This farce is always on the point of tragedy".

"The mothers whose children were burned or their throats slit by priests believed they served their god with 'so costly a sacrifice'. By a scarcely perceptible shift in values we now condemn them yet approve the spirit in 'I have given my son' to 'England', or it may be, to 'France' or to 'Germany'. I do not know why we sicken at one and applaud the other—what is given is in both cases a human sacrifice. To my unhurried consideration the values are barely different. We have changed our minds (and final ends) but not our hearts. That only would be a change in values if we sickened at the mere notion of war".

She then ends the book with this statement, "If this country, I say, is got into another war I shall take every means in my power to keep my son out of it. I shall tell him that it is nastier and more shameful to volunteer for gas-bombing than to run from it or to volunteer in the other desperate army of protestants. I shall tell him also that war is not worth the cost, nor victory worth the cost".

In the wholesale treacheries, horrors and hypocrisies it depicts, this book shows clearly that the momentum of the descent

of Man into matter is by no means exhausted. But in the fearless quality of justice of the woman who wrote it, it also shows the beginnings of vision of the ascent towards sanity of spirit.

Theosophy and War.

Let us be sensible about all this. Wars, we will have, so long as karma predominates at any given time in a people, a nation, a race; so long as we remain self seeking materialists with no slightest perception of the universal implications of the unity of spirit. Those who live by the sword will die by the sword. In other words, those very peoples who have lived by conquest, by wars and pillage, will be destroyed by the same virus they engendered and used against others. Those who have anger in their hearts, who hate their fellows, who are immersed in the lusts of the passionate nature, who think that they can live and flourish at the expense of other people, cause wars. Certainly, the munition barons, the profiteers, the self seeking politicians, the glib priests who turn their backs on any god worthy of the name and serve the god of enmities in man, the god of a tribe or class; the passionate vengeful women, the martian materialistic men, will inflate and trade upon patriotism and war, will use these to fatten their pocket books, protect their positions, enhance their power, whet their appetites, to give themselves a sense of passionate tension. This is only natural. It has been going on for ages. These may incite to war but they are not the basic cause of war. The cause lies deeper. There is that in every one of us, which if uncontrolled by reason, inspired by good will, leads to war.

Indeed, not until such time as the whole brutal, obscene business of war and its causes turns in on us and burns out hatred and passion and lust for revenge, and the soul awakens in the very midst of the ashes of these and knows itself as an indissoluble part of all mankind and acts accordingly, will wars cease.

A Question.

To-day in Europe they are still taking

youth at an impressionable age and filling it with ideas of national glory, of the sanctity of the state, or with fears of and hence revenge toward their neighbours. Europe has always been and still is steeped in all this. There seems no quick cure for such madness. The entire youth of Germany is like a multitude of lambs being prepared for the slaughter. All the young men of Europe are bearing arms, factories are busy making poison gases, bacteria, incendiary bombs, tanks and armed air craft—and what do you think the harvest will be?

Now that is a perfectly simple question and easy, only too easy to answer. But we have not yet gone deep enough into the problem to find the complete answer. Nor can we go deeply enough into it, unless we see and accept, that reincarnation for the individual, for the tribe, for the class, the nation and race, is a fact in nature; until we see that individuals, classes, tribes, nations and races reincarnate time and time again, and pass into and through the crucible of cruelties they themselves have made, and emerge therefrom into the light of a better day, strictly by their own efforts, engendered from the deepest nausea of soul in the depths of dire experience, and inspired by that glimpse of regeneration that is the glory behind tragedy. For experience alone finally counts, is finally productive of sanity and wisdom. All the saints on earth could preach their heads off and it would not effect much. When they do preach in the world they always cry in a wilderness anyway. It is quite obvious to any occultist that the Masters know this better than other men.

The Law.

It follows then that if European civilization is destroyed in the next great war, that this will be by no means the end of Europe. Her peoples will reincarnate again, centuries hence, and move into the crucible of their unliquidated cruelties and reap what they have sown, modified by whatever spiritual treasure they have stored up and converted into character.

Only so do you or I, or any individual, any people, learn to sow more sanely, in terms of the universal law of harmony.

The One Life on Earth Idea.

And for Storm Jameson and many another clear soul with justice for all men in their hearts, to view the life of the soul in terms of one life on earth only, must produce the last extremity of futility. For a sense of justice such as she possesses would inevitably make any God, who threw new souls on to this globe, into this life, and then sorted them for heaven or hell at death, according to their sins and professions when they never had a chance, look like a fiend. And such a sense of justice would turn any soul perpetually sick at the poverty, injustice and cruelty on all sides and at all times, without any apparent reason in the welter of incredible incongruities. And such a sense of justice would inevitably make any God who created this and found it good, look worse than a fiend and deserving of no more than endless curses from the hosts of his children. And such a sense of justice would make a God who could bless poison gas, boiling oil and incendiary bombs or, in other words, war amongst men, look still worse, the reverend clergy notwithstanding.

Priestcraft.

Priestcraft everywhere first subdued man in his inner spiritual and religious nature, and when man's soul was no longer his own, every other form of exploitation and enslavement was made possible". The mistake made and ushered in by the priest of whatever church, and traded upon to the sorrow of man, is the idea that this is a religious universe. This is not a religious universe any more than it is a scientific universe. It is a universe of law. And the inexorable workings of that One Law cannot be seen from the one-life-on-earth point of view. For inherent in the Law is the continuity of all life, and its evolutionary method, without exception, is reincarnation. And inherent in the Law is the interdependence of all life and its deter-

minant is the ceaseless operation of cause and effect in all realms of being. But because, since the third century, christian churches have increasingly perverted and sentimentalized and made romantic and carnal and personal the true and exacting doctrine, they have left themselves open to the passions of days and places and peoples, until the doctrines of their founder have been either degraded to mundane expediency or disintegrated into complete ineffectiveness—or have been set aside as impractical.

No, no, the hope of the world lies in just this—that beyond all sentimental religious ideas; beyond all notions of a God outside his universe who can be propitiated by whatever payments or rites or sacraments; beyond the idea that some one else, whether man or son of God, can save us from our unsolved mistakes; and beyond all the horrors perpetrated by man on earth in the name of whatever God, or in the name of whatever temporary scientific idea—beyond all these, man has an innate sense of justice, of absolute eternal Law, and of the continuity of all life. And when all the rest is gone, sloughed off by vital experiences of its infringement, the One Law is seen as the ultimate of precision, of beauty and beneficence, because in it alone inheres the living spiritual identity of all mankind, true brotherhood and the immortality of the soul.

The Suicide of Europe.

Since writing the above, we have come upon a summary of sheer madness that seems almost incredible in its callousness. A book has just been published bearing the title "What would be the character of a New War?" According to the critic of the New Yorker, the book does not contain pacifist propaganda but an objective, coldly scientific survey by eighteen experts, many of them noted military men, from the United States, Great Britain, Sweden, France, Japan, Denmark, Germany, Greece and Switzerland. The survey is the result of an official inquiry organized

by the Interparliamentary Union at Geneva.

These experts apparently assume the inevitability of the next war. Economic factors will not prevent it because it can be paid for. Facts will be disregarded. There will probably be no declaration of hostilities. Neutral opinion will be compelled to vanish. Like the last, it will be a world conflict. Lengthy and careful preparations for it are now going on. "All States have already decided on a general mobilization of industry". The man in the street will have been made to desire war. The radio is invincible.

In general the next war will begin where the world war ended. "There will be no moderation except that dictated by self-interest". There will be no front and no war zone; the front and the war zone will be everywhere. "Everyone and everything will be involved in the war". The entire country will be mobilized for the purpose of "total warfare". This includes men, women, the aged, and children, though there is a chance that the discomfort of the two latter classes will be abruptly cut short, for "old people and children may become a burden if there is a scarcity of supplies".

Science and Violence.

The characteristic feature of a future war will be "the unrestricted use of every available weapon of violence". These weapons will be devoted largely to terrorizing the civilian populations and annihilating their will to fight. No distinction will be made between combatant and non-combatant.

The crucial struggle will be for mastery of the air, because aircraft is largely valuable for use against civilian populations. The destructive power of surprise air attacks is now one hundred times greater than it was during the last war. Aerial combat will be directed against the entire country. There will be no difficulty about the supply of aircraft. Heavy armaments can be produced but slowly, whereas aircraft (and poison gas) can be quickly multiplied.

Chemicals and incendiary explosives, released from aircraft, will be used on a far greater scale than in the world war. Attacking aeroplanes will probably be merely fleets of unmanned aerial torpedoes, controlled electrically by a few planes flying at high altitudes. Each hit by an anti-aircraft gun will simply bring these projectiles down upon the city. This is the desired objective. "There is no reliable protection against direct hits of explosive bombs".

Chemistry will come into its own. Authorities already state that in the field of chemical warfare "the possibilities are unlimited". "The chemical industry is now in a position to destroy unlimited areas completely in a very short time". Against these gases, no really effective protection for city inhabitants can be devised. "One of our own boys, Professor Lewis of Northwestern University," the reviewer goes on to say, "is the inventor of Lewisite, three drops of which, if they come in contact with any part of your skin, will kill you. Or you may prefer Green Cross Gas, which encourages your lungs to fill with blood so that you die by a kind of interior drowning. On the other hand, the latest variety of mustard gas will allow you to strangle to death over a period of weeks or even months".

Although you are more likely to die by gas or fire, it is possible that you will be destroyed by disease germs dropped from airplanes and distributed in glass globes which break upon reaching the ground.

Psychological Effects.

The probable effect on the mentality and morale of belligerent civilian populations has been carefully charted. We may expect a complete moral collapse and general wholesale reduction to the level of high-grade savages. The temptation to acts of individual heroism or moral grandeur is to be discouraged, as such acts will be useless. It is highly advisable to cultivate in advance a certain stoicism. Mothers hiding in cellars are not to be disturbed by the

certainty that their children on the way home from school are writhing in agony on gas-saturated pavement.

The Unexpected.

It is to be noted also the tendency to-day toward national secrecy in the development of new armaments. The next war may produce some lethal weapon of which these eighteen experts are quite ignorant and which may be effective in a generously inclusive way.

Finale.

The authors are unmoved by armament reductions or Red Cross ameliorations of any variety. They are unanimous in feeling that nothing but the abolition of war will abolish war, though they go no further in outlining means. Military men, who have their own wives and kiddies to look after, of course, are in favour of one last shindy, after which, it is promised, mankind will mend its ways. "A war to end war, as it were; quite a novel idea."

The End of an Age.

All this is not the vicious cold vision of a mad house but sober fact. It is the awful picture of the possible end of an age, and the end of that continent and those peoples who have exploited and dominated it. Europe, alas, seems to have stored up more evil than she can liquidate in her present incarnation.

All this is also, in a sense, the inevitable outcome of the scientific attitude abstracted from all human values in sheer calculation and frigid one-pointedness. It is the intellect divorced from everything that can give it value, and the "intellect alone will send us all to hell sure", as Judge said. It is also the result of that abstraction the nation or state, under whose strictly inhuman cloak, all manner of treachery and cruelty may be not only committed and condoned but encouraged; as witness the devilish moral cowardice of Germany to-day, a people who under the cloak of a fanatical belief in the superiority of the Aryan-Germanic racial strain—a myth if

there ever was one—make a scape goat of another and utterly helpless people, the Jews in their midst, and bully and butcher and crucify them. It is the result of a number of gigantic abstractions that have robbed people of the power to think in terms of the human heart.

Conclusion.

Whatever it is within us that has led us to submit our real godlike powers to the dictates of the callousness of these abstractions; whether it has been ignorance or weakness, or an eclipse of the love and life of the living heart, it seems there is but one way out. We have each one of us to put our house in order; to refuse any longer to permit any organization, whether of church or state or industry to do our thinking for us, or to permit them to substitute fetiches for thought; to rid ourselves of the false gods that would destroy our humanity, that eat away the power of understanding in our hearts. These are all of them creeds or dogmas, whether of church or state or commerce, under the guise of which men have destroyed each other for ages.

Until the human heart in every man begins to decide issues for itself and each man finds the courage to act strictly in terms of his own inner responsibility, uninfluenced in thought by these mighty and disastrous abstractions, we will continue to breed wars and all manner of callousness and cruelty. Until we each one learn that the only scape-goat there is, is within ourselves, individuals, nations and races will continue to go about the business of destroying others, in the mistaken notion that they can thus save themselves. And until each one of us learns that the only saviour there is, is within each one of us, we will continue to hand over what is our own responsibility to some outside myth, and thus at once make ourselves into pliable weaklings and help to build and strengthen those very things that sap and destroy our real manhood and womanhood.

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DEMOCRACY.

By Cecil Williams

"Man is born free, and everywhere he is in chains." With these words Rousseau, "sower of whirlwinds," opened the first chapter of his gospel of democracy. *The Social Contract*, a gospel which gave us the modern conception of the state and created democracies on five continents. Yet his words are as true to-day as when they were written. Man, born free, is still in chains.

And so democracy is charged with failure. But it is not Rousseau's concept of democracy that is challenged. That has been forgotten, partly because it was temporal. The imperishable concept of democracy either eluded him or he could not state it, and it was left for Blavatsky to indicate it as it rests with Theosophists to proclaim it to the world.

In the *Multitude* Sir Thomas Browne saw the great enemy of reason, virtue and religion; the Mob, to Edgar Allan Poe, had the gall of a bullock, the heart of a hyena and the brains of a peacock. To-day criticism is not so sweeping, but in novels and war books, in reviews and the press, on the platform and in the pulpit, and wherever men gather to discuss the problems of the hour, doubts about democracy are expressed, and upon the image of a despot the gaze is fixed questioningly and half-wistfully. Many to-day would agree with Rev. G. Stanley Russell:

"The achievements of democracy as far as history records them, give little cause for confidence that it is worth while making the world safe for it, or that it is by any means safe for the world." In Europe they have passed from doubt to decision; there is a drift towards fascism in the United States; in Canada—a dictatorship may be nearer than we think.

Democracy has become associated, and even synonymous, with the proletariat, in the minds of its modern accusers. It was the proletariat that Sir Thomas Browne and Edgar Allan Poe denounced, and it is the proletariat which Rev. G. Stanley Russell doubts is safe for the world. Once that becomes clear we perceive the unreasonableness of Browne's and Poe's condemnation, and remember that it was the proletariat, the common people, whom the minister of Toronto's Deer Park Church is inclined to fear, that two thousand years ago heard Jesus gladly.

The modern idea of democracy as the proletariat is born of the "class war" concept of Marx, and as such is challenged by fascism, a middle-class movement, a movement of the bourgeoisie. Fascism was the inevitable reaction to Marxism, whose concept of democracy is far removed from that of Rousseau.

The state, according to Rousseau, should be based upon a convention, "a coming

together," a social pact, the essence of which he stated in the following words: "Each of us puts in common his person and his whole power under the supreme direction of the general will; and in return we receive every member as an indivisible part of the whole." This is the true democratic idea: one for all and all for one.

In this formula of Rousseau's, in addition to the principle of unity, which is in marked contrast with the separatism of marxism and fascism, there is to be noted a most significant rule. Marxism and fascism insist first on rights; Rousseau places duty first. According to Rousseau's formula, each does not receive first and give after; each gives and *in return* receives.

And let it not be objected that some have nothing to give and so must receive first. Rousseau, it is evident, saw and tacitly replied to this objection in the formula itself. Each gives, not money or labour, but "himself and his whole power." The power of each is varied, may, it is conceivable, even be *nil*, but he can still give himself, that is to say, his consent.

Rousseau recognized so strongly that his democratic concept was an ideal that he wrote, "If there were a nation of gods it would be governed democratically. So perfect a government is unsuited to men." He did not know, as Theosophists know, that men are incarnate gods and to them democracy should be most suited. If men have failed to see that democracy is practicable it is because they have failed to recognize their divinity. But there is an inherent weakness in Rousseau's formula, itself.

The social contract should not be a convention but a re-convention, not a "coming together" but a "coming together again." Man is already spiritually a unity and what is necessary, in political thought, is that this unity should be *re-recognized*. One of the postulates of the *Secret Doctrine* is, "the fundamental identity of all Souls with the Universal Over-Soul." This is the imperishable basis of democracy.

Unable to soar above the rationalistic ideas of his age, perhaps, Rousseau yet caught a glimpse of the need for a spiritual foundation for democracy. "There is," he wrote, "a purely civil profession of faith, the articles of which it is the duty of the sovereign (i.e., the people) to determine, not exactly as dogmas of religion, but as a sentiment of sociability, without which it is impossible to be a good citizen or a faithful subject."

"The dogmas [as Henry J. Tozer translates the word; doctrines, according to Hilaire Belloc] of civil religion ought to be simple, few in number, stated with precision and without explanation of commentaries. The existence of the Deity, powerful, wise, beneficent, prescient and bountiful, the life to come, the happiness of the just, the punishment of the wicked, the sanctity of the social contract and of the laws; these are the positive dogmas. As for the negative dogmas I limit them to one only, that is, intolerance."

How Theosophical are Rousseau's four tenets of civil religion, allowing for the restricted thought of his age, may be seen by placing them beside the four links of the golden chain which should bind, as Blavatsky says, humanity into one family, one universal brotherhood—namely, "universal unity and causation; human solidarity; the law of karma; reincarnation."

Universal unity and causation corresponds to the existence of the deity; human solidarity, to the sanctity of the social contract; karma, to the happiness of the just, the punishment of the wicked; reincarnation, to the life to come. The similarity is very striking and suggests that Rousseau was one of the Theosophical voices of the eighteenth century.

Democracy should have a spiritual basis. It must be remembered that the Great Heresy of *The Voice of the Silent* is the "heresy of the separateness of the soul or *self* from the one universal, infinite SELF." Upon not only the brotherhood of man but the fatherhood of God (to use a graphic poetic phrase) must democracy be founded.

The philosophical Theosophist conceives of the Deity as "universal unity and causation," a phrase which avoids anthropomorphism, but for the man in the street a less abstract phrase is necessary. The basis of democracy might be stated in this adaptation of Rousseau's formula:

"Each, recognizing the origin of all from the One Ineffable Deity, and that all are children of One Divine Father, puts in common his person and his whole power under the supreme direction of the general will; and in return we receive every member as an indivisible part of the whole."

We have here a formula which avoids the materialism of Marx and the sectarianism of the term Christian socialism. It is world wide as true democracy should be. It should appeal to the spiritual intuitions of men of all religions, of all races.

Because we are only gods incarnate, true democracy cannot immediately be ours; yet, when I consider how in less than two centuries Rousseau's democratic ideal swept the world, I cannot but wonder if an improved restatement of it might not in a shorter time sweep back a resurgent despotism, and set men free, who are now in chains.

An ideal world-state must in practice be organized into nations, states and cities. Subject to non-interference with the rights of other units, each may have its own system, providing it is democratic.

The ideal system, fundamentally democratic, though through abuse the democratic basis has been denied and submerged, is the caste system of India, the division of man into four classes, each designed to forward the interests of the whole, but with the wisest men at the top. Among ancient peoples it was the intent to place government in the hands of the wise. So Egypt had her seven castes. So in China they made scholars their rulers. So among the Anglo-Saxons, the Witanagemot by its very name, "meeting of the wise", testifies to the original conception of the national council.

A true democracy is a cosmos, but we

have made ours a chaos, placed not the wise, but the financier and the demagogue (bamboozler of the people) at the top. It is not repudiation but reform of democracy that is needed. We have stressed the second part of Rousseau's formula and ignored the first. With exceptions, each now takes all (he can) and only rarely or reluctantly gives.

The practical question at the moment is, Which is strongest among the people, conscience or kama? We need to ask them, Are you prepared to give according to your ability, receive then, and then only, according to your needs? That is the issue. It should be clarified, insisted upon, driven home. The initial question is not, Shall we abolish profit? That has no obvious moral force. The first question is, Are you on the side of the Heavenly Father? That is the tremendous question facing man.

To despair of the people or to despise their moral sense, is folly. Great reforms have been achieved. It is possible to change the minds of men. Else we would never have had Protestantism. Slavery would have persisted. These reforms were brought about not by selfishness but by the power of conscience. To-day conscience is stirring in men's hearts. Are the sons and daughters of men who sacrificed much, even life, in the Great War, less noble, sunk entirely in selfish brooding? Have the survivors of the war lost all their idealism? Pondered upon, such questions, like a pool, reveal the shallowness of pessimism, reflect the hopes of a great reform.

We need to organize our democracy. Does profit injure our brothers? Then we must control or abolish it. Does any neglect the duties of citizenship? Then according to his responsibilities he must be deprived of his rights. Is power in the hands of the wrong people? Then we must take it from them and put it in the hands of the right people. Do our laws place property before human rights? Then they must be made to square with humanity.

Does education neglect ethics? Then we must reform education. Have patronage and nepotism preferment in any part of the social organization over worth? Then they must go. Does our system deny, in practice, opportunity to talent? Then we must change it.

To propagate such political ideals an organization is needed. The work lies outside the province of the Theosophical society, but it is the immediate concern of members whose interest lies in political effort. In the early days of the Movement fellows of the Theosophical society were alive to the need for the application of Theosophy to politics. This is manifest in *The Key to Theosophy*. Then there existed Nationalist clubs, in which members of the society took a leading part, organizations designed to spread the ideals of Bellamy. Some of these clubs exist still, I believe, in India. To-day there are groups of earnest Theosophists, particularly in Toronto, hammering out a workable plan for the reform of our democracy. Their efforts have called forth this article, designed, as it is, to aid in clarifying their thoughts and aims.

I would respectfully suggest to these groups that they organize themselves as a society, a club, and formulate objects, the first of which might run something like this: "Recognizing that all men are sons of the Heavenly Father, we aim to create a true democratic organization in which the spiritual brotherhood of man shall be reflected."

This proposed first object is all-important. H.P.B. would have agreed to that. She declared the first object of the Nationalist clubs of her day was not deep enough. It was not. A society to effect a spiritual reform, and the organization of democracy is a spiritual reform, must have a spiritual basis, have its moral urge strongly emphasized.

Properly organized, its secondary objects drawn up with care, to link the practical with the ideal, its officers and members enthusiastic and devoted, such a society

could move the world. The Theosophical society now circles the globe and it is conceivable that through particular T.S. members the suggested organization might in a remarkably short time, begin to sow the seeds of a reformed democracy in every land.

Such a proposed society should be only in its spirit, Theosophical. Members should be sought outside not within the movement. The secondary objects could be flexible, adaptable to time and place, but the first object, in its meaning, should be unalterable.

Given enthusiasm and devotion, membership should grow rapidly, if there were used the correct psychological approach, namely, first, attention; second, interest; third, understanding; fourth and last, strong moral appeal.

Man, born free, can be freed of his chains, if those who have ears to hear, hear.

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 259.)

CHAPTER VIII.

LIFE AND FORM

He gains royal power over himself, he gains lordship of mind, he is lord of voice, he is lord of the eye, he is lord of hearing, lord of knowledge; he becomes the eternal, bodied in shining ether, the real Self who delights in life, who is mind, who is bliss, whose wealth is immortal peace.

Taittiriya Upanishad.

Before beginning to speak of the theosophy of the Upanishads, we had occasion to see that, in this age and epoch of ours, religion and religious life are chiefly characterized by two things: a lack of originality and a lack of light. For the vast majority, the overwhelming majority even, there is no first hand dealing with the universe, no meeting of the universe face to face, no openness to the strong and flowing powers of inexhaustible life; on the contrary,

there is everywhere a heavy burden of tradition—of tradition full of half science and half truth, that lies like a leaden weight on our minds, or wills, and the whole of our lives; tradition and formalism not merely as to the documents of religion and the teachers of religion, but a crystallized formality, penetrating, and shackling the whole of life for us, and deciding for all of us, in every direction and circumstance, the relation we shall bear to the endless universe. This absolute crystallization of life into hard, rigid forms is what we have called the lack of originality in our religious life.

And the lack of light has the same form and character, or nearly the same. Half truths, or truths touching only a part of life, the outward and inferior division of life, have become so completely accepted, so readily adopted, in most cases through mere imitation, mere dullness and sluggishness of mind, that it becomes of the last difficulty for the understanding even to make preparations for entering into a true and higher relation to the universe—so cramped, dulled and deadened are all its powers by the contracting, crystallizing, formalizing powers that are the great moral and mental characteristics of our age.

A recent school of philosophy, considering the ultimate reality of things as Will, has suggested that all the scenery of the outward world—the pitiless rocks, the drooping acacias, tiger and ape and peacock—are but modes and forms of Will; but Will appearing and made manifest in conventional shapes, according to a series of great ideal types.

Well, there is much of the character of this, much of the nature of Will frozen into pitiless rocks, sharp flint, unyielding adamant, in the moral and spiritual life of our age; form everywhere, and formalism; hard, merciless convention that tyrannizes over Pharisee and Sadducee alike; convention of belief, convention of unbelief, convention of hypocrisy; form everywhere, and formalism, binding will and understanding alike; making inspired

will, or righteousness, and inspired understanding, or wisdom, equally impossible.

Who will tell these Pharisees and Sadducees, with their conventional beliefs and unbeliefs, that all this so real-seeming world of theirs is but crystallized Will; that their beliefs, their unbeliefs, their strong refuges in the outer material world, their assured shelters in the inner mental world, are mere formalizings of formless Life, mere bubbles and froth resting for a moment on the bosom of the infinite ocean?

Perhaps no age was ever so cowed by the tyranny of form as this age of ours; perhaps no period of thought, if thought it can be called, was so deadened and crushed and shrunk together by these tendencies of formalizing and crystallizing. If any one would be convinced of it, let him see how much in his own life, in the life of his own will, his own understanding, is ordained and governed by forms not flowing freely from the abundant life within him, but rather imposed on his life from without, as a power of restraint, checking, thwarting, laying down impassable barriers that cling closer and closer round will and understanding, crushing out their original life and bringing nearer and nearer the time when, if recent philosophy be right, heart and mind will be only less crystallized, if less at all, than pitiless rock, sharp flint and adamant.

Who will come to us with a free and flowing inspiration, telling us that this life of ours may be set free, may be made sweet and potent as the ocean, lucent as the sunlit air of mountain tops? Who will tell us that this so solid-seeming world, our so real-seeming sciences of belief and unbelief, the whole fabric of our outward life—aye, even the startling tragedy of our outward life, grim-eyed death himself, are but forms and moods and humours of the infinite free and flowing Will, the manifest life of the Self? Who will tell us that these chains and fetters binding our spirits and wills, binding them so incessantly, perhaps, that our number souls have almost ceased to feel them, and are sinking into

the unresisting lethargy of death—who will tell us that these chains and fetters may one by one be loosed, that the loosing of them depends wholly upon ourselves, or rather upon the real and omnipotent Self within us?

The fetters seem to be imposed on us from without, but the possibility of imposing them on us is made only and entirely by ourselves. We are crushed by the tyranny of the outward world, subjected to merciless necessity, ever busily devouring us with red tooth and claw. Yes; but the essence of our subjection lies not in the outward world, but in ourselves, in our lust for the feasts of the outward world, the lust of the flesh, the lust of the eyes, the lust of possession. Would you then bid a poor mortal be rid of these things,—be rid of the lust of the flesh, the lust of the eyes, the lust of possession,—bid him declare a moral bankruptcy to escape from moral poverty and deprivation, counsel him remedies of despair? If the poor mortal were not an immortal in disguise, perhaps this were a remedy of despair; perhaps the counsel to set himself free from the lust of the flesh, the lust of the eyes, the lust of possession were really a counsel to declare moral bankruptcy and mere impotence. But the mortal is really an immortal, the bankrupt is really heir to infinite possessions; and the only obstacle that hinders him from entering into his kingdom is this limiting and crystallizing of all his powers that shuts him out from the free and flowing life that is truly an energy of the immortals. The lust of the flesh, the lust of the eyes, the lust of possession,—what are these but crystallized demands on life for a part, when it is the law of life to give not a part but the whole? What are they but strained and painful attempts to limit the whole energy of the Self to a narrow and weed-grown field, when the Self is heir to the pastures of the infinite? Destiny is kinder to us than we are to ourselves—for destiny is but the will of the supreme Self in us, safeguarding our lesser selves,—and destiny forbids us to rest secure in the

satisfaction of lust, of the lust of the flesh, the lust of the eyes, the lust of possession; destiny ordains that these lusts shall bring to us, not satisfaction, but rather a sense of enduring misery, a sense of perpetual subjection to the tyranny of the world; these stern ways of destiny are no flatterers but counsellors, that feelingly persuade us what we are. The tyranny of the world will press on us, the forms we have made, the forms of lust even, will grow in upon us and crush us, until we meet the world's tyranny by a tyranny more tyrannical, treating these passions and lusts as masters treat their slaves. The tyranny of the world is but the gaunt outward shadow cast by our own lust of the flesh, our own lust of possession.

As the grinding tyranny of the world's material forces is but the result of our own material lusts, our own craving for a warped and stunted part rather than the magnificent all, so the tyranny of the mental forces of life, the wounds of our self-esteem, the perpetually thwarted complacency of our personalities, are but the expressions of the same limiting and crystallizing powers at work.

For what is this personality that we set up for our own worship, and for the worship of others, so far as we can compel it; what is this personal self but an arbitrarily limited and crystallized expression of the infinite Self? an image of this body of us in the mind; the body itself being but an image of our lusts, crystallized into form. The body, an image of our lust; the personality, an image of the body in the mind; and this personality the source of all our misery, our meanness, and our sin.

Is this again a counsel of despair, a recommending of moral bankruptcy, to say that the only cure for the misery and meanness of personality is a renouncing of personality,—a having done with personality, once and for ever? Again, counsel of despair it might be, were personality the whole of life, were not personality, vanity, selfishness, but a harsh and arbi-

trary limit, a crystallized form, imposed upon the free and flowing abundance of life in the Self above personality.

Then again, besides the tyranny of the material world, denying satisfaction to our lusts, and the tyranny of the mental world, denying complacency to our personalities, there is a tyranny of the moral world, denying freedom to our spirits. Here also we are met with crushing limitation of crystallized form, bidding us to accept this or the other conventional belief or unbelief, shutting us into narrow, hard, and stony pastures where our spirits can find no nourishment or refreshment. And here again, if we rightly understand it, the liability to tyranny is of our own making; we are limited to narrow and crystallized beliefs, by the cowardice of our own minds and hearts, that dare not open their own doors to the sunlight, dare not go out to the universe, and deal with the universe at first hand, face to face. For there is no limit to the richness of belief to which this abundant universe of ours can give legitimate food; there is a wealth of shining and luminous inspiration ready to pour into our minds and hearts from above, from the endless treasure-house of the real Self; inspiration of which the greatest and fullest belief is but the low tide mark, while the high tide mark is self-conscious, exultant divinity.

From this high and luminous mood we are shut out only by the cowardice of our spirits; and if we rightly understand it we shall find that cowardice is the very essence and personal manifestation of that tendency to crystallization that we have seen to be such a potent parent of evil in every age, and in this our age almost beyond all other ages. For that first crystallization of bodily lust that makes us the helpless slaves of the material world's tyranny is but cowardice—a cowardly fear that the heart of all good will be less satisfying, that the water of life will be less potent to quench our thirst than these our bodily appetites. Then all the woes of our

personal selves, all the wounds of vanity, the pangs of thwarted selfishness, what are these but the fruits of another cowardice; a cowardly clinging to personal self as against the higher Self; a poltroon fear that the higher Self will be less self than the lower self; that in finding the Self of all beings we shall in some strange way lose our precious selves.

Thus the meannesses and miseries of our lives are the children of our cowardice; of our fearful clinging to a single form, a single crystallized mode of life, instead of launching our barks upon the waves, and setting bravely forward on the wide, living ocean, whose warm waves will melt these sharp ice-crystals and frozen fetters, and give us once more the free and flowing life to which we are immortal heirs.

Being is of two things: life and form; form is the limitation of life, and the limitation of life is—death. This is a moral that the Upanishads, and the whole of India's best wisdom after them, are never tired of pointing out. In one of them, the Upanishad of the Questions, this thought is very lucidly put forward, very clearly developed and applied. And we can see the real kernel and germ of the thought, its real meaning to the teachers who put it forward, better than anywhere else in one chief application of it that the Upanishads are never weary of making. This is the application to formal religion of the doctrine that limitation of life is death; and the protest against formal religion, against the formal religion of the ancient Indian priesthood, resounds all through the Upanishads as a grave undertone, everywhere present, though subordinated to the shining intuitions of the Self that are the main purpose of the Upanishads.

What the forms of that religion were we need not ask now, for the strong protest and very often fiery denunciation that go all through the Upanishads have as much applicability to our own formal religion, to our formal religion of unbelief as well as of belief, as to the conventions and

ceremonies that the priesthood of ancient India called their faith. It is the principle of limitation, of that limitation that is the shadow of death, that is protested against and denounced, not this particular formality or that; it is crystallization wherever and whenever its contracting and sterilizing power inflicts itself on life, and not one or another rite of the "sixteen sharers of the sacrifice".

And this age of ours, with its idea of a material universe, a great world of necessary death, with its idea of the impotence of will and the futility of human life, with its formal religions of belief and its formal religions of unbelief, is more given over to the sway of this evil tendency to shrinkage and crystallization than any other age perhaps that the world has known.

For what is the idea of the material universe itself but a gigantic crystallization of life, of the free and flowing impressions and impulses of life? What is the idea of the futility and weakness of human life but a gigantic crystallization of our own futility and weakness in the face of our lusts and passions? What are these beliefs and unbeliefs of ours but crystallized moods and humours of other men sluggishly adopted and imitated by us for lack of the courage and energy to deal with the universe for ourselves?

The shining intuitions of the Upanishads, as we have said, have an unequalled power of establishing within us a high and excellent attitude to the universe around us; of strengthening in us the powers that make for a high and excellent attitude towards the universe; and this power they have, more than all, because they so potently combat this tendency to crystallization, this tendency to narrowness and sourness of heart and mind, of will and understanding. Instead of systems of belief, or forms of philosophy, they give us shining inspirations of life that tend to kindle in us the same high mood in which they were first apprehended. Instead of the tyranny of the outward world, and theories of the tyranny of the outward world, they give us

intuitions of an inward world of unequalled beauty and majesty, a world not tyrannous to us, but altogether on our side, of the essence of our own truest selves. Instead of the weakness of our wills and the futility of our lives, they point to us an abundant ocean of life, an omnipotence of will, not foreign to us at all, but our proper birth-right.

In the whole of this study of the Upanishads, we have tried to let their free and flowing force, the free and flowing force of their inspirations, have full play; we have tried to exhibit life in harmony with their spirit, in a free and flowing form; to seize rather the spirit than the mould, the crystallized limitation of spirit; to deal with ideas and ideals rather than with systems and words.

It is the pre-eminent property of these old theosophic treatises to establish in us a true and excellent relation to the endless universe around us; and, for the present age and time, this property can be set at best advantage by a treatment of life as free and flowing as must have been the first radiant inspiration from which the Upanishads took their birth.

To carry out this aim, we have tried all through to disengage the spirit of the Upanishads from all forms and crystallized limits, to reproduce the inspirations in them that stimulate heart and mind, to draw forth from them that essence that tends to put us in a true and excellent relation to the universe, to make the universe an open sea of life, warm and beneficent, where nothing shall impede or check the splendid reality of the Self that we truly are, that Self whose wealth is immortal peace.

"As an eagle or falcon, soaring in the sky, folds his wings and sinks to his nest, so proceeds the spirit to the world where, sinking to rest, he desires no desire and dreams no dream.

"This is his true nature, when all desires are satisfied; when desire is only for the Self; when there is no longing any more, or any sorrow.

"There the father is father no more; nor the mother, mother; nor the worlds, worlds nor the gods, gods there the Vedas are no Vedas nor the thief a thief nor the murderer, a murderer; nor the outcast, an outcast; nor the saint, a saint; this is the highest aim, the highest home, the highest wealth, the highest bliss."

[*Bṛhadaranyaka Upanishad.*]

(*To Be Concluded.*)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,
Formerly Scholar of King's College, Cambridge

(*Continued from Page 261.*)

Herder: "Do you know great and rare men who cannot have become what they are at once, in a single human existence? who must have often existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful, and good; in short, that elevation and natural supremacy over all around them?"

"Do not these great characters appear, for the most part, all at once? Like a cloud of celestial spirits, descended from on high; like men risen from the dead born again, who brought back the old time?"

"You know the law of economy which rules throughout nature. Is it not probable that the Deity is guided by it in the propagation and progress of human souls? He who has not become ripe in one form of humanity is put into the experience again, and, some time or other, must be perfected.

"I am not ashamed of my half-brothers the brutes; on the contrary, as far as they are concerned, I am a great advocate of metempsychosis. I believe, for a certainty, that they will ascend to a higher grade of being, and am unable to understand how anyone can object to this hypothesis, which seems to have the analogy of the whole creation in its favour."

Lessing: "But why should not every

individual man have existed more than once upon this world?"

"Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the Schools had dissipated and debilitated it, lighted upon it at once?"

"Why may not even I have already performed those steps of my perfecting which bring to men only temporal punishments and rewards? And once more, why not another time all those steps to perform which, the views of eternal rewards so powerfully assist us?"

"Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh experience? Do I bring away so much from once that there is nothing to repay the trouble of coming back?"

"Is this a reason against it? Or, because I forgot that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget now, is that necessarily forgotten for ever?"

"Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? And how much then should I miss? Is not a whole eternity mine?"

Dr. Henry More: "And as this hypothesis is rational in itself, so has it also gained the suffrage of all philosophers of all ages, of any note, that have held the soul of men incorporeal and immortal. I shall add, for the better countenance of the business, some few instances herein, as a pledge of the truth of my general conclusion. Let us cast our eye, therefore, into what corner of the world we will, that has been famous for wisdom and literature, and the wisest of those nations you shall find the asserters of this opinion.

"In Egypt, that ancient nurse of all hidden sciences, that this opinion was in vogue amongst the wisest men there, the fragments of Trismegist do sufficiently witness: of which opinion, not only the Gymnosophists, and other wise men of

Egypt, were, but also the Brachmans of India, and the Magi of Babylon and Persia. To these you may add the abstruse philosophy of the Jews, which they call their Cabbala, of which the soul's pre-existence makes a considerable part, as all the learned of the Jews do confess.

"And if I should particularize in persons of this opinion, truly they are such of so great fame for depths of understanding and abstrusest science, that their testimony alone might seem sufficient to bear down any ordinary modest man into an assent to their doctrine. And, in the first place, if we believe the Cabbala of the Jews, we must assign it to Moses, the greatest philosopher certainly that ever was in the world, to whom we may add Zoroaster, Pythagoras, Epicharmus, Cebes, Euripides, Plato, Euclid, Philo, Virgil, Marcus Cicero, Plotinus, Iamblichus, Proclus, Boethuis, Pfellus, and several others, which it would be too long to recite. And if it were fit to add fathers to philosophers, we might enter into the same list Synesius and Origen; the latter of whom was surely the greatest light and bulwark that ancient Christianity had. But I have not yet ended my catalogue; that admirable physician Johannes Fernelius is also of this persuasion, and is not to be so himself only, but discovers those two grandmasters of medicine Hippocrates and Galen, to be so, too. Carden, also, that famous philosopher of his age, expressly concludes that the rational soul is both a distinct being from the soul of the world, and that it does pre-exist before it comes into the body; and lastly, Pomponatius, no friend of the soul's immortality, yet cannot but confess that the safest way to hold it is also therewith to acknowledge her pre-existence."

(To Be Continued.)

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Mrs. Alice A. Bailey announces a new book, "A Treatise on White Magic, or The Way of a Disciple. The volume is to be ready for Christmas, 650 pages, flexible fabricoid, \$3.50. Lucis Publishing Company, 11 West 42nd St., New York City.

AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits

(Continued from Page 263.)

Soon after this the rich aunt died, leaving me sparsely provided for. The doors at Salisbury were still closed to me. I ought, as Sarah advised me, to have made a career of my voice. Here my fatal constitutional weakness was my undoing. Occultists say I am three or four lives behind Annie Besant on this account. Well, if in three or four lives I can be the foremost woman of the age, tant mieux.

In the meantime, I took the coward's way out. Sick of schools, and hearing always the East calling, calling, calling, I married without attraction, to get there.

As I stood in my bride's dress, wreathed with orange flowers, I saw in the looking-glass my mother's stern Roman features writhing in agony behind me. Was it because she had driven me at 25 into this?

For when I went to the altar I went like a nun to take her renunciation vows. A nun who had no vocation. Some will ask, "did you meet the right man too late?" No never. Once indeed I thought so, even in old Delhi. Before the Raisina horror was born or thought of. Delhi of the peacock's chorus. Delhi of the scented neams. Delhi of the gem mosques. Where the muezzin cries across the seven Cities of the Plain. Delhi of Dreams. He who passed, the transient dream of all.

This weak step led eventually to litigation. That hardened old Jew lawyer, Sir George Lewis, muttered to himself, "a very hard case". The judge gave me what I asked without even a comment. But I was obliged afterwards to retract what I had won. For that legal action was inspired by the Dark Forces, who used my clairvoyant power to make me see visions and dream dreams of delusion. In past lives a Shivite, a Yogini of Mahadev, who gives the Third Eye, I have both seeing and hearing beyond the normal. The Dark Powers used these to deceive me. They

even made me see, seated on his verandah in a "peg-chair", the man I hoped to marry. It was all a glamour. Because, though legally I had a good case, spiritually it was a violation of a sacrament. And of the *one* sacrament essential in Hinduism to a woman. Which in itself is sufficient for her salvation.

But somewhere, roaming the concert platforms of Europe, is the man who should have been my mate and filled my life. Somewhere, roaming the Summer Land, are the children who should have filled my womb. Across the void to rebirth I stretch my hands to you in *au revoir*.

Mr. Stead has told us that any faculty we have neglected here can be cultivated on The Blue Island. Walter says he "was glad to find music and singing in the spirit world". We are also told the New Race is to incarnate in the U.S.A. We know that the California coast is preparing for it with all its occult bodies.

So look out for me amongst the singers of the Golden Gate of Heliodore.

From the foregoing, it will be seen that I have a personality compounded of Irish sentiment and humour and aristocratic insouciance. Of English bourgeoisie business capacity and, I hope, sound sense. This sheathes an ego of spiritual aspirations and also capacities earned in past lives. When these failed, through weakness, having reached the stage of *vairagya*, or boredom, of ordinary experiences I plunged into the lowest depths in search of other sensations. This exceptional karma has produced an unusual life. I venture to hope it may interest those who have known me, my widely diffused public as well as personally, in my life of flits.

(To Be Continued.)

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It matters very little what you believe; it matters enormously what you are. What you are will improve what you say. There is no good talking unless you live better than you speak. Give the God in you a chance.—Mrs. Besant in 1931 at Adyar.

PRESIDENTIAL ELECTION.

TWO LETTERS OF DR. BESANT.

Adyar, October 3, 1933

For many years past, Bishop Arundale has periodically handed over to me, to be kept among the archives of the E.S., various personal papers of his. Thus I have all the letters which he received from Dr. Besant, from the first reply of hers to his offer to come out to India to work for her. He also handed over to me the letters which his aunt, the late Miss F. Arundale, had received from Colonel Olcott, and I have published them in *The Theosophist*, since they make a most valuable record in the history of our Society. Last April, when Bishop Arundale left Adyar, he handed over to me another packet of letters.

I was too fully occupied with the care of Dr. Besant, editing *The Theosophist*, and administering the affairs of our Adyar Community to have any time even to examine what the packet contained. I thrust it into one of the two special drawers in my desk where I put my private papers.

Three days after her passing, I sent for printing my statement "Why I do not stand for President," on September 23rd. As soon as the pressure of work in connection with receiving cables, telegrams, letters, etc., began to lessen, I had necessarily to get busy at once in putting a great mass of correspondence into order for answering. There was one particular paper which I was seeking, as it was a memorandum of certain wishes of Dr. Besant concerning the disposal of some of her belongings, and it had been entrusted to my care. I had taken charge of it, and had put it away among my private papers. A hurried examination of them showed that the paper was not there, so last night I sat down to examine every thing carefully, for the memorandum was in a small envelope and it might easily be hidden among the mass of papers. Thus it happened that *for the first time*, last night, I looked into the papers handed over to me

by Bishop Arundale last April. I found that they consisted of letters received by him from Dr. Besant and Bishop Leadbeater.

Among them I found, to my utter surprise, the two letters of Dr. Besant to Bishop Arundale which I reproduce. Since thousands of members desire eagerly to know what she thought concerning the future of the Society, I feel I shall be remiss in my duty to them if I do not publish these two letters.

C. Jinarajadasa.

I leave Adyar on October 15th for work, first in South America, and then later in Europe. I shall be away about a year.

Copies of this can be had by applying to my friend: Mr. N. Sri Ram, Adyar, Madras.

Minneapolis,

My dearest George, 6. 9. 26.

We had your broadcasting telegram, and it was much applauded at the convention. The convention was a huge affair, some 2000 delegates. It was all very successful from beginning to end, and also rather tiring!

How splendidly you are working, and in so many different directions. It must be very tiring to spend the night in Nirvana and the day in Australia.

As you are to succeed me as President, I think you should come over here next year. This is our most numerous section, and you must win its affection, before the election of 1928.

I don't believe that you and my Rukku want to see me any more than I want to see you.

I am going out in an hour to lecture, and then go to the train for Omaha, where I speak to-morrow.

With much love to you both,

Herakles, hard at work. What has become of Kollerstrom's action for libel, and what of Marzel's?

Krishnaji has done very well with the reporters. They all like him! I enclose one of the endless interviews.

October 12. 26.

Houston.

My dearest George,

Master said that you were to become President, and I took it for granted that it would be in 1928. You know I always "jump" to do anything he even hints at. Besides, I think you would make a splendid President.

I am perfectly well and strong. My glasses have had to be changed to weaker ones, so I am really growing younger! and I am full of vitality and energy. The work is absurdly heavy, but does not seem to tire me.

Krishnaji is changing all the time. But it does not seem as though he stepped out and the Lord stepped in; more like a blending of consciousness. His lectures at Ommen are to be published, and he sent me the copy the other day to revise for publication. It is a perfectly wonderful book, so profound and wide sweeping. I have read nothing like it before.

I think of you Rukku and C. W. L. coming to Benares with a bubble of delight. We must take full advantage of it this time.

Ojai is wonderful. The valley has an Indian atmosphere. We have made the little house into a shrine, and the Egyptian Rite is being worked there every day.

Things are being much helped. The new sub-race is recognized and needs no argument. The leading anthropologist of America. Dr. Hrdlicka, has written a book on "the American Race", a new human type or sub-race". He is wrong in many of his ideas, but right in his fact. He is regarded in England as the highest authority over here, has been given the Huxley medal, and is to deliver the Huxley lecture this year.

We leave for New Orleans to-night, the southernmost point in our journey.

With ever so much love to you and my Rukku,

Mother,
otherwise Annie Besant.

The foregoing circular letter from Mr. Jinarajadasa and the letters from the late Mrs. Besant are part of the system pursued by Adyar in its political methods of electing an official. We regarded the election of 1907 as possibly the last in which such methods would be employed. But we were mistaken. These letters of Mrs. Besant's, written seven years ago, have been kept privately from the general rank and file of the members, though no doubt the E. S., which is supposed to be unconnected with the T. S. and to have no official relation with it, was well informed of their contents. But it really does not matter. The result would have been the same in any case.

Mrs. Besant's letter does not lend any evidence that the Masters wish Dr. Arundale to be President any more than her assertion was reliable that they had appointed him and Oscar Kollerstrom and five others to be Arhats and apostles of Mr. Krishnamurti, who was announced as a Messiah. Mr. Krishnamurti and Mr. Kollerstrom appear to be the only two of the five who had sense enough to see that this was all wrong. And now it is Mr. Arundale, who also professes to have been in Nirvana and got back again, who is nominated by Mr. Jinarajadasa, another of the Arhats, who evidently stick together, though it may be supposed that Mr. Jinarajadasa only wished to point out the way for the General Secretaries to follow.

If all the statements made in the name of the Masters by the five Arhats had turned out to be correct we might have given some credence to the present one, but as the predictions made in this way have all been notoriously false, we may be excused from accepting the view conveyed in Mrs. Besant's letters, that the Masters wish to have Mr. Arundale as the next president of the Society.

Madame Blavatsky knew better than anyone what the Masters wished, and she made it clear that the Society, like its members, was to proceed by "self-devised and self-directed efforts". As she wrote in

The Key to Theosophy, "The Masters do not guide the Society, not even the Founders and no one has ever asserted they did; they only watch over and protect it."

It may be objected that this was before the seven Arhats were named, but we rather think this adds to and strengthens the view that the Masters do not guide the Society. They could not wish the Society to do worse than it could do for itself if permitted to follow its own common sense.

The relation of the E. S. to the T. S. as it has been for a number of years is an impossible one. It leads to deceit and double-dealing to begin with and initiates its members into what must revolt them at first, so that they have to keep asserting that the E. S. has no official connection with the T. S., while all the time they know that they are expected to dominate the T. S., and influence its members, until the T. S. is a mere tool of the E. S. and its officials.

It has in fact, become a political machine, to carry out the orders of its head, not of the Masters, but what he chooses to pretend the Masters wish. It is his wishes, and not those of the Masters, that have to be observed, and his orders, not those of the Masters, that have to be obeyed. To train oneself into this underhand way of doing business is distorting to the moral nature, and if persisted in, soon undermines the moral sense, and the power of discrimination between good and evil.

Any student who is conscientious can tell this after a very very short time of persistence in such practices.

Now that the head of the E.S. has been set up in the room of the late President, to dominate the Adyar Head-quarters, we may know what to expect. It means the ruin of the T.S., the subversion of all its activities to the interests of the Liberal Catholic Church.

This organization, we were told, was also to be independent of the T.S. and there was to be no connection between them officially. Just another piece of deception.

The President is to be a Bishop, and the Founder of the Church is to be chief influence behind the scenes in the T.S., and manipulate all the officials. What can the end of this be but one thing—the saturation of the T.S. with the spirit of sacerdotalism, of blind obedience to an irresponsible psychic whose previous revelations have been shown to be utterly unreliable, but who persists in his vaticinations as though he were the Maha Chohan himself, for whom he supplied a bogus letter some years ago. The members must abandon all independence, lose their spiritual heritage, and exchange The Secret Doctrine for the fabulous fallacies of “Man: Whence, How and Whither.”

Will some one not tell the story of the volumes which Mrs. Besant banned, and which were relegated to the cellar as unreliable but, discovered by one of the Arhats, were brought out and merchandized throughout the Theosophical world as in the line of new revelations? Our colleague, who is so concerned in seeing that a correct account of what takes place is disseminated through the Theosophical world, should try and get the correct version of this incident.

What is most needed is that all members should open their eyes, use their common sense, compare what they are told now, with what they have read of the early ideals of the Society, and then exercise their judgment. If they do not practice discrimination they quickly lose the power, and it becomes more and more difficult to regain it.

They have a chance at present to bring about a new orientation at Adyar, so that with a new President, the members may be permitted to think for themselves. They would be surprized at the result if they did so. It is only along that Path, a path steep and narrow, that they can ever expect to make progress. To do as they are doing, submitting blindly to the dictation of an egotistic psychic, who cannot be shown to be correct in any prediction he ever made, means ruin for themselves and disaster to the Theosophical Society.

DR. BESANT AND THE PRESIDENTSHIP OF T. S.

Mr. C. Jinarajadasa recently published two letters written by Dr. Besant to Bishop Arundale in 1926, in which the assumption was made that he would succeed her to the Presidentship of the Theosophical Society. I feel strongly that it does not seem right that these letters should have been published at this time, since they are bound to influence the judgment of the members to such an extent as to obscure the issues on which the election of the President should be conducted. It is futile to conceal the fact that many members of the Society are seriously disturbed by recent developments, especially since the happenings at Huizen in Holland in 1925. The only point which should guide members in regard to the presidential election is the future welfare of the Society; and the vital need of to-day is the maintenance of a free platform for the expression of opinions, whether they accord with those of some of the leaders of the movement or not.

Since Mr. Jinarajadasa has published these letters, I feel free to say what I know to have been her view in 1931 on the subject of the next President. One afternoon, in the summer of that year (it may have been June or July), she said to me on the verandah of her room in Adyar that she was no longer young, and the Society would shortly have to choose her successor. But she was definite and clear on one point: she was *not* going to leave behind any indication as to the person on whom the choice should fall. If the Society made a mistake, she thought it would have to learn a lesson from it. She asked me what I thought about it. I said there were only two likely candidates—Mr. Jinarajadasa and Bishop Arundale. “Raja”, she said, “has a fine literary judgment”. I then said: “Do you think it is good for the Society to have a Bishop at its head?” She answered at once, “You are quite right”. Her final comment on the point again was

that she would *not* indicate to the members whom they should elect as President.

B. Shiva Rao.

Adyar, 5th Nov., 1933.

REPLY TO A COLLEAGUE'S LETTER

I have received the following letter from a colleague on the General Council, General Secretary of a much larger National Society than that in Canada. It speaks for itself. It certainly calls for answer and it appears to me that the matter is of such general importance that I may best answer it in print where the impersonality of the whole problem will be apparent.

Dear General Secretary,

Thank you for your letter of October 1st, which I regret I have not been able to answer earlier.

I am not actually concerned with denouncing anyone nor in raising contention about matters that happen, but I am deeply concerned with seeing that a correct account of what takes place is disseminated through the Theosophical world. I welcome and encourage all efforts to disseminate Theosophy and something of the marvel of the light it brings to the world, but I cannot understand that this should be accompanied on the part of some with the belittlement of the leaders of other groups—a line of action carried out so persistently over so many years. I regret to observe the tone of your article in the "Canadian Theosophist" for October.

I have been in far closer contact with both Bishop Leadbeater and Dr. Besant than you have and have never observed distasteful relationships, such as you describe, between them.

Might I suggest with all courtesy that such a great person as Dr. Besant is given a more gracious place in your memory, considering all that she has done for the Theosophical Movement.

Yours sincerely and fraternally.

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The points with which there is misconception are as follows. "*I am not actually*

concerned with denouncing anyone."

Nor am I. But the safety and welfare of the whole Theosophical Society is concerned, and if it be necessary to call attention to something wrong and everybody else stands aside and says nothing, who is going to do it? Nor are we denouncing anyone. We are pointing out errors of policy and mistakes that have been made. Well, says some one, forget them. I would be delighted to do so, did the mistakes and errors not continue, and be about to be entrenched in a new authority. It is incumbent, on us, now that a new election is before us, to see that the members are not misled nor mis-informed. My correspondent, it will be observed, does not point out any mis-statement in the article in the October *Canadian Theosophist*, the one on *The Great Illusion*, I believe is referred to, but speaks generally as if the whole thing were a deplorable *gaucherie*.

"*I am deeply concerned with seeing that a correct account of what takes place is disseminated through the Theosophical world.*" I am delighted also to hear this. I am aware of the great difficulty of getting such facts as were enumerated in *The Great Illusion* before the Theosophical world. The same leader and inspirer of those errors and mistakes is about to be given still more authority than ever before, and when a period of at least a quarter of a century of error has afforded us opportunity to judge, is it not timely to sum up the results and endeavour to save the Society from further disaster?

It will be observed that no reference is made to the articles in the *Canadian Theosophist* which speak favourably of Mrs. Besant. This is characteristic of much criticism which has been directed against us. We may hold Mrs. Besant ever so highly, but if we point out one speck on her white gown we are anathema. Fortunately this was not her own attitude. Of course she liked approval, but she never turned aside from criticism. Moreover, the

(Continued on Page 309.)

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Albert E. S. Smythe, 38 Forest Avenue,
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OFFICIAL NOTES

Any volume of our thirteen complete and bound may be had for \$2. post free. As a sporting offer for Christmas we will offer the 13 volumes complete for \$25. post free. There are only a few sets left.

* * *

We know that most people are embarrassed this year, but not with riches, and even Christmas cards are a burden when postage is considered. Some time ago we made a set of cards for the week, with quotations from *The Voice of the Silence*. The package is to be had for ten cents from Miss Crafter, 52 Isabella Street, Toronto.

* * *

We regret that "The Election Manifesto of Ernest Wood" has come to hand too late to be included in this month's magazine, but we shall present it to our readers next month. We are giving the Biographical Notes that have been prepared by some of his friends in India, and these will assist

our members with his Manifesto to understand why we have chosen him as our candidate for the Presidency.

* * *

The Toronto Lodge has been broadcasting Theosophy for two months past and will continue till January 21st if not longer. The time is 6 p.m. on Sunday evenings. Messrs. Barr, Belcher, Harris and Housser have been giving the addresses which are adapted to strangers who have not previously heard of Theosophy, but which are also listened to with pleasure by members of the Society. This is the best way of spreading Theosophy yet adopted. It has to be sensible talk, however, and these short talks have been exceedingly sensible. As a result the attendance at the Toronto meetings, has been considerably increased. The Toronto station is CKNC.

* * *

It will be a great delight to students to get another new book from the pen of Æ, the Irish poet, George W. Russell. It is entitled "The Avatars: A Futurist Phantasy." (Macmillans). It is really a sequel to "The Candle of Vision," "The Interpreters," "Song and its Fountains" and other similar writings of the author, but will appeal to any mystic or student of the occult by its familiarity with experiences which are more common than generally recognized. How different these, however, from those which would dominate one, and change one's life to suit the whim of another. Here we have self-development, and the constant struggle of the Soul towards its goal.

* * *

We have been sent a diet book which we gladly commend to our readers. It is called "Kitchen Adventures" and is by Christian Macphail, certificated teacher of domestic science, (Atholl Crescent Diploma), Edinburgh. It is published by The Moray Press, Edinburgh and London. It excels most of the vegetarian cook books we possess in its variety, and its ten demonstrations convey diet science as well as culinary art. Attention is given to unfired

diet, to soups and savouries, to beverages and salads, to baking, to children and snacks, to the unexpected guest who isn't with us, to milk, and to sunlight meals. Acidity and alkalinity mean everything in diet, and these things are fully discussed. A good and handy book.

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An effort is being made to turn the Theosophical Society in some quarters into a School of Political Economy or into a School of Advanced Views on Government, or something of that kind. This is a mistaken view of our work. Individual students are expected to make themselves as expert as possible on all subjects that interest them, and to impart their knowledge and conclusions as far as they have become convictions, to others. But all this can only be done by students who have made Theosophy their first consideration, and who appeal to the world, not as students of Political Economy or what ever subject they have taken up, but as first-rate citizens who have made good in the ways of daily life, who are reliable in ordinary affairs, whose experience commands respect, and whose advice will be accepted, not because anyone is a Theosophist, but because he is an outstanding citizen or business man or professional or whatever he may be, in the first class. To do this he must be a genuine Theosophist first of all, not a perfect Theosophist, but one who does his best and never forgets his standing.

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The sun is at the solstice on December 22 and turns northward thereafter, according to the apparent movements of our earth in the solar system. We depend for our life on the Great Life that is manifested in these orderly and magnificent processions. We should not fail to appreciate our inheritance in this life, the Heart of which beats physically in our Sun, and spiritually in our hearts when we are near enough to its fires to be lighted and warmed with their purity and power. Christmas bears to us this angel message,

that the Christ fires may be born in our hearts as we walk through the winter of this world, to make an eternal spring in our lives, and to bring all our fellows with rejoicing into the joy of understanding and the felicity of knowledge. The Sun shines not alone on the Theosophical Movement, but on all men whose minds are turned to the light, and in all hearts which mean brotherhood and service. Let us see the Light in each other and let it so shine in each of us that men may see the good works we have to do, and glorify the Sun Father of us all.

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As we go to press, the Second Volume of "The Complete Works of H. P. Blavatsky" has arrived and looks even more attractive than the first, both as to contents and typography. There is a great deal in becoming accustomed to the appearance of a book. The list of contents covers three full pages, and promises exciting and engrossing reading. Here is a paragraph which strikes the eye as we glance through: "It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never never accept on faith any authority* upon any question whatever; nor, pursuing as we do, *Truth* and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise." There is an article, "What is Theosophy?" both in the original French and in translation, by H.P.B. which we hope to reproduce some time if we get permission. The dates covered by the contents are from December, 1879 to May, 1881. A fuller notice will appear later. The price is 15/-. (\$4.).

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We wish to call special attention to the series of articles under the heading "The Presidential Election." These are of great importance to all who are interested in the Theosophical Society. Canada has nominated Professor Ernest Wood as a candidate for the office, and other countries are

doing the same thing. It is an international matter, and means a revolt against the deadly hand of psychism which has been in control of Adyar for many years. Lest any may think that we are intolerant or dogmatic or unbrotherly or anything of that kind, let us say that we are quite willing to discuss any aspect of the questions at issue, and that we hold that every member has a right to his opinion, and every official also, but in a democratic Society like the T. S. no one has the right to pre-judge the situation, or dictate to the members what they should do, as Dr. Arundale and Mr. Leadbeater have done and are doing. Mr. Leadbeater has entered into possession of the President's quarters at Adyar without a By-your-leave to anyone. Any other member had just as good a right to do that as he, but considering his age and mental condition he is allowed to "get away with it," as they say on this side of the Atlantic. What has the T. S. become, that individuals can lay down courses of conduct and policies for the members whether they desire it or not? Mrs. Besant had decided to nominate no one, and she has nominated no one as her candidate. Mr. B. Shiva Rao's letter makes this clear, and the facts substantiate it. Dr. Arundale stands on Mr. Jinarajadasa's nomination and on no other ground. If the members desire to build up Democracy they must see that it is practised in the Society that should present the finest ideals of it to the world.

THE GENERAL EXECUTIVE

A meeting of the General Executive was held at 52 Isabella Street, Toronto, on Sunday afternoon, December 3. D. W. Barr, F. A. Belcher, F. B. Housser and the General Secretary were present. It was decided that an appeal for support of the Magazine might be made, as without donations it will have to be suspended in February. The annual report of the General Secretary to Adyar was read. Proposals for the purpose of maintaining

the membership of inactive members were discussed. More new members were reported than in the same time last year. The radio broadcasts of the Toronto members were also discussed, the results in increased attendance having been very satisfactory. The nomination of Ernest Wood as a candidate for the Presidency was approved, as made by the General Secretary.

CAN WE CARRY ON?

A special appeal was sent out by The Theosophist, Adyar, for support, without which it could not continue publication. This was in the September number, which did not reach us till other matters crowded out this notice. In 1930 it was paying slightly with a list of 2200 subscribers. Then the publication was changed to the United States, a disastrous move. It was taken back to Adyar the next year, but never recovered more than 1450 subscriptions, including all free and exchange copies. Hence it has been losing money, especially since the cost of postage was increased. Since this notice, it is announced that the magazine "World Theosophy" has ceased publication with this month. "The Australian Theosophist" has also ceased.

Under these circumstances no one need be surprised if The Canadian Theosophist has to suspend. It is not read by "orthodox" Theosophists, though it sticks to the primary teachings of Madame Blavatsky and the Masters. Comparatively few people are now aware of the breadth and eclecticism of her writings. Societies tend to the creation of sects in these days, and we have several successful magazines each of which profess that it is dangerous to read any other. We have taken the open road policy and advise our readers to read everything, and *use their discretion*. All is not gold that glitters, and all is not Theosophy that flaunts the Theosophical mottoes and emblems. Well, if we are not welcome, we must retire. If any of our wealthy friends wish to help us to continue, our accounts are always open to inspection

and whatever comes to us goes into print. Our work is our best gratitude. It is all for the Masters.

THE BLAVATSKY ASSOCIATION

The Council of the Blavatsky Association are desirous at the present time of making their position and objects more widely known and more clearly understood; and they would call the attention of all students of H. P. Blavatsky's works to the following statement; and more particularly those students who do not belong to any "Theosophical" Organization.

The primary reason for the formation of the Blavatsky Association in 1923 was the fact that the Theosophical Movement as a whole had been split up into a number of independent "Theosophical" Societies, each claiming more or less specifically to be the legitimate continuation of the original Parent Society; and in certain cases to have occult and authoritative sources of teaching through some particular individual or individuals. Much of this authoritative teaching is directly opposed to the teaching contained in H. P. Blavatsky's works; while some of it claims—on mere authority—to be an extension of her teachings, notwithstanding that in this case also much can be shown to the contrary. Further, many mutilated and incorrect editions of H. P. Blavatsky's works were being issued under such authority. All this has been responsible for untold mischief, and for such a degradation of the term *Theosophy* as to bring it into extreme disrepute: so much so that many students originally associated with the Movement do not care to use the word, or to associate themselves with any of the "Theosophical" organizations, lest they should be credited with belief in these spurious teachings. Such was the position of the original Founders of the Blavatsky Association and such is the position which has been and is being maintained by it.

The Association, therefore, is an Organization which concerns itself solely with

the promulgation of the works and teachings of Madame Blavatsky, and the defence of her name and reputation. It does not concern itself in any way with the claims, methods or teachings of any of the "Theosophical" Societies nor does it take any notice of the self-appointed "occult" claimants who are posing therein. Individual members of the Association may, on their own responsibility, criticize, attack or otherwise deal with such claims, claimants, and perverted teachings; but they must not thereby compromise or involve the Association.

In the first few years of the Association a good deal of defence work was done in connection with various published attacks on Madame Blavatsky's work and character, but very little of this has been necessary for the past two or three years. Such attacks are gradually dying out.

The Association has also brought about a revision of the garbled and adverse notices of Madame Blavatsky's life which appeared in the *Encyclopaedia Britannica* and other Encyclopaedias.

Much good has also been done by the Association in calling attention to the spurious, altered and mutilated editions of Madame Blavatsky's works which have been issued from time to time by certain "Theosophical" Societies; and the Association is advertising and selling guaranteed correct editions.

The Association is now issuing annually a Bibliography of Madame Blavatsky's works, and of biographical and other notices which have appeared, or are appearing from time to time. Copies of this Bibliography are being supplied *gratis* to the principal Libraries in the Kingdom.

When the Association was founded, it was very clearly realized by the small body of thirty-five students who formed its original members, that if members of the "Theosophical" Societies were admitted to membership promiscuously, the Association could easily be swamped by members of one or other of those Societies, and that such members would doubtless introduce

their own particular claims, and those dissentious elements which have wrought so much mischief in the Movement as a whole. Notwithstanding, therefore, that many desirable members could be gathered from these Societies, the Association was compelled to make it a part of their Constitution that such were not eligible for membership in the Association. The wisdom of this rule has since been amply demonstrated. Apart from the above it is also considered that members of a Theosophical Society must be supposed to have found all that they require in the way of teaching in their own Society and moreover that they should give all their time and energy to that Society.

It has been urged against this exclusion that it is a departure from the theosophical principle of Brotherhood; but it should be clearly understood that the Association, as a corporate body, does not profess any principles. It does not claim to be anything beyond an Association for the purpose of perpetuating the Memory and Work of H. P. Blavatsky; to promulgate her Teachings and to defend her name and reputation. It therefore does not claim to be a "Theosophical Society" as that term is generally understood; and above and beyond all, it makes no claim to be a select body of super-theosophists.

The work of the Association, as stated in its Constitution, is as follows:

(1) To have a working centre in London with suitable premises.

(2) To hold meetings for lectures and discussions, and classes for the study of the teachings of H. P. Blavatsky.

(3) To gather information from literary and scientific sources bearing upon the teachings of H. P. Blavatsky.

(4) To form a Lending Library of suitable works in connection with the objects of the Association.

(5) To publish from time to time suitable editions of H. P. Blavatsky's works, or of works bearing upon her teachings, or in exposition thereof.

(6) To give help, by correspondence, to

students of H. P. Blavatsky's works in all parts of the world.

(7) To elucidate and endeavour to realize individually and collectively the great IDEALS which H. P. Blavatsky set forth in her life and teachings, especially the hope expressed by her that: "When the time comes for the effort of the XXth century [due according to her in the last quarter of the century] besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth."

(See the *Key to Theosophy*, final paragraph).

The work of the Association is carried on entirely by voluntary workers and voluntary subscriptions. It has at the present time about 100 members; but the Council are desirous of obtaining a larger membership in order to extend the work, and in particular would enlist the co-operation of those students of Theosophy who are holding themselves aloof from any of the "Theosophical" Societies, for reasons above stated, but who would yet desire to aid the work of the Association as above set forth.

The extent of the work that the Association can do depends largely on the financial support which it obtains, and the Council will be glad to receive support of this nature even from non-members.

Full particulars of the Constitution and Rules of the Association will be sent on application to the Hon. Secretary:—The Hon. Mrs. A. J. Davey, at Headquarters, 26, Bedford Gardens, Campden Hill, London, W. 8.

Mrs. Davey is also at the above address daily from 10.30 a.m. to 12.30 p.m. to receive enquirers; or at other times by appointment.

Telephone: Park 8722.

For the Council,

Iona Davey,
Hon. Sec.

October, 1933.

PRESIDENTIAL ELECTION

(Continued from Page 303.)

"belittlement" does not belong to Mrs. Besant but to some of her so-called friends and to those things she did under their influence, especially the influence of Mr. Leadbeater.

"I have been in far closer contact with both Bishop Leadbeater and Dr. Besant than you have, and have never observed distasteful relationships, such as you describe, between them."

Unless there is a *suggestio falsi* in the phrase "distasteful relationships," I think it hardly describes what I have listed in *The Great Illusion*. Distasteful facts, perhaps, but these are not relationships. Were the facts mentioned not true? If my colleague can swallow all those things in which Bishop Leadbeater was notoriously mistaken, then nothing anyone could say would have any effect. Would Mrs. Besant even have thought of any of these things herself—she, whose mind was always turned to philanthropy and human service, is it conceivable that she would have spent vast sums on what could never benefit anyone, but those immediately concerned?

There was no real inspiration in these things, nothing that represented *The Secret Doctrine* that first enlisted her enthusiasm. Is it conceivable that Madame Blavatsky ever would have invented or encouraged these things, a boy Messiah, a stone bowl to receive him as at Sydney, a Church professing to be based on the "apostolic succession", which she had denounced as one of the greatest frauds perpetrated on Christendom, and all those other follies that accompanied this?

Was there anything in this but the setting up of a leadership which was to be aggrandized by every possible means, when the real ideal of Theosophy was to have every member cultivate independence, and make his way forwards as an occult student by self-devised and self-directed efforts?"

It is easy to brag of intimacy with Mrs. Besant and Mr. Leadbeater. I might brag also, though I am not given that way feeling that the meekness and gentleness that Paul enjoins, is more befitting a General Secretary. But Mrs. Besant and I have never failed to understand each other since 1907—we met first in 1893—when she became president and I outlined my views to her. She agreed that we could both work for Theosophy though disagreeing on some points. The last time I met her was in Chicago at her own desire. She invited me to a *tete-a-tete* luncheon. The messenger took care that I did not receive the invitation. A second messenger was sent to know why I did not come. I explained I had received no invitation. Later another invitation was received for the next day. Mrs. Besant kept me over an hour and we had a long talk together. My colleague may have been very intimate with Mrs. Besant but it was Canada that persuaded her to retract the World Religion. With longer time we might have persuaded her to return more completely to the Blavatsky ideals, and abandon the psychic developments which have so diverted us (in both senses) from Theosophy.

"Might I suggest with all courtesy that such a great person as Dr. Besant is given a more gracious place in your memory, considering all that she has done for the Theosophical Movement."

This paragraph may seem necessary to my colleague, but to us suggests many things that have been better said by Mrs. Besant herself. If my colleague will turn to our seventh volume, much may be read there about Mrs. Besant and our thought of her. She was kindly disposed to us and ended the message which I asked her to write to our members, with the words: "I will say farewell, thanking the General Secretary and the Theosophists of Canada for the friendly welcome given to me and the pleasant meetings we have shared. May the blessing of our Masters rest on us all, illuminating our minds, and filling our hearts with love."

In concluding this consideration of my colleague's letter, I can only say that we in Canada are trying to keep alive the spirit of the society that was founded by the Masters and Madame Blavatsky to form a nucleus of Universal Brotherhood, and without any idea of starting a new Church or forcing a new leader upon an already over-staffed humanity. If the Master had wanted that, one of them would have come and done what was necessary. One of them did come and founded a Society and we are doing our best to keep it intact. Rudyard Kipling knows of the Theosophical Society, and I think it may have been in his mind when he wrote *The Disciple*. The last stanza runs—

He that hath a Gospel
Whereby Heaven is won
(Carpenter, or Cameleer,
Or Maya's dreaming son),
Many swords shall pierce Him,
Mingling blood with gall;
But His own disciple
Shall wound Him worst of all."

BIOGRAPHICAL NOTES

We feel that it is desirable to circulate some biographical notes on the personality of Prof. Ernest Wood. He joined the Society at the age of nineteen, and was soon made Librarian, Vice-President and then President of his Lodge (Manchester City) which was increased three-fold in size in a short time, chiefly by his lectures. In 1908 he paid a visit to Adyar, and was asked to stay there and write for *The Theosophist*. He has written innumerable articles, for the public press as well as the Theosophical magazines, and about a dozen books which show signs of living for a long time. His *Concentration* has reached probably the largest circulation of any Theosophical book except *At the Feet of the Master*. His *Memory Training, Character Building, Seven Rays, Science of Brotherhood, Natural Theosophy and Intuition of the Will* are all full of originality (for which, in fact, he was given the Subba Rao prize in 1924), the last being described by

one American Professor as "The wisest book in the world." He also made a name in the educational field in India, having been the founder of two University Colleges (attached to the Government Universities of Madras and Bombay), Principal of one of them for three years, and a writer on the subject for half-a-dozen daily papers. He was Hon. Secretary of the Theosophical Educational Trust (which developed 37 schools and colleges) from its inception in 1913 until it was handed over to The Society for the Promotion of National Education several years later. In India, his *Englishman Defends Mother India, Occult Training of the Hindus and Dancing Shiva* show his understanding of the people and his knowledge of the philosophy and literature of the country—his first Sanskrit translation (*The Garuda Purana*) having appeared in "The Sacred Books of the Hindus" Series over twenty years ago. Though an extensive writer, Prof. Wood has not accepted royalties for any of his Theosophical books, and in his lecture tours (which appeal to a thinking audience) covering nearly forty countries in all parts of the world (except South Africa) he has rarely received more than hospitality, though sometimes a part of his travelling expenses as well. In the T. S. he has occupied various posts, his last being that of Recording Secretary since 1929. He is a man of very simple life, just fifty years of age, of excellent physical strength, though a little short of stature (classed A1 during the war, when he was Instructor to the Electrical Company of the South Indian Defence Force), of exceptional mental ability (sometimes indeed—as at the Convention of 1925—having exhibited the famed mental powers of the now rare Indian Ashthavadhanis) and of extensive experience in matters requiring tact and organizing ability. In addition to this he says that he feels "just at the beginning of his life." Here, we think, is the man who can take up the fallen reins of our Theosophical chariot and drive it forward to great honour and triumph in the world.

Some Supporters of Prof. Wood.

THE NATIVITY OF FRANKLIN D. ROOSEVELT

Elected President, U.S.A., on 8th November, 1932. Took office March, 1933.

*Reported Born near Poughkeepsie,
N.Y., about 8 p.m.*

We have here a most remarkable nativity. President Roosevelt is a man of outstanding personality and power of character, which may be well-discerned by the rising Uranus and the angular Mars.

To link up his directions with the election to Presidency we require a slightly later time of birth than the one given, and which would then give a strong Solar direction for the event.

Note the Sun is in a strong square aspect of Neptune, conjunct Jupiter, and he takes office as the head of the Democratic party. The Sun is going to a square of Uranus and an affliction of Mars, and indicates that Roosevelt is a man of high ideals who will enact smashing reforms.

His ideals and power of vision will outstrip his times and especially in the realm of finance and international agreements will he make himself felt.

His bravery and political adventuresomeness will astonish the world, and he bids well to become a great leader.

During his period of office great unsettlements rock the American nation and he will go to the people for a fresh vote before his four years of office is fulfilled. His Government will be faced by a powerful foreign enemy in distant waters.

He will pull to pieces many existing international treaties, disrupt the currencies of the world and cause many political sensations. His bold idealism, tenacity of purpose and temperamental courage will arouse the most deadly hatred and the underworld and crooked politicians may link up with some foreign ambassador who may combine to organize some attempt upon his life.

His administration will be marked by the most extraordinary changes and re-

forms, features of which will be affairs concerning currencies, reparations, debts, and international armaments.

His enemies are a serious menace, but if he can defeat them, he will become famous and greatly-beloved of the democratic and working classes.

—Raphael's Ephemeris—1934.
(written early in 1933).

ALWAYS THE STARS

It shall not matter if the earth turns cold,
And storms tear from its root each
fragile flower,

Or bend the mighty low; I will not hold
The things of earth so dear hour after
hour,

These know but change and so I let them
pass.

Only their rhythm shall recall to me
The trees, the flowers, the tender blades of
grass,

And rocks that know the passion of the sea.

After the waste, the shouting and the
laughter,

The wildness of earth, the wounds, the
pain,

The light and darkness blends, and man
comes after

To build a statlier mansion once again.
Always the stars the rhythm will proclaim

That man may know the pure creative
flame.

H. L. Huxtable.

✱ ✱ ✱

THE THREE TRUTHS

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

ROGER BACON

(The First of the Moderns)

Born near the beginning of the thirteenth century, Roger Bacon lived almost to its end. It was the time when Albertus Magnus and Thomas Aquinas, the most renowned of the scholastic philosophers, were engaged in assembling the whole of knowledge, especially as recorded in the encyclopaedic works of Aristotle in order to show its harmony with the doctrines of the Catholic Church. The system of philosophy which they built up is even now taught in every Catholic school of learning.

"In that age Bacon lived, but he was not of it. He belonged rather to our own time. The knowledge amassed with such toil by his contemporaries he contemptuously cast aside as little better than rubbish. It was founded he held, upon reverence for authority, and reverence for authority but too often leads to little more than repetition of ancient errors. There is but one ultimate test of knowledge, experience, and but one way of organizing such knowledge into a science, namely, by showing its conformity to the laws of mathematics."

Ball, in his *History of Mathematics*, says of Bacon: "He stated as the fundamental principle that the study of the natural sciences must rest solely on experiment; and in the fourth part (of the *Opus Major*) he explains how all sciences ultimately rest on mathematics, and progress only when their fundamental principles are expressed in mathematical form. Mathematics, he says, should be regarded as the alphabet of all philosophy." After all, that is just about all there is to modern science.

Bacon's Accomplishments

Only less amazing than this early, very early, explication of his scientific procedure, "was his bold application of com-

mon-sense principles in the fields of textual criticism and of education, especially as regards the necessity of knowing the original languages of works usually read in translations; his appreciation of the need of endowing research work; his forecasts of the development of medicine in the direction of hygiene and preventative medicine; of the applications of chemistry to physiology, medicine, agriculture, and industry; and his visions of the contributions to human comfort which applied science was to make by producing a multitude of useful inventions."

"Bacon mastered all that was then known of Aristotle, but Aristotle's method, was of little assistance to him. Bacon learned Greek, and diligently sought out the existing remains of Greek and Roman science, and of the Arabic science which had recently been translated into Latin. Thus he learned the Greek arithmetic, the Hindu-Arabic system of notation and calculation, the Greek and Arabic optics; astronomy, astrology, alchemy and medicine. He acquired considerable knowledge of Hebrew and Aramaic, and probably a little of Arabic. He even (so Newbold says) learned something of that strange (?) Gnostic philosophy the Kabbalah, which, after being handed down among the Jews by secret channels for a thousand years, was in Bacon's own lifetime being compiled into the *Zohar*".

Bacon overlooked no avenue to knowledge. He was as receptive to the crude and uncultured knowledge of the common people in respect to their own arts as he was to the learning of the ancients.

So all in all, he was a man of many parts. His writings betray a profound knowledge of the Ancient Wisdom, they betray also an intensely scientific attitude towards things and they are marked also

by a level-headed, balanced attitude toward the whole of human life. While it is said of him that he was the forerunner of modern science, one might equally say of him that his type has yet failed to reappear in the West. Eventually we may find scientists, blending as he did, the learning which comes from the physical world, via the twin avenues of experience and sensation, with that other learning which can only come through the inner experiencing of the mystical way.

Of his actual accomplishments we know little in a concrete sense, his writings alone convey to us what little information we have. We do know, however, that he was intensely active in a scientific way for a period of about forty years. About twenty of these years were devoted especially to the study of science, and ten of the twenty to optics. During these twenty years he spent on books, experiments, languages, instruments, astronomical tables, teaching and the like, something like fifty thousand dollars of our money.

Bacon Becomes A Monk

When about forty years of age, Bacon joined the Franciscan Order and from then on his active work almost ceased. Newbold says of this retrograde step that "Whatever the reasons were, the step must have proved highly detrimental to his scientific work. Undoubtedly his interest and belief in alchemy, astrology and magic must have brought him under grave suspicion of heresy". We do know that they kept him occupied at the most menial tasks.

His Writings

It was during this period in the comparative quiet of monastic life that most of Bacon's writings were composed. Pope Clement the fourth had been a friend of his before his elevation to the Papal throne and in the hope perhaps of gaining recognition, and surcease from the hard lot of the monk, Bacon wrote offering the aid of his vast learning in the furtherance of the papal activities. The reply being favourable, Bacon in the short space of a

year wrote the three bulky volumes on which his fame has chiefly rested, the *Opus Majus*, the *Opus Minus* and the *Opus Tertium*, together with a fourth which has been lost. In these works he outlines the basis of his new science, the emphasis which should be placed on experiment, the necessity for research laboratories, and all the paraphernalia which goes with modern science. He had the daring to place Aristotle's logic in its proper place as subordinate to the necessity for its confirmation and rejected the so-called truths based on authority. It is hardly to be expected that such a daring revolution in thought should have been successful in that darkest period of the Scholastic era. Clement may never have read the books, for he died shortly after they reached the Vatican.

Bacon's later writings only got him into trouble with the church, and it is believed that he was imprisoned by order of the church, for heresy, the period of his imprisonment lasting for about twenty years. It was during this period that the work which will undoubtedly prove of greatest interest to Theosophists was written.

The Voynitch Manuscript

During the year 1912, Mr. Wilfred M. Voynitch, a specialist in rare books and manuscripts, purchased a manuscript of the 13th century which was afterwards found to be from the pen of Roger Bacon. A number of the leaves had been removed but the equivalent of 232 pages still remained. Many of the pages contained beautiful drawings of natural scientific character and the writing was seen to be entirely in unknown characters, showing that some form of cipher had been used. (Roger Bacon was an expert in ciphers).

Voynitch for some time failed to secure the services of anyone in the deciphering of the manuscript until he was fortunate in arousing the interest of W. R. Newbold, a professor in the University of Pennsylvania, a scholar deeply read in the classical and medieval literatures and with some academic knowledge of the occult arts.

Newbold found that the last page of the manuscript contained the key to the cipher. —“Thou hast given me many doors or gates”. From this sentence Newbold reasoned that since Bacon was undoubtedly conversant with the twenty-two sacred letters of the Hebrews and that the Kabbalistic meaning of the word “gates” was that of all possible combinations of the letters two by two, he had used a cipher based on these facts. The cipher is much too complicated to discuss here, but it may be said that it was used in two separate and distinct ways. It was used first in connection with many of Bacon’s Latin writings, in particular with those ostensibly dealing with Alchemical subjects. Many of these are meaningless even in an alchemical sense. They are frequently in very poor Latin. But the surface text only serves to conceal, the true subject matter of the manuscripts, this appearing when the surface text is broken down by the key and recombined into an altogether different series of words.

The second use of the Cipher is found in the Voynitch manuscript, for the characters themselves are special, and not altogether alphabetical. They in themselves do not make sense. Close scrutiny showed them to be composed of a varying number of minute strokes and curves, these being so small that they could only have been made with the aid of a microscope—proof that Bacon did invent this optical instrument.

These same characters were found also in many of the lines forming the illustrations in the manuscript and were even hidden under what looked like blots of ink. Newbold found, after considerable research, that they were taken from a system of Greek short-hand, in use in the medieval ages.

Much of the manuscript remains deciphered, Newbold having died before the work was more than barely started. What we know of it however, is of such tremendous interest that it will form the subject of a special article. The history of the

manuscript is also of great interest to the Theosophist and it also will be given in greater detail later.

Sources

Those interested in Roger Bacon may well consult the work from which this article has been prepared—*The Cipher of Roger Bacon*, by Newbold and Kent; the University of Pennsylvania Press. It is replete with interesting information concerning Roger Bacon and his work, and has an excellent bibliography.

W. F. S.

GONDWANALAND

Dr. Alexander L. Du Toit of Johannesburg, South Africa, recently presented new evidence of the existence of Gondwanaland before the International Geographic Congress.

Gondwanaland is the Lemuria of the Secret Doctrine. According to Dr. Du Toit this continent existed for 400,000,000 years and flourished until about 150,000,000 years ago. The vast continent included what is now South America, Africa, Madagascar, the peninsular part of India, Tasmania and the easterly portion of the Antarctic Continent.

This agrees fairly well with the teachings in the Secret Doctrine, although H. P. B. states that Africa was later than Lemuria and later even than the earliest Atlantis. (S.D. II:385). The newspaper account of Dr. Du Toit’s paper, however, goes on to say “Though Gondwanaland carried no great civilization to its doom when it disappeared beneath the waves, as legend says was the case with Atlantis, it did carry much valuable information about the earth’s past history”.

This statement is not in accord with the Secret Doctrine teachings which asserts that the vast continent of Lemuria was the home of a great civilization. (S.D. II:330-331). But to confess the existence of the continents is quite a different thing from admitting that there were men on them during the early geological periods—ay,

men and civilized nations, not Palæolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated Arts and Sciences, and knew Astronomy, Architecture and Mathematics to perfection.

The Lemurian Civilization

The primeval civilization of the Lemurians did not, as one may think, immediately follow their physiological transformation. Between the final physiological evolution and the first city built, many hundred thousands of years had passed. Nevertheless, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of these great cities of primitive structures was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow strip of sterile ground, and was totally destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the last sub-races of the Lemurians; and an Occultist, therefore, shows no surprise on learning that the stone relics which were found on the small piece of land called Easter Island by Captain Cook, are "Very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanaco in Peru", and also that they are in the *Cyclopean style*. The first large cities, however, were built in that region of the Continent which is now known as the island of Madagascar. There were civilized people and savages in those days as there are now. Evolution achieved its work of perfection on the former and Karma—its work of destruction on the latter".

Recent scientific interest in the problem of Lemuria or Gondwanaland as it is now named, and research work in the few lands now remaining which formed part of that great continent, has confirmed the majority of the Secret Doctrine teachings respecting the existence of this land. The only point left unconfirmed is the presence thereon of humanity. Science does not yet place humanity as far back in time as that. The

acceptance of the continent by science based upon its examination of the geological correspondences between the now isolated sections, is important and leads one to hope that the final confirmation of H. P. B.'s teaching may not be far distant. But when this confirmation comes, science must move into another epoch for the early humanity of Lemuria was gigantic and it was only "after the Great Flood of the Third Race (the Lemurian) as Commentary 33 tells us 'Men decreased in stature and the duration of their lives diminished' ". (S.D. II:345).

Inhabitants of Lemuria

H. P. B. draws attention to the prevalence of giants and titans in history and tradition. India, Ceylon, Greece, Egypt, Chaldea and Palestine, each had their tales of enormous men and the Old Testament reminds us that there were giants in the land in those days.

What will happen to the present theories of science if skeletons or the fossil remains of a humanity twenty-seven feet high are discovered? To-day the idea seems like a weird story from popular journal of extravagant fiction but unless men and women were at one time gigantic why else did they build gigantic dwellings, walls and temples? To-day we build to our present stature; doorways, for example, are seven feet high and three feet wide not because seven feet by three is an æsthetic necessity, but because a being six feet high and two feet wide can go through such openings easily.

Let us hope that Dr. Du Toit's further researches into the remains of Gondwanaland will throw some light on the gigantic humanity which lived upon the continent and the modes of life in their great centres of civilization.

D. B.



If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

STIGMATIZATION

The Roman Catholic Bishop of Hamilton, whose energy largely created the magnificent Basilica at the city's north-west entrance, recently revived the mild sensation he created a year ago by his description, three newspaper columns long, of the "miracle" of Therese Neumann, "Maid of Konnersreuth". (*Hamilton Spectator*, Oct. 12, 1932).

Every Friday for years this lady has gone into a trance, every Friday, in it, has suffered the Passion of Christ. She cries as He is struck, screams and moans as He is crucified; blood streams from wounds in her hands, feet and side, marks as of thorns appear on her forehead. Next morning she is normal, but the marks of the wounds remain.

These phenomena investigators, Roman Catholic and Protestant, believers and sceptics, psychic researchers and psychoanalysts, seem to agree about. Some maintain, others deny, that the strange words Therese utters are Aramaic, vernacular of Palestine in Jesus' day, and that her only sustenance is daily communion. At all events, it is a pronounced case of stigmatization.

The Bishop of Hamilton sees in Therese "a messenger from Him, our loving Saviour." That she was able to tell the bishop "all about a certain priest in the Canadian West" (*Spectator*, Sept. 12, 1933), supports the claim of psychic researchers that she is a powerful medium. Rabbi Feldman of Hamilton, disciple of Freud, says the case is "a purely pathological one; its diagnosis—hysteric conversion by identification; its cause—strong but repressed sexuality." (*Spectator*, Oct. 14, 1932).

Roman Catholics are not the only stigmatists. Mary Anne Girling, regarded by the English Shakers in the Nineteenth century as the Incarnation of God, was said to have been one. (*Nelson's Encyclopedia*). On a man applying Rosicrucian yoga practices stigmata in the shape of

sigils appeared. (*Occult Review*, LII, 223). Most famous is the Stigmata of St. Francis of Assisi. Rev. H. Thurston studied accounts of sixty cases. (*P.S.P.R.*, 83).

What is the rational, Theosophical explanation? H.P.B. says the stigmata known as birth marks are "produced by the involuntary agency of the maternal imagination under a state of excitement." (*Isis Unveiled*, P.L. ed., II., 384).

Kama-manas normally affects the physical body, through the astral. Grief brings tears, shame, a blush. Intensify the action of those factors of kama-manas, strong imagination plus excitement, upon an abnormal physical body and stigmatization becomes conceivable as *unconscious* auto-suggestion. In all cases of stigmatization there is a bad medical history and previous strong and lengthy concentration upon the wounds of the Passion. The stigmatization of Therese Neumann followed a vision of Saint Therese, also a stigmatist, and, curiously, of Saint Therese Saint Francis de Sales first propounded the idea of auto-suggestion. (*Occult Review*, XLVI., 271).

Stigmata have been induced by hypnotism. Dr. Bourru, professor of medicine, and Dr. Burot, both of Rochefort, by suggestion caused nosebleed and perspiration of blood in a hysterical man who was paralyzed and without feeling on his right side. One doctor wrote his name on the arms and ordered the marks to appear during sleep. On the unparalyzed side only the letters, distinguishable, appeared, dropping blood. (Report of Dr. Frederick Bjornstrom, Stockholm, cited by *The American Weekly*, Nov. 27, 1927).

These hypnotists were not such powerful magicians as the notorious Father Gerard who, in 1731, was "tried before the parliament of Aix, France, for seduction of his parishioner, Mlle. Catherine Cadiere of Toulon, and for certain revolting crimes in connection with the same." The evidence showed he caused the stigmata to appear on this lady and six others. (*Isis Unveiled*, II., 633, 634).

Within a month after the sensation caused by the Bishop of Hamilton, Therese Neumann and another stigmatist, the Italian Franciscan Padre Pio, were forbidden by Rome to receive pilgrims. Nuns in Belgium and Northern Spain who "sweat blood" during their devotions, were ordered by the Holy Office in Rome to be treated as medical cases. A large amount of mystic literature written around Padre Pio was put on the *Index Expurgatorius*. A community of women called "Little Hosts" which, founded in his honour, had grown too impassioned and hysterical, was suppressed. (*Time*, Nov. 4, 1932). Rome evidently does not, in this matter, see eye to eye with the Bishop of Hamilton.

C. W.

ROOSEVELT'S EXPERIMENT

The United States is now in the tenth month of the new era inaugurated by President Roosevelt. In an article in the July Canadian Theosophist it was asserted that the new programme on which the president had embarked was not retroactive; that once started, society in the United States could never go back to the system it had in 1929. This is daily becoming more evident, so much so that the international banners and their friends have awakened to the fact and are now out in force to protect their own game and if possible destroy Roosevelt and his new deal.

The Battle that is Coming

Within the next six weeks a terrific battle will be waged between Roosevelt and the forces led by the international banking fraternity. The referee of this struggle will be the American people whom the financial powers of the United States will try to stampede with fear as the people of Britain, including the leaders of the labour party, were successfully stampeded in the British election two years ago. Everything that money can do will be done to confuse the issue at stake and to make the people believe that Mr. Roosevelt is a misguided fanatic.

If Mr. Roosevelt succeeds with his N.R.A. and his attempt to establish a money unit with a value, which,—to use his own words—"will not change during the succeeding generation", the people as a whole will benefit at some slight expense to the capitalistic classes. This the latter see and wish to prevent. They do not see that in the long run it will likewise be to their own interest; not even with the examples of Russia and Germany before them do they see it.

The real issue at stake on the American continent to-day is not economic but moral and spiritual. Is man so unmoral that he is incapable of morally co-operating? Is he so unspiritual that he is unwilling to forego even a portion of the material benefits of the old system of unlimited profits for the benefit of society as a whole? Is industry—that is to say the individuals who compose industry—incapable of self-government? If it is capable of it to any reasonable extent our economic problems are capable of solution. If not, then all the economics in the heads and books of economists cannot make a system that will save this continent from what Europe is witnessing in Germany and Austria. Perhaps that is the next stage in our cycle.

The Worst Not Hopeless

Many people to-day find it hard to face the possibility of a complete break-down of the economic and social machine, the possibility of what the journalists call "chaos". But even that would only be a phase in the evolutionary history of mankind. It would not,—as many seem to think—be the end of all things.

An effort is being made—and Theosophists know there may be more than appears behind it—to conduct the people of the United States, and possibly through them the western world, through a difficult period of transition from an old order to a new in a constitutional brotherly way. If the people refuse to go by this road and the inevitable happens, Theosophists may

remember the words of one of the Himalaya adepts who founded the T.S.—“For countless generations hath the adept builded a fane of imperishable rocks, a giant's tower of infinite thought, wherein the titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn to enlighten superstitious man. And we will go on in that periodic work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail”. (*Mahatma Letters*, Page 51).

F. B. H.

A MODERN SOCIAL PROBLEM

There has been a good deal of publicity lately on the subject of sterilization. The Roman Catholic Church has raised its voice in protest saying that we should not interfere with the plans of the Almighty and that sterilization ‘smells of the barnyard’.

It is still a quaint superstition of the Church that the Almighty has either to create a new soul or to take a ready made soul out of cold storage whenever a baby is born.

Perhaps the term ‘plans of the Almighty’ is intended to mean the course of Nature—but this is something we interfere with every hour of the day. Man's continuance on this planet is due to his exercise of some control over the forces of nature. The rivers are harnessed for power. The soil is ploughed and furrowed for grain. Fruits and vegetables have been developed through selection and crossbreeding. The more complex a civilization, the greater its use of and interference with the course of nature. The animals, perhaps, interfere least and when a defective animal is born, it is either killed immediately or soon dies or falls a prey to other animals. Even the

Church would hardly carry its teaching of ‘non-interference’ to the logical conclusion of allowing this natural law to take care of defective children.

Dr. Bruce, the Lieutenant-Governor of Ontario, points out the danger of creating a race of defectives by reason of the fecundity of adult defectives—that the asylums of Ontario are so crowded that only the violently insane can now be admitted. There are thousands of subnormal persons who are not violent and who move about in society with little restraint upon them. Every social worker knows the problem of a certain type of subnormal female—it is not a moral problem at all for morals do not enter in—but she does not cease from reproducing her defective kind until prevented by age, incarceration, sterilization or death.

A Many-Sided Problem

If this subject were the problem of an all-wise, all-powerful Almighty, we humans would have no responsibility; but it is not. It is a problem affecting the race as a whole including the individuals who are out of incarnation as well as those who are now incarnated.

This opens up the problem of a theological student's approach to the race problem. Can an Ego which is due to incarnate in a certain family be forced to take birth in another family and if so, can it fulfil its karmic duty to those who would have been its parents? What about the rush to incarnate and the readiness of certain types of egos to take incarnation in any human form so long as they can get their feet on earth again. And what about the individual who has been sterilized; has his or her problem been solved? hardly. What relationship is there between the birth control which is now widely practiced among well-to-do parents who could support and educate children and the alarming increase in the birthrate among subnormal parents? These and many other questions arise in the mind of the student when these subjects of sterilization and birth control are discussed and as both of these seem

destined to be built into the racial life scheme theosophical students should think about them and be ready to voice their views when the occasion arises.

D. W. B.

FROM "THE AVATAR" by Æ

"To the ancients," he said, "Earth was a living being. We who walk upon it know no more of the magnificence within it than a goat lighting on the head of Dante might know of the furnace of passion and imagination beneath. Not only was Earth a living being having soul and spirit as well as body, but it was a household wherein were god folk as well as the whole tribe of elemental or fairy lives. The soul of Earth is our lost Eden. This was the Pdathach or Many-coloured Land of our ancestors, and of which Socrates too spoke, saying Earth was not at all what the geographers supposed it to be, and there was a divine earth superior to this with temples where the gods do truly dwell. Our souls put on coats of skin. That is, they were lost in our bodies here, and at last we fell together outside the divine circle and came to live on surfaces, not even dreaming that within the earth is a spirit which towers up within itself from clay and rock to the infinite glory. Only the poets and mystics have still some vision of the lost Eden. The gods are still in the divine household, and the radiance over the palaces of light appear at times to seem like yourself as dragon-crests of flame or rivers of light running out to the stars. It is time for us to be travelling inward, and, if there be an Avatar to come, he may show us the way once more as did the Avatars of the past. How do I know all this? The Earth Spirit has been talking to me ever since I came here, telling me the meanings of all I have read and many things which never were written, and it confirmed that dream I told you about, that there would come a day when the immortals once more would walk among us and be visible heroes to us."

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THE CANADIAN THEOSOPHIST

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IF I WERE PRESIDENT

The Election Manifesto of Ernest Wood.

As I have consented to accept nomination as a candidate for the office of President of the Theosophical Society, the voters have a right to expect from me a Declaration of Policy. First, then, to be quite formal, if elected, I would preserve the Constitution of the Society in spirit and letter. Regarding the office of President as a purely executive position, I should try to preserve a just and even attitude to teachers and students holding different views of Theosophy. I should make it very publicly and clearly known that the Society (in common, it may be said, with all progressive scientific societies) commits itself to none of them, either temporarily or permanently, although it is profoundly, even fundamentally, committed to a policy of brotherhood. My idea on this point is that the Society is not a brotherhood of creeds or a chorus of orthodoxies, but a brotherhood of seekers for ever more and more perfect expressions of love and truth. I would maintain also that the Society does not need the aid of other organizations to fulfill its purposes, and that any activities which it may deem necessary or useful to that end should be incorporated into its constitution and carried on under its control. The greatest object of my solicitude would be that golden step on the stairway of the temple of wisdom, an open mind. What to the

individual is an open mind, to the Society is the open platform, where the white dove of truth may halt and place her weary and generally unwelcome foot. A clean life, an open mind and a pure heart will surely lead on to brotherliness for all and an unveiled spiritual perception. Even those who believe in the Masters must not try to make them into a belief; rather let us say with H.P.B. that "the pure element in the Society" is "love and devotion to the truth, whether abstract or concentered in the 'Masters'." (see *Mahatma Letters*, page 484).

So much for policy. As to material matters, I should like to lay much emphasis on making *The Theosophist* a very modern magazine, likely to attract the attention of the best minds; I should like to cultivate our membership among reading people in addition to those more disposed to attend meetings and lectures; I should like to have more frequent official Conventions or Congresses of the Society in different countries (somewhat on the model of the British Association for the Advancement of Science); and I should like to see Adyar a busy and happy community of workers and students, with a corner for the old and more than a corner for the young, and a welcome for visitors from far and near.

My opinions as to the Society's functions are, in fact, much the same as those

expressed by Colonel Olcott with great lucidity in his last important lecture (see *The Theosophist* for August 1906). I will therefore quote from him:—

Col. Olcott's View

"The secret of the persistent vigour of the Society is that its platform is so drafted as to exclude all dogmas, all social contests, all causes of strife and dissention such as are begotten of questions of sex, colour, religion, and fortune, and make altruism, tolerance, peace and brotherliness the cornerstones upon which it rests

"One objection which has been rather persistently urged. . . is that while we profess to make fraternity our chief ideal we do nothing to practically illustrate it. . . . These views are based upon a total misapprehension of the constitutional character of our Society. Its aim is to float ideas which are likely to benefit the whole world, to give clear and just conceptions of the duty of man to man, of the way to secure peace and goodwill between nations, to show how the individual can secure happiness for himself and spread it around him by pursuing a certain line of conduct, and how ignorance, which has been declared by that great adept, the Buddha, to be the source of all human miseries, can be dispelled. One of its chief objects is to discover and expound the fundamental basis on which stand all religious systems and to make men divest themselves of every shadow of dogma so as to become tolerant and forbearing towards all men of other faiths than one's own. It was never even dreamt that we should amass capital as a Society to organize societies of any kind, whether socialistic, religious or commercial, and I have set my face from the first against every attempt to make it responsible for the private preferences and prejudices of its members, repudiating in toto every procedure, however seemingly innocent in itself, which could be construed into a breach of our constitutional neutrality. The members of the French Section will recollect that quite recently I had to officially reprobate the passage of a

resolution expressing the Society's sympathy for the work of a Peace Society. Should we once begin this ill-advised departure from the neutral ground upon which we have grown and flourished, and express our collective sympathy with socialistic, temperance, vegetarian, anti-slavery, esoteric, masonic, political and charitable societies, we should soon fall into chaos; our resolutions of sympathy would soon become a drug in the market and all our present dignity would be sacrificed in gushes of uncontrolled sentimentality. It is hard for me to have to utter this word of warning, but I would rather a hundred times sacrifice the friendly opinion of my colleagues than keep silent while they, in their inexperience, are trying to drag our car to the crest of the slope at whose foot lies the chasm of ruin.

"I hope you all understand that while I am defending the rights of the Society as a body, I have not the remotest wish or thought of interfering in the least degree with the liberty of the individual. Quite the contrary. I sympathize with and encourage every tendency in my colleagues to ally themselves in movements tending towards the public good. I even go further in setting the example of working for the promotion of education among the Buddhists of Ceylon and the Pariahs of Southern India; I am also a Trustee and friend of the Central Hindu College managed by Mrs. Besant at Benares, without either she or I, in our work among the Hindus and the Buddhists respectively, attempting to throw the responsibility for it on the Society.

No Evidence of Character

"Another complaint made is that we are responsible for the whole litter of little occult societies. . . . Needless to tell any of you older members, the Society is not only not responsible for these little centres of selfishness and superstition but they are abhorrent to its ideal. . . . The psychic faculty, like a sharp sword standing in the corner of a room, may be used for a good or an evil purpose. The possession of clair-

voyance — whether retrospective or prophetic—clairaudience, the power to speak or write in unlearned languages, to move ponderable objects without touch, to read thought, to travel in the astral body, to precipitate pictures or writings upon paper or other material, to see and describe absent persons, etc., are no evidence whatever of purity or elevation of character or spiritual evolution. I have known persons rarely gifted in one or other of these respects who were immoral in habit and false in statement. Patanjali specially warns us to avoid at all costs the following of these perverting psychical powers into the side paths which lead the pilgrim away from the straight road that runs towards the top of the mountain of spiritual development. They are but the spawn floating on the surface of the water over which we must propel the bark of our higher self to arrive at the port of adeptship. . . .

“I wish to impress upon your minds that no more dangerous obstacle lies in the Upward Path than credulity. The first great lesson taught by the Adept Master to his pupil is, to use his reason and common sense in all things; no teaching is to be taken as inspired, no teacher to be infallible. “Act” wrote a Master to me in the beginning of my pupilage, “as though we had no existence. Do your duty as you see it and leave the results to take care of themselves. Expect nothing from us, yet be ready for anything.” This was a life-lasting lesson to me and I have acted upon it to best of my ability ever since. In the very early days I had the tendency of taking as almost unquestionable the teachings that I got through Madame Blavatsky: I was afraid not to follow blindly her instructions lest I might unwittingly be disobedient to the wishes of the Masters. But experience cured me of that and threw me back upon the exercise of my common sense, since which time I have had nothing to regret. I pass this lesson on to you, beginners, in the hope that in the early stages of your career you may be willing to listen to the advice of an elder brother

whose experience in psychical matters already dates back fifty-five years.”

Left The Other Undone

These are my views, but I feel that I must also explain my position with regard to other bodies whose protagonists desire to propagate and practise their systems of organized access to the Masters' power and blessing wherever Theosophists foregather or establish themselves. This is a question to be considered practically as well as theoretically, so I shall open the subject with two typical experiences from among many within my direct knowledge:—

One is the case of a Lodge. At the time of which I am speaking it showed a deficit of £9 in its accounts, and there was much discussion about it—various proposals including a reduction of the already small expenditure on advertising lectures and the removal of the Lodge to a smaller room, comparatively obscure and inconvenient. Scarcely had the removal taken place when up came the question of starting a Co-Masonic Lodge. All the leading members were canvassed on the subject; it was whispered round that the Masters were keenly anxious to have the new movement promoted, and would give of their power and force to or through those who joined it. In a trice the members hustled to ransack their monetary resources, and very soon hundreds of pounds were forthcoming.

It may be argued that this proves that the Theosophical Society was not really wanted by the members and that the Co-Masonic Lodge was what they really cared for. Truly, it is difficult to find many people who care for mere truth and the power of truth, for which the Theosophical Society stands. Even those who were struggling towards it fell before the concreteness and the pomp of a ceremonial movement backed by the statement of an organized access to the Masters' power. The love and brotherhood of the members were beautiful and touching, but the Theosophical Society was no longer the highest thing. The more presentable new members after that were very soon drawn

into the arcanum; and presently no one was really "one of us" unless within the more intimate brotherhood. No longer did we hear the words: "Seek us through the Theosophical Society" and "It is our law to approach every such an one (natural allies) even if there be but the feeblest glimmer of the true 'Tathagata' light within him," for organized access took the foremost place.

The Second Visitor

My second example is that of a Theosophical Federation. It had invited for its President an old and well-known member who had left the E. S. when Dr. Besant closed it in 1928 and had not rejoined when it was reopened; also, although he had occupied a high position in Co-Masonry he had left that too in order to devote himself more fully to the work of the Society. All preliminaries were settled, but the question soon arose: "Who will satisfy the Masonic and E. S. part of the programme, and bring to the occasion the blessing of the Masters?" So a second visitor must be invited for that. That being settled, it was next hinted to the original invitee that perhaps as he was an important person and very busy he would prefer not to come. He replied that he would be disappointed not to meet his old friends, as arranged, so it was decided that both should come. But it was painfully clear who was to be the unnecessary President of the occasion, and who the Indispensable Visitor.

Approximately this has come within my notice three times lately. *How many hundreds, even thousands, of decisions as to Presidents, Secretaries, etc., have been made on non-Theosophical-Society grounds, who can tell?* And can it then be said that the decisions are made "without distinction of creed"? If not, in such cases they are no longer *fundamentally* Theosophical Society gatherings, and no mere words can mend the break. In such ways the Theosophical Society has in many places become a mere subsidiary of other organizations, and its own natural leaders are nipped off in the very bud.

To Protect The Society

I have no fault to find with the weakness of human nature; it is a fact. And I have no fault to find with leaders who try to prevent the effect I have cited, but cannot do so because followers are so often "more royalist than the king." But because of this effect upon the Society I am among those who—while admiring these movements in their proper and dignified places—want to find some way to protect the Society from their influence. I submit that we cannot settle this question without taking into consideration the frailty of human nature, with its consequent effect upon the Theosophical Society, and I would request the Societies concerned to devote their energies to the establishment of their own platform and their own gatherings, such as the Theosophical Society achieved after many years of hard work. From my side, I could, of course, allow these organizations no official place in the Society's activities, on its platform or in its programmes, except that which is accorded to all religions as subjects of earnest and reverent study and investigation.

I suppose I must not leave out reference to Mr. Krishnamurti, especially as it is known that I greatly value his ideas. To his movement I would accord the same position as the others, although I recognize that he is more parallel to the Theosophical Society than they are, when he emphasizes the importance of an unresting search for truth, absolutely untrammelled by any creed, or when he attempts, as Colonel Olcott put it, "to make men divest themselves of every shadow of dogma." It would have been silly to form the Theosophical Society with its non-dogmatic constitution (see *The Original Programme of the Theosophical Society*, by H. P. B.) had there not been the thought which Krishnamurti now emphasizes that to make any move towards spiritual realization men must rely fundamentally upon themselves, and allow the flower of their own life to unfold itself from within, with no alien

hand trying to open the petals of the rose by external force. Organizations which bring in formularies of belief in dogmas, in persons and in systems are repugnant to his method, and it is only because those have overgrown the Theosophical Society that he speaks disapprovingly of Theosophy in the same breath as the other organizations.

Society Has No Teachers

Admiring his clear-sightedness, Dr. Besant hailed him as the veritable incarnation of her conception of the Supreme Teacher of the Occult Hierarchy, which constituted a great recommendation to us to study him. Some, however, wish to exclude his movement from the Headquarters at Adyar, while admitting others "because they are Theosophical." However, the Society *has no teachers*. It should unquestionably extend to Krishnamurti the reverent attention given to other teachers of past and present, even though he disapproves of views and practices called "Theosophical" by some. The Society is bound by neither side, and cannot label some teachers Theosophical and others not; so if it extends courtesies and conveniences to one it must do the same to the other. If any member of the Theosophical Society becomes a spiritual teacher, in that capacity he is simply a private individual, for our Society has none, just as the Chemical Society does not maintain a soap factory.

Our late President, Dr. Besant, recognized something of these dangers, and spoke about them in reference to the E. S. in an important lecture just before her election (see *The Theosophist*, October 1907, page 83). She said:

"In the T.S. we have a curious mixture. The Exoteric Society is purely democratic—it is only fair to admit this fully. On the other side we have an Esoteric body which is practically autocratic in its constitution. . . . The existence of a secret body to rule the outer Society made the constitution of the T.S. a mere farce, for it was wholly at the mercy of the inner. . . .

All the differences that arose between the Colonel and myself were really on this point; he could not believe that I was serious in saying that I would not use the E.S. against him, but slowly he came to understand it. . . . The greatest power will always be in the hands of the E.S., and not in the head of the Society. . . . I know that I exercise a quite unwarrantable power. This is what makes some people say there should not be an E.S.T. But you cannot help its existence; you cannot say to members that they shall not join a secret Society, so there is no power in the society to say it shall not be; we must recognize the danger and try to neutralize it. At any time during the last fifteen years I could have checkmated the Colonel on any point if I had chosen, and I do not see how the Society can guard itself against that danger; it is impossible to neutralize the authority of one to whom thousands look up as to a spiritual teacher."

School For Discipline

My view of the E. S. is that it is a purely private organization for following a particular spiritual teacher (now Bishop Leadbeater), and I should take care to leave no room for misunderstanding on this point. I regard it as a school for discipline, not as a holy of holies for the Society (E. S. members, please read again Dr. Besant's circular on the reopening of the E.S. in 1929), and I do not regard those members of the Society who are outside it as having less access to the Masters than those who are within it. The Christians set up proprietary shrines round Christ; we need not repeat that error.

As regards the Liberal Catholic Church, Co-Masonry and similar organizations, it may be argued that my attitude implies non-belief in the statements made by prominent clairvoyants as to the Masters' interest in those movements. To this I would reply that the Masters have said that the Theosophical Society is only a fragment of their interest, and have also said that they do not usually try to prevent mistakes. If, however, they founded the Theosophical

Society with a certain purpose, I cannot believe that after many decades in which they gave no hint of it, they suddenly wanted to permeate the Society with these other organizations, having other methods, which do differ from that of the Theosophical Society in that they are all sects with creeds, and the Theosophical Society is a great attempt to establish a Society in which no creed shall influence any appointment of any officer or any activity of any branch.

At the same time it is only fair that I should let my own views be known; that I do not consider the psychic experiences of any person whatever (and I have had much experience while working for the Society in a variety of responsible ways for over thirty years) so constantly and completely reliable as to justify any approach towards an autocracy (even if established on "confidence") in the Theosophical Society—unless it openly gives up its old position, as, of course, it may choose to do.

Dr. Besant's Letters

I have received a circular containing two private letters of Dr. Besant's, dated in 1926, now made public in order to show the electors that Dr. Besant and the Master want Bishop Arundale to be elected. If, however, Dr. Besant had wanted to make a nomination she could have done so, and no doubt the Master also could have made his will known; they having abstained, we have this unfortunate attempt to correct their deficiency by publishing old letters. The Society has now in force a new system of election of President which has ultimately resulted from a suggestion made by Dr. Besant. Wishing to avoid some of the faults of the old method, she wrote: "Why should not two or more names be submitted, and an absolute majority of the votes cast be sufficient for election?" (*The Theosophist*, September 1907, page 882). This being so, the fact that she did not use her right to give a nomination seems to me to show that she desired the members to vote with absolutely free judgment, not influenced by her as a spiritual teacher.

Early in 1929, on my return to Adyar from travel, she appointed me Recording Secretary, and about that time gave me her views and what many would call "orders" with regard to the movements associating themselves with the Theosophical Society. She spoke of the danger of crystallization in the Society and the growing influence of other organizations; she reminded me of her decision not to appear again in the Liberal Catholic Church; she gave great praise to the enthusiasm which had brought various movements into prominence in connection with the Society; then she spoke of the difficulty which she felt on account of their pressure on one side, and finally said: "I wish some of you would push equally hard on the other side. It would make it much easier for me." I must go further, and let it be known that she told me that she had scarcely used her own psychic powers for years, but had been relying upon others.

Set Aside Personal Appeals

I am still carrying out her wishes, as well as the principles which I believe to be right, I should, however, feel it much harder to stand against the powerful combination of Bishop Leadbeater (my greatest and most honoured friend and benefactor for many years) and his two distinguished pupils, were I not confident of my position with regard to the real Annie Besant and her Master. In any case, I could not admit any injunctive value in Dr. Besant's private letters of 1926. Nor could I expect her or the Master to respect me if I did. Further, they belong to a period of mistaken confidence. It is curious that they should now be used (after Dr. Besant kept the matter private to the end) to implement the prophecy which they themselves mention. As to personal affection (alas that such sacred matters should come into print) I also have in my box some letters, scattered over nearly thirty years, with "My dear son" and "Affectionately yours", and mentioning "great gifts" and great expectations, but let them remain there as unsuit-

able for election propaganda, or indeed, for general consumption at any time.

But, fellow-members, I implore you to set aside all these personal appeals for your vote. Gather up, my friends, your intuition and your knowledge, with resolve to do what is best for the integrity and usefulness of the Theosophical Society and, without regard to occult fear or favour, cast your vote as a stone into the sea of fate—not a little stone, but possibly *the* stone which may decide much of the future history of the Society. Take your stand on the old declaration: "He who does *his* best does enough for us;" but if you have not yet the courage for this, stay your hand, I say, and do not vote at all.

Ernest Wood.

Adyar,

1st November, 1933.

THE THEOSOPHY OF THE UPANISHADS.

(Continued from Page 297.)

CHAPTER IX.

CONDUCT.

This is the teaching, this the counsel, this the hidden wisdom, this the instruction, this, verily, is to be followed.

Taittiriya Upanishad.

Though it is above all things the purpose of the Upanishads to establish in us a true and high relation to the universe by awakening in us a free and flowing life, by awakening our spirits; yet, this full benediction and inspiration being still far from us, it may be well to point to one or two principles of living, good to follow and wholesome to obey, in the period of transition that lies between our hard and narrow personal life and the free and flowing life of the Self that is the Eternal.

This period of transition, the Upanishads tell us, and its visible outer manifestation—the mid-world—are hard to cross as the sharp edge of a razor; the bridge is narrow, and difficult to find, and

many there are who, failing to find it, fall again and again into the widespread net of death.

We may linger a moment over this somewhat relentless sentence—the path of life as hard to cross as a keen razor's edge. It is vain to soften it with sentimental phrases; life is very relentless; has a hard and savage way with us; offers no gratification of our desires; allows no complacency to our personalities. Yet we must pluck up courage to look this stern way of life's in the face; nay, more, we must think ourselves into harmony with it, and make it our own way, in dealing with ourselves and our weakness; we must come to see that this sharp way of life's is only the best mercy, the most sanative dealing with unrealities that bring abundant misery and meanness in their train. The path of life is hard to cross as a razor's edge—because it is the path of perfect freedom, and we are so enamoured of bondage that we will by no means be persuaded to be perfectly free, but make this and that reservation of meanness and misery; cling to this or that fetter and bond and imperfection. And this folly of ours can only be cured by the grim treatment spoken of—by falling again and again into the widespread net of death. It is not we, not our real selves, who thus pass under death's dominion, for the real Self can never die. It is but the crystallized forms, the husks of life, that we have gathered round us—these must be dissolved and broken up and cast away.

Therefore one sanative truth we would do well to lay to heart, when setting out on this small old path, is, that life is in no sense sentimental, has no tears for folly, will have, for our sensibilities and sentimentalities, absolutely no pity at all. For life is in earnest, and sentimentality is not in earnest, therefore there can be no truce between sentimentality and life.

Life is in earnest. This small old path, stretching far away, is not some curiously elaborate training of curious powers and capacities of our being; it is not this or anything like this; it is rather the estab-

lishing of real life, the grave and earnest science of reality. If, therefore, when thinking that it were well for us to set forth on this small old path, we still cherish illusions about reality and unreality, still hope to smuggle a cherished remnant of unrealities along with us, to carry them with us to the world of the real, it were better for us to think the matter over again. Life is in earnest; the path of life is the path of the real; the penalty of cherishing unrealities is to fall again and again into the wide-spread net of death, the king of unrealities. The aim of real life is to establish perfect freedom, to confirm the real Self in its own reality, its own endless and boundless life; and in this work our cherished remnant of unrealities will fare badly, if we will persist in taking them along with us.

Our progress along the narrow path will consist in our becoming, at each step, a larger and more real self; in substituting for a lower, baser, more limited self, a new self, higher, more excellent, fuller of life. And, it is almost a truism to say it, we cannot substitute for the old self a new self, and yet retain cherished elements of the old self at the same time. If the hour is ripe for us to have done with the animal self that absorbs most of us almost entirely, and to enter the truly human self we have so long claimed to be, with so little right; if we would be done with the animal self, then let us be done with it, and especially with its two great and dominant instincts—the preservation of self through lust of possession, the preservation of the race through lust of flesh. We must neither be so foolish to believe that the real self within us requires our frantic struggle after outward things for its preservation, nor fatuous enough to think that lust of flesh, —even divorced from its first purpose of race-preservation, which redeems it in healthy, bestial life, and thus become a double unreality,—can really be a part of the wider life of that truer self, which we must realize in rounded and harmonious completeness, as our first step onward. If

we do not care to take a step onward towards the world of the real, we are perfectly at liberty to accept nature's sane alternative,—to fall again and again into the wide net of death, king of unrealities. Here, at any rate, is a certain grim freedom of will.

It would be well to get this thought quite clearly realized,—that each step onwards means a total substitution for the old self of a new self, in rounded and harmonious completeness; that, therefore, there will be no residue of the old self in the new, nothing common to them but the pure selfhood that is really the representative of the Self supreme.

This tendency to substitute for the old self a larger and more excellent self is the tendency of real life, working towards fullest reality; and real life, in its abundant and even almost profligate richness, will always assure to us the possibility and possession of a new self stronger and wider than the old; our conscious and voluntary part consists hardly in more than in willingly giving up the old,—in loosing our frantic graspings after the old; the rebirth within us is not so much our work as the work of the splendid generosity of life; the quiet self-establishing of the higher Self not newly come into being, or to be built up by us, but existing already before the eternities. We should do well to let this thought and power of the higher Self take such hold on us as to develop within us gradually a certain high courage and endurance, of the temper and mettle of the immortals; for thus it will be well with us in the darkness and silence that fill our hours of transition from lower to higher Self.

There is so much grave earnestness, so little sentimentality in life, that we shall have much need of this high temper and daring of the immortals, much need of endurance, as our unrealities are torn to shreds, as the great, broad pathway to the real opens out before us.

One opponent we have, whose force outweighs all others, who is far more formid-

able than the lust of the flesh, far more dangerous than the lust of the eyes, the lust of possession; this enemy above all enemies is the instinct of preservation of our personal selves. Every falsehood as to self-annihilation, every pitiful and sentimental consideration as to the old self doomed to destruction, every strategy and artifice and subterfuge will this Proteus personality employ, before we succeed in bursting its bonds, and, as the Upanishads say, with that exquisite skill in words that so heightens their power,—in untying the knot of the heart.

This Proteus personality is the real atheist in us, who combats belief in the divine, because belief in the divine infallibly means that the end of personality is at hand. This is the real sensualist, using the healthy and blameless instincts of bestial life to batten and grow fat upon, in self-conscious self-indulgence. This is the real coward, who trembles before every whisper of change and onward progress, knowing well that onward progress must leave him behind, or rather that his dissolution and disappearance are indispensable before onward progress can begin. Atheism, sensuality, cowardice,—the so admirable attributes of our so admirable personality,—our king of all the world.

The supreme effort of will is needed before we can consent to the death within us of this most admirable sovereign and worthy ruler; and before our effort succeeds, we shall have had to meet and resist every claim of vested rights and constitutional privilege that the fierce, wild instinct of self-preservation can suggest.

So that, seeing clearly life's earnestness and entire freedom from sentimentality, we shall clearly apprehend and firmly grasp these two facts; first, that, in the life of the higher Self, the lusts of the flesh will assuredly not have a place; secondly, that the life of the higher Self, before it can be ours in the fulness of free and flowing power, demands one condition,

the death of the lower self,—a death, free, perfect, unconditional, and as willing as formerly was our most willing self-indulgence. The assent of the will to the dissolution and disappearance of the lower self must be absolute, before the life of the higher Self can be ours. This is the path to reality; and, along the path of reality, subterfuges and reservations will not greatly help us.

But of the laws of conduct we have said nothing until we have said this,—the supreme reason for the dissolution and disappearance of our lower selves is not so much in the interest of our own higher selves as in the interest of our other selves, the men and women around us, who are as much a part of the supreme Self as we are. The instinct of self-preservation in our Proteus-like personality is far more a struggle against our other selves, the men and women who surround our life, than against the higher Self, the divine newcomer who begins to brood over our life. And this truth can never be too often repeated, too insistently brought forward to the light: we sin more against the essential truth of things, we more deeply offend the lasting realities, by giving way to this struggle of our personal selves against the lives of others,—our other selves,—than by indulgence in the lusts of the flesh and the lusts of the eyes. Selfishness is worse than drunkenness and evil-living. The Self is for unity and completed, rounded totality; and selfishness is a greater sin against rounded totality than any self-indulgence.

(To Be Concluded.)

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“H. P. Blavatsky and The Secret Doctrine” is a new book by the late Max Heindel, of the Rosicrucian Cosmo-Conception, published at Oceanside, California. It is an excellent sketch of the great Theosophist. Manly P. Hall, in an introduction, says that it “in a few brief and simple words sums up Cosmogogenesis, the creation of the world, and Anthropogenesis, the creation of man.”

THE PRESIDENTIAL ELECTION

CONSCIENCE OR AUTHORITY?

By Dorothy Jinarajadasa.

Since my letters of 1929 and 1930 I have not wanted to enter any arena of controversy in the T.S., particularly now as I am fully occupied in my own work in the Children's Aid Society and as a Magistrate of the Children's Court here in Madras. But lately I have received a circular copy of two personal letters written by Dr. Besant to Bishop Arundale and I feel that for the true import of these letters to be understood, the circumstances under which she wrote them should be told.

Those letters were written by Dr. Besant in 1926, after Bishop Arundale had told her that he had received the impression of a message from the Master Morya to himself relating to his standing for election as President in the 1928 election. As is shown in these two letters, Dr. Besant was *willing* to stand aside if the Master wished. But in the bottom of her heart she was not quite happy about it. However, Bishop Leadbeater cabled to Bishop Arundale suggesting that the matter be dropped, which was done.

Dr. Besant herself told me all the above facts. I repeat them now so that the background of her published letters may be "true". In these letters she is referring to a particular incident occurring in 1926, not to her final successor as President of the T. S.

I am convinced from personal knowledge that Dr. Besant had no desire or intention to influence the freedom of judgment of members in choosing their new President. In the *Theosophist* of July 1928 there is an article by Bishop Arundale which, on page 437, discusses the future and the work of Dr. Besant's successor. In the following month, Dr. Besant and I were travelling back to India together, and we had many talks about the Theosophical Society, past, present and future; and one day I

referred to this article and asked Dr. Besant if she had any idea of nominating a successor, or of making any suggestions, as did Colonel Olcott. She answered, "Certainly not; that would be against the constitution of the Theosophical Society. It is for members to elect whom they wish." That was her real and true opinion, and I do not think her name should now be used for propaganda purposes for any "political" matter. Her message and influence in the future of the Society is her magnificent spiritual and practical teaching and the example of her wonderful dynamic life.

A new day is breaking for the Society and it has now in the cold dawn light to face itself and its future frankly. One relevant point to consider may well be the *cause* of the loss of so many good members in the last few years. This is not due merely to the "depression" or to Krishnaji's teaching, but also to the fact that unless a member has acquiesced with and followed the line of teaching expounded by the leaders, that member has—if not in theory, very frequently in fact—(particularly at the chief centres of the Society) been characterized as disloyal and unworthy, so he soon feels that he has no place in the T.S. and leaves it.

It is the actual, real, shining freedom in the Society that is growing dim, and the recognition that all members *are free* to follow their own inner leading, honourably, without having "the conscience of a fool" attached to them.

A further serious consideration for the members is the Objects and Policy of the T.S. Colonel Olcott once speaking of the Theosophical Society said: "Its object is to enquire, not to teach. Theology meant the revealed knowledge of God, and Theosophy the direct knowledge of God. The one asked us to believe what someone else had seen and heard, and the other told us to see and hear what we can for ourselves."

This to me represents the essence of the

Objects of the Society I joined in 1912. Unhappily it seems to-day that the declaration has reversed itself and now *Theosophy* (as I often hear it expounded) means revealed knowledge and "believing what someone else has seen and heard."

Since 1925 and the Huizen revelations, the Society has been drawing round and into itself (in fact if not in theory) creed and dogma and unproved assertions; the panoply of prophets, priests, and apostles surrounds us, and in the forms and personalities we lose the Truth we seek. An Indian Prince, the Aga Khan, said the other day, "Theosophy has remembered the messengers, and forgotten the message" — a poignant criticism from one outside of our ranks.

Some members may, but others certainly do *not* want to be guided by "Authority" (of which we have heard rather much lately) other than the "Authority" of the still small voice speaking in the "mysterious and glorious depths of their own inmost being".

I suggest that the coming era may be ushered in by members doing their own thinking, and voting for their new President because they want him and his point of view and not for any other reason, and that each candidate for the Presidentship will stand only on his own merits and platform of policy for the future.

Our chief aim may be that enunciated by the Master K.H. (*Mahatma Letters*, page 53): "To teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery."

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"In completeness there are no opposites. A mind that is caught up in duality cannot understand life. In freedom from opposites there is enduring action. We create the opposites because we live continually in choice, and since all choice is based on like and dislike, there is no direct discernment." — J. Krishnamurti at Ommen.

REGARDING THE ELECTION

Editor Canadian Theosophist:—I had the opportunity of reading a communication sent for publication by Mr. B. Shiva Rao, regarding the election to the Presidentship of the Theosophical Society. I think it may not be out of place now to state what I know about this matter.

About the early part of 1932, when Dr. Besant was not very weak, though ill, and could be seen and spoken to, she said she had to continue in that body, though it had become practically unfit for active work, because of the difficulty of finding a proper person to take up her work as President of the T.S.

Whatever she might have said should not weigh with us now. Those put up for election by the General Secretaries of Sections and other members of the General Council should be considered as the best to choose from. What is wanted now for the Presidentship is a person capable of good administrative work; lecturers and speakers are not needed at present; enough has been said and written on Theosophical work to serve as food for thinking and acting for half a century more.

Rao Saheb G. Soobbiah Chetty.

Adyar, Nov. 11th, 1933.

GENERAL SECRETARY'S COMMENT

When I wrote last month of "Two Letters from Mrs. Besant", I took Mr. Jinarajadasa's note in good faith. But Mrs. Jinarajadasa's letter now puts a different face on the whole matter. There is a word that has come into the dictionaries in recent years, and I can think of nothing better to describe the dealings which we have to meet in connection with the Adyar policies, than the verb to spoof.

It now turns out that these two letters produced at the psychological moment by Dr. Arundale, and effectively used by Mr. Jinarajadasa, were replies to a letter from Dr. Arundale to Mrs. Besant, in which he told her he had an impression that he was

to be the next president, the election then being about two years away in 1928.

Mrs. Besant replied diplomatically, accepting his statement, as one "Arhat" to another, that Master had told him he was going to be the next president. However the election came off, and it was proven that Dr. Arundale's impression was entirely wrong, Mrs. Besant succeeded herself, and she became the next president.

Then we have testimony from various witnesses that during the next five years Mrs. Besant, although she had the right to do so, declined to nominate a successor, and left it to the members to make their own choice. She knew of no one she felt she could conscientiously nominate, and Dr. Arundale's production of these two letters, and Mr. Jinarajadasa's use of them, was just a bit of spoofing. We can leave it at that.

Mrs. Jinarajadasa's letter, under the circumstances, is a courageous and timely reminder that coercion has been practised in the Theosophical Society. We know only too well in Canada what that means. Our Society here was disrupted and scattered to the winds by the influence and orders of members of the E.S., the L.C.C. and the Co-Masonic order. If these bodies are of more importance to the members of the Theosophical Society than the Society itself there is nothing to be done or said that can avail anything. But if the Theosophical Society and its aims and objects are to be a paramount consideration, then its officers should not be controlled and animated by the desire to make these extraneous societies their chief interest in life and purpose.

As Mrs. Jinarajadasa observes: "It is the actual, real, shining freedom in the Society that is growing dim, and the recognition that all members are free to follow their own inner leading honourably, without having 'the conscience of a fool' attached to them."

Mr. Telang's Correction

The spoofing does not stop with the production of Mrs. Besant's letters. Mr.

Leadbeater has his part to play also and this has been fully dealt with in Mr. D. K. Telang's supplement to the Special Memorial Volume of "Theosophy in India" for October. This is an eight-page pamphlet which we have not, of course, space to reproduce. But the import of it can be given.

He begins by saying: "I was, to speak quite frankly, shocked at the 'message that Mr. C. Jinarajadasa has thought fit to publish to 'various countries', as he puts it in one of his wires to me, with a statement as to 'How it Happened,' through the agencies of the Associated Press and Reuter abroad. I should personally have preferred to leave Mr. Jinarajadasa in the fullest enjoyment of his little jokee, at my cost, without any intervention, for, again, quite frankly, I have no reputation to lose as a trafficker in psychic arts, and my friends and others for whose opinion I care, know very well what I have made of and in what precise manner I have employed or 'exploited' 'the close association which had existed between Dr. Besant and Mr. Telang.' But I am proclaimed to the 'various countries' as 'the head of the Indian Theosophists', and this moves this matter from the purely personal plane to a considerably higher plane, where my reputation for sobriety and rationality becomes a matter of some slight concern to me.

"I cannot therefore, allow my case against the 'message' and the statement to go by default and remain, in the eyes of some friends in these 'countries' a trafficker in psychism, a kind of sub-agent—a reputation I abhor, a reputation I can lay no claim to, and which I have avoided in all my sane moments. There are, further, wide and serious gaps in the sequence of events, as adduced by Mr. Jinarajadasa, and many will, undoubtedly, to my mind, consider a part of his statement as absolutely unwarrantable in the light even of his own wires to me, before I had reached Bombay on my way to Benares. I therefore, hold it now my duty to tell the 'various countries' so far as I can, facts as I know them."

Not A Psychist

It will be clear from what Mr. Telang says—he being the General Secretary for India, that he is not a psychist and has no sympathy with the bogus revelations which we summarized in the article “The Great Illusion” in our October issue. He had the Memorial Number of “Theosophy in India”—which is now published, in mind as a tribute to Mrs. Besant for her birthday on October 1st, and wrote about the end of August when he decided to bring it out to various persons asking for articles on Mrs. Besant, Mr. Leadbeater being included, in a letter on September 5th, among them. Mrs. Besant, it will be remembered, died on September 20.

When Mr. Telang arrived in Adyar on September 26, he called on Mr. Leadbeater, and the “Bishop” greeted him by saying that he was sorry he had not been able to write the article asked for, and why should Mr. Telang not publish what Mr. Leadbeater had said at the cremation. Mr. Telang replied he would publish that, of course, but he wanted a special and exclusive contribution for “Theosophy in India.”

“I am utterly sure,” writes Mr. Telang, “that I said nothing during this talk that could suggest, even by implication, that I wanted a message from Dr. Besant. I had no other talk with Bishop Leadbeater till I went to him on Wednesday afternoon, 27th September, at Mr. Jinarajadasa’s advice, to get the now famous message.” Mr. Telang gives a full account of all the details of the affair, by which it was sought to leave the impression that he had asked for a message from Mrs. Besant, when as a matter of fact, he was a Theosophist and did not believe in anything of the kind.

The cable message sent out by Mr. Jinarajadasa was published all over the world and remains, and will remain, uncontradicted as something that the Theosophical Society will have to live down, as it has to live down all the rest of the humbug and spoofing that has been going on at Adyar for the last thirty years or so.

Mr. Telang specifically asked Mr. Leadbeater for an article on Mrs. Besant on September 5, and as he says, “I cannot conceive myself asking the Bishop for an article or even a message ‘on India’ with my *personal* knowledge of his views on India in general.”

The fact is that Mr. Leadbeater produced an alleged message from Mrs. Besant which he said Mr. Telang had asked for, which Mr. Telang denies, declaring he never believed in such messages and therefore could not have asked for one; that Mr. Jinarajadasa, without Mr. Telang’s permission, cabled the message overseas, implicating Mr. Telang, as though he were in some way responsible; and the whole world is asked to believe that the Theosophical Society, through prominent members, accepts such messages as though the members expected them and put faith in them. The whole business reeks of spoofery as well as spookism, and it is about time for members to ask themselves if they think it right to support the nominee of those who can descend to such methods and practise such deception on those who have been depending upon them for guidance.

Brotherhood Problem

We shall probably be accused, as we have been in the past, of unbrotherly conduct for showing up the facts. But whether is it more unbrotherly to expose these deceptions which mislead the majority of the members of the Society, or to practise such deceptions and leave the members to find the truth without assistance?

The policy has prevailed for years, until the exponents of it have grown careless in their methods and leave themselves more open to exposure than usual. Do we want such men and such methods at the head of the Society, and in charge of the Headquarters at Adyar? It is certainly time to vote for a change.

The opportunity is before us. The manifesto which we present this month from Professor Ernest Wood should appeal

to all who desire to return towards those early conceptions of the Theosophical Society which are so well expressed in the passage of Col. Olcott's speech which Mr. Wood quotes. He would free the Society also from the stranglehold that subsidiary bodies of one kind and another have been allowed to clutch it with, so that its revenues, its energies, its traditions and its influence have been diverted to such an extent that its progress has been stayed, its membership depleted, and its ideals entirely misrepresented to the public at large.

Mr. Wood has analyzed some of the effects of these "little centres of selfishness and superstition", as Col. Olcott calls them, which have led to thousands of decisions in the Society being made on grounds which have nothing to do with the Theosophical Society. He makes clear one point that very many members have never got straight. "I do not regard those members who are outside it (the E.S.) as having less access to the Masters than those who are within it." He emphasizes the impersonal and impartial policy of the Theosophical Society in all its relations, and by implication rejects that policy of playing favourites which has disgusted so many sensible people and made the Society unwelcome as a herald of Truth to the masses.

It is not necessary to labour the points made in this exhaustive manifesto. Members of the Society can judge of their own Theosophical attitude by the reluctance with which they peruse it, or the open-minded welcome they give it. It represents in the largest measure in which any similar statement has for a long period of years presented them, the original conceptions of the Theosophical Movement. A resumption of these ideas with the election of Mr. Wood would mean the immediate resuscitation of the Society, the recovery of its waning influence, and the spread of its principles throughout the world which so badly needs its inspiration and illumination.

AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits
(Continued from Page 299.)

THE FOREMOST WOMAN OF THE AGE.

"I pray that you may keep close, very close, to those Holy ones who have you in charge, forerunners of what all shall be in a more glorious age."

Your sister wandering in Southern India.
—Annie Besant.

30 Hyde Park Gate, S.W.
Dec. 11th, 1920.

I have read the second part of your book I. with great interest. But I can't help feeling that such utter submission to Teachers, Guides and Masters is spiritually a mistake, and that Gautama's injunction was right; "Be a lamp unto thyself."

Yours sincerely,
Stanton Coit.

7 Cities Seen.

This will be one of the strangest stories ever unfolded in a book. It concerns a woman described by "The Times" as the foremost of her day. Only lately a Gallipoli hero told me of what small account he felt when travelling in Annie Besant's train. Even in Italy expectant crowds offered fruit and flowers at every step. Even at midnight eager worshippers denied her sleep at wayside stations.

It concerns a man who had the moulding of her at her meridian. Those were the days of the "Outer Court" and "The Path of Discipleship". Before the money flowed in in tens of thousands. But when the Power of her Master behind her rolled over the whole World of Thought. When from the golden lips of her, whom the late Lord Coleridge called the finest orator of the age, flowed living waters to men and women starved by Huxley and famished by Lankester.

It concerns one of the two great life-giving movements of our time. Strangely it has been my Karma to know the core of

both the Salvation Army and the Theosophical Society. I now write of this latter as I have known it.

Poona was the first Indian city of my intimacy, and a most interesting new friend she was. It was the time of the plague and I volunteered to go with the plague parties simply and solely to have a better opportunity of knowing those narrow streets, those carved temples, which had such an unaccountable fascination for me that I was never tired of wandering among the tortuous bye-ways, undeterred by dirt or smells or plague. I can see them now, the rather broader thoroughfare of the Aitwar Peth where Govind the brass seller had such a splendid selection from all the country round, the piles of bright new brass in the shops all down the streets, and the dark carvings of the old wooden balconies above from which sweet little brown faces called down salaams to the men. The richly ornamented temples possessed such a strong allurements that, on one occasion, I boldly entered in to be surrounded by an excited crowd. Once Hindoo temples were open to all, but when the images were spat upon by Westerners they were forbidden to enter.

In the centre of the city there is an old world mansion, owned by a family who, under the rule of the Peishwas, was at the head of the Poona aristocracy. It is often amusing in India to notice a strong facial resemblance between some Hindu and a Western acquaintance, to see an exact replica in chocolate of a white friend. So it was startling to see in the widow lady who owned the mansion a double of my own mother! She also was a religious fanatic, a strict Brahmani of the orthodox type, fasting each alternate day. So that she often looked wasted and worn. The first friendship with a Hindu lady was interesting to me, and when the big barred gates shut behind and we passed through the courtyard and two rows of red coated retainers into the halls with their peculiar pillars, the fountains splashing on the plaintain trees, and the dim stained light

of the family temple, one did indeed feel thousands of years and miles away from the cantonment gossip of the gynkhama club. Umabai Raste, you were the first Hindu to welcome me back to the East, to what warmer welcomes were you but the prelude!

That was a terrible year for Poona. Famine and plague stalked arm in arm through the city while enteric fever ravaged the cantonment. The deaths among the natives were often 100 a day while again and again the dread fever singled out one and another from amongst the youngest and gayest. Ever the wails from the instruments in the temples resounded and the Dead March in Saul preceded a European cortege. It would be difficult to imagine a more grim state of affairs than obtained in Poona that autumn. There appeared to be running a Ghastly race between Gaiety and Death. People had hardly time to lay aside their mourning for a funeral before dressing for a ball. The Poona season is one of the carnivals of India. War, pestilence, and famine were all raging at the same time. But gaiety was not going to be defrauded of her revels. On one occasion it was not until 4 p.m. in the afternoon when the breath finally left the body of the General's daughter, who had been hovering in the shadow for weeks, that Death, coming in at a canter, defrauded gaiety by the postponement of a Regimental Ball that night. On another occasion, the burial of another General only preceded by a few hours a large entertainment at the Government House. It was on the return journey from the State Ball that Death, determined to be the victor, claimed after a foul murder, the souls of Mr. Rand and Mr. Ayerst. Even the mad gaiety of the Poona season was stopped for a few days by this peremptory knock at their doors. No one knew who would be the next he would summon. Few who were present at that historic funeral could fail to be stilled, for a moment, by the ominous procession through

(Continued on Page 338.)

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OFFICIAL NOTES

Lodge Secretaries please note that the offer made to pay half the dues of certain inactive members only holds good till the 31st inst.

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Armando Hamel sends us greetings on his election as General Secretary of Chile for the term 1933-36, and we cordially reciprocate his fraternal salutation and wish him and his national society every success.

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Many articles and letters await space in our crowded columns, and we trust contributors will be patient while the campaign is on for the presidential election. It is hoped to print the several articles that were broadcasted during the past three months from Toronto.

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We have to thank many kind friends for the beautiful Christmas cards and friendly greetings that have come in such

numbers it is impossible to answer them all separately. Please accept the best wishes of the General Secretary and his wife and of all workers at headquarters for the New Year.

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Title page and Index to Volume xiii of The Canadian Theosophist may now be had by those who wish to bind their copies, by enclosing a stamp. Bound volumes may be had for Two Dollars each. A few sets of the Thirteen volumes may be had and separate volumes of the later issues at the same rate.

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We are glad to see that The American Theosophist has re-printed Mr. Wood's manifesto, "If I were President." We trust the organ of the T.S. in England will follow this excellent example. It is due to the members throughout the world that the General Secretaries should permit them to read this pronouncement.

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A correspondent in Britain writes: "I have just been dipping into James M. Pryse's "Prometheus Bound" and am delighted with it. His translation is real poetry and he is never guilty of a false note or bad line. He is certainly one of the very few writers of real genius we have had in the Movement, and yet has received no general recognition, while the trashy works of the psychics and superficial journalists have had enormous circulation."

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We suggested that some help was necessary for the support of this magazine in a financial way last month, but there has been only the slightest response, just about enough to print two pages of the magazine. We wish our friends to understand explicitly that if no help is forthcoming the close of the present volume, next month will see the end of our work. We had hoped to continue at least till the presidential election had been decided, but we are entirely in the hands of our members and friends. A hundred dollars a month is required from now till June to carry on till the new term dues begin to come in.

Our members in Canada have been heavily hit by the Depression, and in consequence there have been many lapses from the active list. We are deeply grateful for all the help hitherto rendered, and have no complaint to make if it be decided that our labours are ended.

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Well, well well! Here is a letter from the great Emperor himself, evidently deeply wounded and grieved in spirit, and addressed to Fort Hamilton, which indicates how confused an idea of mundane things these great beings often have. However, he is to be pardoned for he reports that some theosophical rosicrucians have alleged that ex parte statements were made about him and his organization, the A. M. O. R. C. in a public meeting in Toronto and without further enquiry he assumes that the allegations are true. He also describes the statement or statements made on page 273 of our November issue ridiculous, although they were made from a pamphlet issued by one of his A.M.O.R.C. agencies. There is a reference to "statements made by Mr. Clymer in his new book" but as we have not seen this we cannot be guilty of quoting him. The Emperor informs us that a resolution is "being formed by the Canadian Theosophists, and of which we have received several copies" and that "perhaps after the resolution is passed," for it has evidently been circulated before it has been passed, "you will realize the sad predicament in which you have been placed." Perhaps. We have a letter almost by the same mail from Mr. John Crooks of Boston requesting "some information as to what is the only and true organization that is giving out I suppose what one would call regular Theosophy." Now the Emperor of the A.M.O.R.C. is the only one, in his own opinion and according to his own publications who fills that position. But I hesitate to recommend any one to those who make transcendent claims. There is the group which issues the Theosophical Quarterly in New York, P.O. Box 64, Station

O, New York City. They announce that they "have no connection whatever with any other organization calling itself Theosophical" and undoubtedly would claim to be the only true propagators of real Theosophy. Next to them in the intensity of their certitude is the United Lodge of Theosophy, 245 West 33rd Street, Los Angeles, Calif. Then there is the Point Loma Theosophical Society, and the Adyar Theosophical Societies, and others too numerous to mention. But the best source is a man's own heart and soul and mind and spirit, purified by study, and sanctified with aspirations towards the highest in himself and others, and consecrated by service to his fellows. Every man has to create his own Theosophy, and we humble workers in Canada have no idea of setting ourselves up as authorities, but only hope to point the way, however, dimly, to others. "Prepare thyself, for thou wilt have to travel on alone. The teacher can but point the way. The Path is one for all, the means to reach the goal must vary with every pilgrim."

AMONG THE LODGES

Notes of an Orpheus Lodge discussion on the 6th Principle:—Both the 5th and the 6th principles come from the Divine Triad, but whilst the 5th, the mind, actually incarnates and for long is enslaved by the emotional egocentric tendencies, the 6th principle, Buddhi, is too subtle to manifest itself directly down here and can only reach the normal consciousness through the mind and emotions. It is the essentially spiritual principle and perceives the inter-relation of things through all appearances, the underlying Unity of life. The most natural and healthy development is to have the 6th principle playing through the 5th. Contact with this spiritual energy whilst the mind is yet undeveloped gives an immense stimulus to the emotional nature leading inevitably to fanaticism and idolatry. The lives of all the lesser Christian mystics many of whom

were responsible for starting freak religious sects exemplify this. Lacking development of the mind, with its balanced outlook, the Buddhic energy stimulates the emotional nature to intense unreasoning enthusiasm (fanaticism) whilst the ego-centric tendencies of the individual are satisfied by his worshipping a projection of himself into his ideal—his God, or whatever it may be, (idolatry). A great wise toleration perfectly willing to be considered one among others is the mark of the 6th Principle playing through the personal consciousness. It manifests as a magnanimous timeless attitude which smiles tolerantly at suspicion and distrust, seeing how natural that people should suspect his motives, human nature by and large being what it is. Spiritually then, the manifestation of the Buddhic principle playing through a trained and disciplined mind, has nothing necessarily to do with religion; it is a direct perception, an insight which sees, for instance, that no man can gain advantage at the cost of another. This is not a belief which could be argued about, but to him a self-evident fact, much as a harmonious blend of colour tones is perceived by the artist. How can we tell whether our aspiration is due to the 6th Principle, or is just emotional, an extension of our personality? The degree to which we give way to resentment or self-pity when, for instance, our efforts are not noticed, or we are passed over and our job is given to someone else, is an exact measure of the personal element in our motives; if we feel sore, but decide this is not good enough and carry on undeterred, it is proof that it was not ourselves alone that we were working for. The Buddhic principle wishes no special privileges, but is willing to be regarded as one among others. It is not interested in oneself more than another and sees things in terms of the whole. We all think too much about ourselves; to be really willing to estimate ourselves impartially without desiring to make ourselves out better or worse than we are is a rare achievement. The Ego in

us, if it cannot make us out better than others, gets satisfaction by making us out to be worse, *exceptional in some way we must be*, anything but recognize that we are much like other people. The manifestation of the Buddhic principle shows itself as an attitude, the fundamental note of which is that it has the growth of the human Spirit at heart—always and anywhere. This attitude is only possible as our all-absorbing obsession with ourselves is overcome and destroyed, which is the reason why it is such a rare element in human life.

AS IN A LOOKING GLASS

(Continued from Page 335.)

the Cemetery. It was headed by Bishop Milne of Bombay, reciting those tremendous words, "I am the Resurrection and the Life. He that believeth in Me, though he were dead yet shall he live."

After a year of preliminary study at Poona a succession of fortuitous "chances" brought me to Holy Kashi.

I was one of three pupils in the family of a Hindu guru, at Benares, the other two being Mrs. Besant and a Cambridge man. She once said to the Hindu in my presence, "All the knowledge in my books comes from you." Such is the mysterious figure of Mr. X., a man who, from his quiet bungalow beside the Ganges, pulled the spiritual wires for five Continents.

The latter day mistakes of Annie Besant have been caused simply and solely because she broke the *one* law which Hinduism exacts as binding on a woman. Annie Besant made herself negative to other influences and worshipped at shrines other than those of her guru and her husband. These should, in the Hindu ideal, be one and the same person. This ideal is considered by the White Lodge of the Himalayas so important for a woman, that to keep it intact is in itself enough for her to reach the God-head. Annie Besant once wired to our mutual teacher, "Were knowledge ignorance, were darkness light, I still

would trust"! Had she done so, none of the Hadrasttigh Court catastrophes which brought her the censure of "The Times" and the world, would have happened, for he warned her faithfully. But she did not.

In the British Cemetery at Rome, near together, there are three graves, two of them over the mortal soil of immortals, Keats, Shelley, and Severn. United in Life, united in Death, in the sap of the profuse violets above their graves. The Egyptian Pyramid, seen by Paul, the scarlet robes of the Austrian Clericetti complete one of the loveliest scenes in Rome. Keats chose his inscription as "writ in water". But Shelly chose

Nothing in him that doth change
But has suffered a sea change
Into something new and strange.

When one becomes a pupil of occultism everything looks different, past, present and future. When one grasps only those two great doctrines of Reincarnation and Karma, what an enormous difference it makes! Those truths enunciated for all time in the Song of Songs, the Song of the Supreme in His Incarnation of Shri Krishna.

As a man, casting off worn out garments,
Taket new ones, so the dweller in the body,
Casting off worn out bodies,
Entereth into others that are new.

The feeling of sullen resentment for my childish sufferings and hatred of my persecutors of my early days turned into feelings of peace and pity. Gladness that the Karmic debt to my own past of bigotry and hatred had been duly discharged and would trouble me no more. Pity for those who had injured me, knowing that they too would be called upon to pay, even to the uttermost farthing.

This came to pass. Mrs. Booth died of the prolonged agonies of cancer. To avoid more "family prayers" than are necessary, I shall not relate the prolonged suffering which came upon my mother for her too great infatuation for the Salvation Army.

Mr. X. said it was the custom for each young pupil to be affiliated with an older

one and he wished me to be affiliated with Mrs. Besant on my impending return to England. I expressed doubt as to whether a woman of world-wide repute would wish to be troubled with a stranger. "Oh! she will be willing," he replied, and read an extract from a letter lately received from her in which this passage occurred, "You know I would go to the ends of the earth to do your bidding!"

When I arrived in London amid February snows it was cheering to be greeted by a letter from Mrs. Besant, signed "cordially yours", inviting me to go to see her the very next day. When I arrived at Avenue Road I was shown into the ordinary room for visitors. It was very tastefully furnished in tones of restful greens. Mrs. Besant came in to greet me with great warmth and led me to her private sanctum, putting a ticket on the outside door that we might be absolutely undisturbed. Mrs. Besant was particularly anxious to hear the minutest details of Mr. and Mrs. X. She said, "You know they are both wonderful people". I replied, "Yes, the most wonderful there are in the outer life of the world, I suppose". She said, "I don't know of any others like them." She then asked for particulars of Mrs. X's baby, six weeks old when I had seen it three months previously.

"It is the ordinary little brown baby," I said.

"But is it a bright little thing," she persisted, "she is a big woman when she is out of her body." The subject of babies made me ask if it was true that Madame Blavatsky had reincarnated again? of which I had heard a rumour but had not asked the X.s who did not encourage promiscuous questions.

"Yes!" replied Mrs. Besant, with her eyes on the garden, in a tone that admitted of nothing further.

She then sent for Mr. Bertram Keightly. This was the beginning of a life-long association between us two, for until Mrs. Besant's defection from Mr. X. and ensuing disasters, we three were the

closest friends and pupils together.

Thus was formed the trio of friendship. One of the three has remained constantly, unswervingly true to his faith. Another has recently modified her views with regard to the Xs. The third and greatest has fallen away from her allegiance altogether and will not return for this incarnation.

Mrs. Besant asked me to dine next day with the Avenue Road party. She herself was not present, for at this period she would not eat with Europeans if she could help it, but had her meals served in her own room. One of the party told me that Mrs. Besant had the power of seeing people's auras in the waking state, so that she read their thoughts and it is only for the last four years that these extended powers had come to her, that is from the time she met Mr. X., to whom she wrote an inscription on a book, "to you who opened the gate."

I saw Mrs. Besant once more before she left for India as she arranged that I should have a meditation on her strongly magnetized portrait of the Master before it left with her luggage. It was on this occasion that the magnetism of the room moved me to tears.

"The atmosphere is so beautiful," I sobbed.

"It is because *They* come here," she replied. Then turning to me affectionately, "what do you do with your little self all day? Your aura is grey and sad."

When Mrs. X.'s eldest son was born at Kashi and during the T.S. Convention, in the compound in fact, Mrs. Besant officiated as her nurse. They were visited by a Kashmiri Brahmin, one of her greatest friends. "Do you know why I am acting as a servant?" asked Mrs. Besant. "It is because this boy just born will be the future leader of the T.S. and there," pointing to their first-born little girl, "is H. P. B." I also was told that this boy was Guru Govind Singh come back to earth. Mrs. Besant published this to her Eastern School of Theosophy, that potent private Society over which she presides. It penetrated to

every quarter of the globe. Then she sneered at me in "The Theosophist" for publishing it in "Cities Seen!" Events have shown that hope to be a fallacy. It is evident from the photo published in Veiled Mysteries of India that H.P.B. *did* at one time overshadow the girl. As to the boy, he has not shown signs of being as we were told, "a Great One whose advent made the world ever so much richer." I am certain the Xs. believed this themselves *at the time*. I can offer no solution to these strange mysteries other than this.

Suddenly they obtained three western pupils who, between us, could place at their disposal almost all that the West could give. I have sometimes wondered if the Dark Powers used the penchant of Mr. and Mrs. X. for the luxuries of Western civilization to limit their usefulness? Whether the slow, insidious temptation succeeded where sudden and violent trials had failed? Whether it was this that caused the Great Ones who, as we all three believed, *did* incarnate in their family, to go elsewhere?

Our natures were not sympathetic and Mrs. Besant rather curtly refused me admission to the E.S.T. because I had not been for a year a member of the Theosophical Society.

My aura did not remain sad for long. Within a week of Mrs. Besant's departure, on March 17th, 1898, the day of Shivrathri, or the Initiation of Shiv candidates, I had definitely crossed the Rubicon which is the crowning goal of the E.S.T., and of all the occult life. This step was taken through the intermediation of Mrs. X., who remained in the physical body in India. Mrs. Besant heard of this on her arrival and thereupon wrote me the letter.

On account of certain misleading statements re so-called initiations, let me state that this step though taken in the sleep of the body was taken in full waking consciousness of which the memory was distinct and clear next morning and has remained the most important event of a lifetime.

On Shivrathri the snow was thick on the ground. Possibly the pure, keen air facilitated the transmission of the Influence of the Great Initiator known to all yogis.

(To Be Continued.)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,
Formerly Scholar of King's College, Cambridge

(Continued from Page 298.)

Schopenhauer: "Taught already in the 'Vedas' as in all the sacred books of India, metempsychosis is well known to be the kernel of Brahmanism and Buddhism. It accordingly prevails at the present day in the whole of non-Mohammedan Asia, thus among more than half the whole human race, as the firmest conviction, and with an incredibly strong practical influence. It was also the belief of the Egyptians, from whom it was received with enthusiasm by Orpheus, Pythagoras, and Plato. The Pythagoreans, however, specially retained it. That it was also taught in the mysteries of the Greeks undeniably follows from the ninth book of Plato's *Laws*. The 'Edda' also, especially in the 'Voluspa', teaches metempsychosis. Not less was it the foundation of the religion of the Druids. Even a Mohammedan sect in Hindustan, the Bohrahs, of which Colebrook gives a full account in the *Asiatic Researches*, believes in metempsychosis, and accordingly refrains from all animal food. Also among American Indians and negro tribes, nay, even among the natives of Australia, traces of this belief are found.

"These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible, until, instructed and improved by so much and so various successive knowledge in a constantly new form, it abolishes or abrogates itself—becomes in perfect harmony with the Infinite.

"In the succession of births, and by virtue of metempsychosis or palingenesis, the

persons who now stand in close connection or contact with us will also be born again with us at the next birth, and will have the same or analogous relations and sentiments towards us as now, whether these are of a friendly or a hostile description. Recognition is certainly here limited to an obscure intimation,—a reminiscence, which cannot be brought to distinct consciousness, and refers to an infinitely distant time; with the exception, however, of Buddha himself, who has the prerogative of distinctly knowing his own earlier births and those of others,—as this is described in the 'Jataka.' But in fact, if at a favourable moment one contemplates, in a purely objective manner, the action of men in reality, the intuitive conviction is forced upon one that it not only is and remains constantly the same, according in the (Platonic) Idea; but also that the present generation, in its true inner nature, is precisely and substantially identical with every generation that has been before it.

"What resists this belief in Judaism, together with the two religions which have sprung from it, because they teach the creation of man out of nothing, and they have the hard task of linking on to this belief and endless existence *a parte post*. They certainly have succeeded, with fire and sword, in driving out of Europe and part of Asia that consoling primitive belief of mankind; it is still doubtful for how long. Yet how difficult this was is shown by the oldest Church histories. Most of the heretics were attached to this belief; for example, Simonists, Basilidians, Valentinians, Marcionists, Gnostics, and Manicheans. The Jews themselves have in part fallen into it, as Tertullian and Justinus inform us. In the Talmud it is related that Abel's soul passed into the body of Seth, and then into that of Moses. Even the passage of the Bible (Matt. xvi. 13-15) only obtains a rational meaning if we understand it as spoken under the assumption of the dogma of metempsychosis. . . . In Christianity, however, the doctrine of original sin, *i.e.* the doctrine of punishment

for the sins of another individual, has taken the place of the transmigration of souls, and the expiation in this way of all the sins committed in an earlier life. Both identify the existing man with one who has existed before: the transmigration of souls does so directly, original sin indirectly."

Southey: "The system of progressive existence seems, of all others, the most benevolent; and all that we do understand is so wise and so good, and all we do or do not, so perfectly and overwhelmingly wonderful, that the most benevolent system is the most probable."

Among the modern authorities, one cannot omit four writers—Professor Bowen (of Harvard University), James Freeman Clarke (the author of *Ten Great Religions*), Professor Frederick Henry Hedge, and Professor William Knight (of St. Andrews University).

Professor Francis Bowen: "Our life upon earth is rightly held to be a discipline and a preparation for a higher and eternal life hereafter. But if limited to the duration of a single mortal body, it is so brief as to seem hardly sufficient for so grand a purpose. Threescore years and ten must surely be an inadequate preparation for eternity. But what assurance have we that the probation of the soul is confined within so narrow limits? Why may it not be continued, or repeated, through a long series of successive generations, the same personality animating one after another an indefinite number of tenements of flesh, and carrying forward into each the training it has received, the character it has formed, the temper and dispositions it has indulged, in the stage of existence immediately preceding? It need not remember its past history, even while bearing the fruits and the consequences of that history deeply ingrained into his present nature. How many long passages of any one life are now completely lost to memory, though they may have contributed largely to build up the heart and the intellect which distinguish one man from another! Our responsibility surely is not lessened by such forgetfulness. We are still accountable for

the misuse of time, though we have forgotten how or on what we wasted it. We are even now reaping the bitter fruits, through enfeebled health and vitiated desires and capacities, of many forgotten acts of self-indulgence, wilfulness, and sin—forgotten just because they were so numerous. Then a future life even in another frail body upon this earth may well be a fate of just and fearful retribution.

"But no one can complain of the dispositions and endowments which he has inherited, so to speak, from himself; that is, from his former self in a previous stage of existence. If, for instance, he has neglected his opportunities and fostered his lower appetites in his childhood, if he was then wayward and self-indulgent, indolent, deceitful, and vicious, it is right and just that, in his manhood and old age, he should experience the bitter consequences of his youthful follies. If he has voluntarily made himself a brute, a brute he must remain. The child is father of the man, who often inherits from him a sad patrimony.

"All the inequalities in the lot of mankind, which have prompted what are perhaps the bitterest of all complaints, and have served skeptics like Hume and J. S. Mill as a reason for the darkest imputations upon divine justice in the government of the world, disappear from the picture altogether. Excepting only what we have just considered, the retributive consequences of more or less sin, there are no inequalities. All start from the same point, and journey through the same vicissitudes of existence, exhausting sooner or later all varieties of condition. Prince and peasant, bond and free, barbarian and cultured, all share alike whatever weal or woe there is in the world, because all must at some future time change places with each other. But after these two large deductions from the amount complained of, what remains? Very little, certainly, which we cannot even now see through; that is, which we cannot assign an adequate reason for; and to the eye of faith nothing remains."

(To Be Continued.)

THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

ART AND BROTHERHOOD

Rarely do we free ourselves from our own particular lives and our own peculiar way of looking at things. We look through a persistent atmosphere of the person we have made from our reaction to experience and environment. But there are occasions when this drops away. At such times limitations fade and the consciousness slips into an acceleration that is a new dimension of perception and moves untrammelled and free into a fresh sphere of awareness and experience. This state may be self induced or it may come about by some sudden happening or event which for a time lifts us beyond our common selves.

When it happens in the midst of a collection of the art of the ages such as that which was gathered together at Chicago this summer, an expansion and exhilaration of the spirit takes place in which Beauty is apprehended as a living power, a divine energy,—positive and perpetual as only a divine force can be, reforming and creating in its emanation. There is seen to be One Beauty, just as in reality there is only One Life,—an eternal power, one in itself, projecting itself into the apparently fragmentary spectacle that we look upon. So the Beauty that is a living presence in any work of art has power to summon forth the soul regardless of the age, the land, the material from which it springs, and a new comprehension is gained of the unity and the oneness of mankind.

The Exoteric Artist

To any student of theosophy the study of art is full of significant suggestion. Art is seen to be through and through analogous with life. It is seen as man's enmeshment with, and his endeavour to make statements regarding his apprehension of life. Artists and their work can be, broadly speaking, divided into two types,—those who are

aware of the inner life and those whose interest is taken up with the exoteric. There is, of course, a wide gamut of grades and development within these two divisions, just as there is in life. The exoteric painter is interested in the values of the outer life. His work will deal with realism and imitation. It will appeal to the interest of the personal man. It will often disclose a fine feeling for things and people, for the trees, animals and such, that he finds with him on the earth. He will mostly tell what they look like. He has the general public for his audience and can only judge of the worth of his work by its recognition and the reputation it bestows.

The Esoteric Artist

The other type of artist feels the play of an intangible something through the objects, thoughts, feelings, and the people that he finds himself amongst. He is aware in all that he contacts of an inner activity that can be neither seen, heard, nor touched. Perhaps he feels himself as a part of this vast aliveness and a spectator within it as well, but he does seem to be only concerned with relating what he apprehends through the objects and experiences of life. He seems to be working to bring clarification to his inner being. It is this inner man whom he seeks first to satisfy and to whom he endeavours first to bring realization. He is his initial audience. He engages the soul.

It is surely because of unity in the life of soul that if we are able to let our separate sense of self fall away as we stand before a painting or a piece of sculpture, we enter the experience and perception of the artist who made it. Differences of time and nationality are wiped out. It is one of the most complete ways to move into fellowship and understanding of our fellow man,—to learn brotherhood.

Every soul, every age, every land has its own way of releasing the spirit,—but the beauty of the spirit once disclosed is seen to be the same living power that expands the heart into love, humility and boundless gratitude whether it be instilled in a piece of Egyptian sculpture dated 5000 B.C. or in a “modern” canvas of 1933.

B. L. H.

DON MARQUIS ARGUES

IMMORTALITY

The reply of Don Marquis to the question, “Do you Believe in a Future Life?” sent in by a reader of the American Magazine, was published in the November issue of that periodical, is made like a true Theosophist. Mr. Marquis takes up many of the so-called unanswerable arguments against immortality which the modern world thinks it has found.

“Belief,” he writes, “in any sort of future life for man is merely a ‘wish-fulfillment,’ so they say, and if you cling to the antique superstition after that, why, you are a goof. . . . you haven’t got any more sense than, for instance, Saint Paul.

“But these current philosophers seem to overlook one important fact—that one may wish for a reality as well as for an unreality.

“The term ‘wish-fulfillment’ is acceptable to me not only in my own personal case, but as a definition of the manner in which all the millions of men through all the ages have attained their faith in a future life. They wished for one. There was something in them that made them wish for one. One may wish to grasp a truth, and grasp it, as well as wish to become the flattered victim of a pleasant illusion. And one line of continuing inquiry is: *What is it in man, and in the rest of the universe, which makes man wish for this?*”

Problem Stated is Not Solved

In this approach to the problem Mr. Marquis has, as the saying goes, hit it where the chicken got the axe. The inner yearnings of man for truth, beauty, goodness and immortality are,—many modern

psychologists say—indicative of nothing but frustrated wishes. They coin a phrase—“wish fulfillment”—and think that is the final answer to the problem whereas it is no more than the statement of it.

Why does Einstein like to work? Why does the artist like to paint? Why does the writer like to write? Why does man dream of immortality? Western psychology does not know the answer. Theosophy says it is because in man there is a breath or a spark of the universal, immortal, creative spirit. What other possible answer can there be?

Who is the Thinker?

Mr. Marquis poses three questions.

First: Has man any attributes except the obviously physical ones, which are readily susceptible of sensory tests?

Second: Do these extra-physical attributes continue to exist after the death of the material body?

Third: Does the individual man, the characteristic personality, continue to exist as an individual personality after the disintegration of the body?

“My answer to the first question is ‘Yes’, says Mr. Marquis. “I believe that, beyond the physical, man has a mind, or spirit, or soul, or call it what you like. And it is this attribute which makes him wish to grasp the truth of a future life.”

“There is a school which holds, in effect, that nothing exists *but* matter, or phenomena originating in the interplay of physical forces. These physicists hold, unless I mistake them, that thought, idea, mind, soul, spirit, is the *result* of the processes of matter, and inseparable from them.”

“Very well, I don’t believe it. *But I don’t care where it comes from; my interest is in the fact that it exists, that there does dwell within every man this element which he thinks with. I’ve got it, and I know I’ve got it by the simple fact that I am at the present moment using it to write with.*

“This is essential Man, this element.

“It seems to me impossible to speculate upon the precise manner in which it came into existence. Myself, I prefer to grab

one apparent fact, and hold tight to it: The spiritual element in humanity *does* exist, for here it is; and it runs the human show.

Is Death the End?

Madame Blavatsky lays down as one of three fundamental propositions of the Secret Doctrine (Vol. I:45) "The fundamental identity of all Souls with the Universal Oversoul, the latter being an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of incarnation or Necessity in accordance with Cyclic and Karmic Law, during the whole term." This, according to the Secret Doctrine, is the spiritual element in humanity.

Now for the second question: Does this spiritual or mental element exist after the death of the material body?

"Whether it disturbs us to acknowledge it or not," writes Mr. Marquis, "we shall have to recognize that it is the spiritual element in man—the element which thinks and acts, independently of the salts and gases which constitute his physical body—which is the seat and centre of his life. Wherever it came from, it has command of the body. It decides his destiny and justifies his existence. It is the motions of this part of him, and this part of him alone, which triumph over time, outlive the passage of long years, and stamp the outlines of his personality upon the pages of the future."

Arguments for Reincarnation

The writer then goes on to say that the molecules which composed the physical body of Cæsar or Lao-tze or Moses have undergone a thousand chemical transmutations and if we had their mummies we should still have nothing of the essential men themselves. "The vital principle of these men, and of all men," he says, "escapes the destruction of the material; and probably during the physical life of their bodies the physical particles which constituted their bodies were replaced half a dozen times or more. . . . At least, I am

assured by physical scientists that a man has many physical bodies, which he wears out in this fashion during the ordinary period of physical existence. But none of these physical bodies was the man himself; not the first one he had in infancy, nor the last one which was buried nor any of the ten or twelve others which he wore out in the period between. The man himself was the spiritual element which existed independently of these several dying bodies, persisted after their death, was unaffected by their death."

Identity the Essence of Life

In this and what follows, Mr. Marquis accepts the principle of reincarnation though not its *modus operandi in toto*, as Theosophists understand it. A Theosophist would say that if "the essential man" can change his physical body several times in seventy years, then is it not likely that he changes it any number of times in seventy million years which is a relatively short period in the life of only one stage of universal time? This is what Mr. Marquis thinks, for—"since the essential man has progressed through so many changes, I do not see why the final abandonment of his physical body—the abandonment of the last of his several successive physical bodies—might not be merely the prelude to many continuing changes; but I do not see how anyone could have the remotest guess as to the period of duration of such changes, if they do come.

"Nor do I see how anyone could be sure that the spirit which is man will carry the memory of one state and circumstance of existence into the next one—not yet how anyone could be sure that he would *not!*

"As a matter of personal preference, I should like many changes in my states of existence, many periods of development; and I should not care greatly whether I remembered in one state the circumstances and events of another, so long as I had, in each phase, that *consciousness of myself as an individual* which is the essence of life."

Identity Not Personality

Mr. Marquis believes that the mind of man will continue to exist as an entity after the death of the physical body but he cannot understand why people worry whether they will meet "Susie Jones" in the hereafter, "wearing the same checked gingham dress she wore the morning forty years ago when I carried her books to school, and gave her along with my undying devotion two sticks of chewing gum." He is "extremely chary" of committing himself "to the theory that Susie will go along just like that forever, through all eternity, with the same china blue eyes and blond curls." "But,"—he concludes—

"I believe that the essential part of man, of the individual man and of the race—the mind, the spirit, the soul, the essential being—is of the same 'stuff' as the central and animating spirit of the universe, that in each one of us it is a part of that central force, and that therefore (no matter what changes of circumstance and environment it may experience or what phases of development it may endure) this essential part of man could not perish if it wanted to. It could only perish if we could conceive of the universe itself, and whatever force makes it 'go,' suddenly ceasing to exist, and Everything-Which-Is becoming Nothing-At-All. You have to prove to me that it is possible for Nothing-At-All to be a sane conception and a possible ending for Everything-Which-Is before I can conceive that any part of Everything-Which-Is may become Nothing.

"The mind, the spirit, the soul, the dominant intelligence of man, being a part of the animating spirit of the universe, cannot perish unless the thing of which it is a part perishes.

"I can conceive of there being in the universe something like a vast reservoir of this 'stuff' which is mind or spirit; and that the essential part of each one of us men is a tiny jet from this great central reservoir; the same kind and quality of thing. This ocean of mind or spirit fills all space, the way I think of it; and only if it should

cease to be could the trickles, jets, and rivulets which spurt out from it and return to it cease to be."

EINSTEIN AND THE MOB

In this present period of transition through which the western world seems to be passing, more than the dollar needs to be revalued. Among the many things awaiting revaluation is the too popular idea of greatness. Probably one of the greatest individuals of our time is Professor Albert Einstein, not because he has become famous for the discovery of the Einstein theory, but because of his own intrinsic worth.

Like many other great men Einstein has been persecuted by the church and the state. While the rest of the world was at war he was completing his famous theory, fraternizing, it was said, with the enemy, the British astronomers. After the war a movement was started to bar him from the United States as a "red". To-day he is exiled from Germany and his home has been confiscated because he is a Jew. When his theory was announced it was declared by certain piously-minded people, who probably were incapable of understanding it, that it was atheistic.

Mob Humour

A still more impressive illustration of how little The Mob is equipped to appreciate greatness is the attitude with which the press and the populace regard Mr. Einstein. Because he is a man without a guard and completely naive concerning the ways of fame, the press and the public delight to laugh at his absent-mindedness and lack of sophistication. To ignorant moderns, fine feeling and a one-pointed mind are just funny. When one reads of the behaviour of Einstein under the attempts of his entertainers and admirers to lionize him and disclose his "queer ways" one sees that his questioners and entertainers are as unsophisticated in the creative world of Einstein as he is in the conforming imitative world that is theirs.

An article, written from this latter point

of view, appeared in the December 2nd number of the New Yorker. The writer is human enough to show amusement at the detachment of the professor from the mob world into which his fame has thrown him. He also knows enough about the creative attitude to be equally amused at the men who think the professor queer.

The writer in the New Yorker introduces the scientist by a few anecdotes. When Einstein visited the King of Belgium, he was met at the station by a royal equipage prepared to roll him in state through the palace gates but Einstein failed to see them, by accident or on purpose, and arrived at the palace on foot carrying his own grip. "The professor and his wife", says the writer, "were overwhelmed by the barbaric hospitality on their early visits to this country (United States). They agreed that they must blindly accept whatever occurred to them in this bizaare republic. At a dinner in Cleveland, Mrs. Einstein, shrugging her shoulders at what appeared to be an elegant American eccentricity, ate a bouquet of orchids which she found on what seemed to be a salad plate. Einstein knew things that everybody else was ignorant of, and was ignorant of things that everybody else knew. The name of the richest man in the world meant nothing to him. He used a \$1500 check from the Rockefeller Foundation as a bookmark, lost the book and could not remember who had sent the check. It took Mrs. Einstein some weeks to clear up the affair and to obtain a duplicate check which was needed to pay the salary of an assistant."

The Creative Attitude

As an example of the creative individual's attitude towards his work, a speech of Einstein's at a banquet is cited by the New Yorker. A preceding speaker had talked of the "agonizing toil" and "super-human will" required of a great scientist like Einstein. The latter in replying to this, said "This toiling is dictated by no principle or programme, but arises from immediate personal need. The emotional

condition which renders possible such achievements is like that of the religious devotee or the lover." On another occasion, Einstein described the impulse to grapple with his problems as "a demoniac possession," needing no stimulation from conscious effort of the will".

This is the statement of the attitude of a creative person whether artist, scientist or anything else. In it is contained the only real answer to the so-called problem of leisure about which the world is talking. To the individual with an active inner life, such as Theosophy above all things is designed to provide, leisure is not a problem because leisure hours are opportunities to work. Leisure is one of those ideas that needs to be revalued along with the dollar.

The rest of the article in the New Yorker shows the attitude of the creative individual to the world in which he lives. It is that of a true Theosophist.

"For a time," says the New Yorker, "Einstein refused to play the violin for charity because of his modest estimate of his own ability, and because he thought it unfair to professionals; under pressure, however, he gave many recitals. He declined a de-luxe cabin on a trip to America because of his scruples against luxury, but accepted when informed that he was hurting the feelings of the steamship line. On his trip to India, he refused to travel in a rickshaw because he thought it degrading to use a human being as a draught animal; he reconsidered, however, on the ground that rickshaw boys must live, and patronized them extensively. Hating fuss and feathers, he has been induced to make triumphal progresses on four continents. He has compared mass newspaper interviews to being bitten by wolves and to being hanged, but nevertheless he is frequently gang interviewed.

"This easy yielding to pressure would lead another man to cheapen himself, but Einstein is saved by his æsthetic sense and his unworldliness. He could not do anything sordid. He doesn't want anything; there is nothing about the man for tempta-

tion to work on. When he received the Nobel Prize in 1921, he gave it to charity. When a magazine offered him an amazing sum for an article, he rejected it contemptuously. 'What?' he exclaimed. 'Do they think I am a prize-fighter?' But he finally wrote the article after arguing the magazine into cutting the price in half. It is said that he declined his present post at the Institute for Advanced Study at Princeton on the ground that the salary was posterously munificent, and was persuaded to accept only by the promise of an enormous pay cut. He objected to gifts, but his 1930 trip to this country netted him five violins and other valuable booty. His backbone stiffened, however, when an admirer sought to press on him a Guarnerius valued at \$33,000; this he firmly refused, saying that he was not enough of a musician to do justice to the instrument. Probably no man has been more plagued than Einstein by offers of money for testimonials for toothpaste, pimple-eradicators, corn plasters, and cigarettes. He brushed all this aside as 'corruption' and would have no compromise. Einstein regards money as something to give away; in 1927, he was aiding one hundred and fifty poor families in Berlin."

ROGER BACON

(and the Voynitch Manuscript)

In the Canadian Theosophist for December, a brief account of the life and writings of Roger Bacon was given. One of these latter—the "Voynitch" manuscript,—is of such interest to Theosophists as to be deserving of a note by itself. As mentioned previously, this manuscript came into the possession of a Mr. Voynitch, being now identified by his name, and was loaned to William Romaine Newbold, who partially deciphered it.

History

In the front of the volume a letter was found by which some of its history has been traced. The letter was written by one Johannes Marcus Marci of Cronland to Athanasius Kircher making a gift of the

volume. The letter was written in 1685 and the subsequent history of the volume is unknown. But its prior history has been traced with some certainty. It is believed to have been in the library of the Emperor Rudolph (of the Holy Roman Empire) in 1611 and was removed or purloined therefrom by one Tepenez, a Bohemian scientist, about the time of the Emperor's abdication. Marci is supposed to have obtained it from Tepenez.

A few facts may not be out of place in passing, concerning the Emperor Rudolph. From the time of his election as Emperor in 1576, his passion for art and science, especially *alchemy* and metallurgy, steadily grew until shortly his court was the European Mecca for scientists, alchemists, astrologers, and charlatans as well. Some of these the Emperor rewarded magnificently, others he removed by the surest way—death. As the years went by, Rudolph spent most of his time in the alchemical laboratory or in the museum.

Dr. John Dee

Someone, of course, had brought the manuscript to the Emperor and had convinced him of its tremendous importance. Voynitch examined the biographies of several hundred persons who had visited or lived at Rudolph's court, to find that only one of them might have been the generous donor. He was Dr. John Dee and of him Shakspeare says that he had volumes which he prized more than his Dukedom and calls him Prospero. Volumes have been written about him, representing him as a great mathematician, astrologer and necromancer. His life is a fascinating study for any Theosophist to pursue, for he was undoubtedly one of the great minds and forces behind the moving drama of the Elizabethan era, that period during which England began to assume her place amongst the nations of the modern world.

Bacon Influences Dee

"In following the career of Dee the impression goes that Bacon's influence on him was overwhelming. While he was still a student at Cambridge, he began even to

imitate Bacon's mode of life by working eighteen hours a day and sleeping only four. Dee asserted to Queen Elizabeth in a memorial on the Calendar that he was a descendant of Roger Bacon. While at Cambridge he was already the owner of an enormous collection of Bacon manuscripts. It is said of him that he talked for hours to Emperor Rudolph on the secrets and inventions of Roger Bacon."

"Most of the Bacon manuscripts definitely known to have been in Dee's collection passed comparatively early into collections which have become public. It is also worthy of note that very few of the known manuscripts of the work of Roger Bacon were of the 13th century. Many of them were written during the fourteenth and fifteenth centuries, and often with copious annotations, which are evidence of the existence of groups of students who during this time were working that the teachings of Roger Bacon might be transmitted to their contemporaries."

This paragraph in Newbold's commentary on the manuscript substantiates the position held by Manley Hall, who contends that throughout the years of the Elizabethan era and prior to it, a great secret society, great in influence if not in numbers, or a band of occult workers laboured behind the scenes, the fruit of the work taking form in the advances made in the arts, literature and sciences of the period.

The Manuscript Itself

The Voynitch manuscript is a small quarto volume with originally about 262 pages of which 246 remain. The last page contains the key and of the remaining pages only thirty-three contain text alone, the others being illustrated with pen drawings, frequently touched up with water-colour. The manuscript roughly falls into five divisions. The first and largest section contains the equivalent of 130 pages, 125 of which contain drawings of plants with accompanying text. The next or second division contains 26 drawings of an astrological character. The third section is still

more strikingly original in character; it contains 4 pages of text and 28 of drawings made up for the most part of nude little female figures. The fourth division contains 34 pages of flowers, fruits, leaves and receptacles used by pharmacists for their drugs.

Newbold seems to think that the second and third divisions are the most important and links them with the esoteric truths concerning the soul. The present reviewer is inclined to agree with him with the reservation that Newbold misconceives the true nature of these esoteric truths. He refers to the soul as coming from the stars, performing its work on earth, and if this be well done, returning once more to its astral origin. The idea of reincarnation never seems to have occurred to Newbold although he realizes that Bacon drew heavily on the teachings of Orpheus, Pythagoras, Plato, and others of that glorious band of philosophers and sages who have kept the fire of secret wisdom alight throughout the ages. He says—

"The soul dwelt originally in the stars, thence it descends to suffer temporary imprisonment in a material body. If it there obeys the law of its being it will be emancipated by death and return to its blessed life on high. Bacon never refers to this doctrine in his printed works."

The Theosophist would say undoubtedly, in common with the beliefs of Bacon, that the Great Work, the emancipation, had to be done and gained in this life prior to death or other lives would follow.

The Astrological Section

"The manuscript originally contained all twelve signs of the zodiac; two are missing, but two of the remaining ten which are preserved occupy two pages each, so that twelve pages are devoted to the signs. The drawings all follow the same general design. In the central circle is the symbol of the sign and the Latin name of the month during which the sun is in that sign. Around it are two or three concentric circular bands containing human figures, clothed or unclothed, each of which

grasps a star. The stars in each drawing are those contained in the lune of the celestial sphere formed by passing great circles through the poles of the ecliptic and the boundaries of the sign in question. The figures represent the spirits dwelling in the stars; a legend is attached to each. The few that I (Newbold) have read give the names of the soul and that of the star, together with some characteristic circumstance. E. S. the figure in the first circle, below and left of the centre (of the sign Pisces) is labelled: "Penicles occupies the centre of the planet Saturn, whose chariot Jupiter hinders because he is the swifter". (This is quite evidently a device for particularizing the horoscopes of individuals—U.T.S.).

"Some of the souls are ensconced in barrel-like objects, representing the body, the figure being taken from Plato's *Gorgias* in which he compares the body to a "leaky cask" which the soul occupying it must continuously labour to keep full of food, drink, warmth, etc. The symbol of the body is also attached to some souls in heaven, probably also to indicate that they are not yet purified of carnal desires and are therefore still attached to their bodies on earth." (Are subject to re-incarnation).

"Bacon gives us here nothing but a *Paradiso* in pictures.

The Biological Section

Considered purely from a scientific stand-point, the biological section is positively amazing. In picture form, simply and with reserve, Bacon depicts such facts concerning the biological nature of the reproductive process, as are now known only to the most highly skilled in their profession; facts which can only be verified by the aid of the modern high power microscope. Throughout the section the male and female principles are represented as little lives. In one plate ova are shown in which nuclei are visible. A later plate shows the ovum in an early stage of its division, paralleling present-day knowledge of the subject, even to the seven membranes (which have an esoteric significance) of

the umbilical cord. Other elements of the same drawing clearly point to a knowledge of the united influence of the heavenly bodies on the developing being. Bacon says, "Hence the father is the particular cause of the child but the sun is the universal cause." Esoterically the sun has always stood for the Divine Ego—the immortal part of the individual man.

The Remainder of the Text

The botanical and pharmaceutical divisions are undoubtedly related to the remainder of the text, since the vegetable world and the art of healing have always had profound significances. They and the textual part have not as yet been deciphered.

A passing reference was made in the previous article to the difficulty encountered in decipherment. Very little more can here be added, owing to this difficulty. Suffice it to say that the letters of the text, which do not make sense, nor even letters as ordinarily understood, at times, have all been built up out of many strokes. These strokes are the same as in the mediæval Greek short-hand. So that the first task is to take text, drawings and even blots of ink, and to break them down into these individual characters. This done, twenty-two of the twenty-three letters of the Latin alphabet are taken, corresponding to the twenty-two letters of the Sacred Hebrew alphabet.

Newbold having done this, took his alphabet and combining the letters two by two, obtained a truly colossal number of possible combinations of letters. (The text must be read to appreciate the nature of the problem). These when substituted into a sentence of the cypher gave a series of meaningless letters which had to be pieced together into a Latin text, with no letters left over. The 102 characters in the key sentence, when broken down, give rise to 1300 separate short-hand elements, and the underlying text contains two hundred words.

Newbold died before his task had been fairly started and by far the greater por-

tion of the text remains undeciphered. It has been said that Bacon spent the twenty years or so of his monastic life in writing the manuscript. It has been estimated that there is a life-time's work for some eminent scholar in its decipherment.

F. S.

PRESIDENT ROOSEVELT'S EXPERIMENT

As President Roosevelt's effort to give the American people a new deal materializes, it becomes more and more apparent that the social and economic future he envisages for the United States cannot live side by side with capitalism. One or the other will have to go and it is for the American people to decide which.

A writer in the Canadian Theosophist ventured this opinion some months ago and the recent annual report of the Secretary of Agriculture tends to confirm one the more in this belief. Secretary Wallace—who, by the way, is said to be a Theosophist—says in effect in this report that the A.A.A. or Agricultural Adjustment Act, under which Mr. Roosevelt wields most of his special administrative powers, cannot continue to function unless profits are regulated.

Now profits are regulated already by the A.A.A. and its twin piece of legislation, the N.R.A. or National Recovery Act, which applies to industry in the same way as the A.A.A. applies to agriculture. Reading between the lines then, it seems evident that what Mr. Wallace is talking about is not regulation but elimination of profit, and if profits are eliminated capitalism will be eliminated with it because, under capitalism, profit is income and as neither industry nor individuals can live without income, something will have to be substituted for it if profit is no longer legally allowed.

No Cause For Alarm

This sort of talk is alarming to most people, but it should not alarm a Theosophist. He knows,—or should know—that social systems are only the personalities

of an age or a civilization and that their passing is no more the end of all things than the passing of the human personality is for the individual. Mr. Roosevelt's advisors have said on more than one occasion that if big business and big finance will not govern themselves, then their political government is inevitable. This therefore may be considered the last chance for big business and big finance to work uncontrolled from without, within the bounds of social decency.

Mr. Roosevelt considers that he has a social contract to fulfill with the American people. Under his plan for the fulfilling of this contract he contemplates the changing of the social and physical environment of the nation. Among other things he aims to remove somewhere around 50 million acres from food production and transform them into national parks. His plan calls for the removal of numerous industries from large centres to rural districts; to make the country a pleasanter, more attractive place to live in and work, and to change great water-sheds into cheap power for the people.

"True evolution teaches us," says H. P. B. (Key to Theosophy, page 158) "that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of the duty in those who now so often neglect it in nearly every relation in life."

❖ ❖ ❖

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There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

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ADYAR

By Ernest Wood

What part should Adyar play in the work of the Theosophical Society? Ought it to be a business headquarters, or should it be, to use a new popular expression, a flaming centre? My answer is the rather obvious one—both. But these two are not really separate things, for Adyar should certainly be the helper of the Society in every way all over the world, especially coming to the aid of the weaker portions of its organization and of territory as yet almost untouched. A similar question also is: should there be emotion as well as knowledge and work at our Headquarters? My answer there again is—both; we must have the poise of reason and love.

Dr. Besant has been much criticized for not making Adyar into a "flaming centre" during the quarter of a century of her Presidentship, and it has been said that she was not particular enough about having the right people or the worthy alone at Adyar. I do not myself admit those charges, but allowing them for the sake of argument, the question arises, is it practical to try again where she failed? To that my answer is, "Yes; let us always try." I will outline my own thoughts about such trying.

My first point would be that for living at Adyar there should be no test of belief. All I should ask would be that the worker or student should be eager in the pursuit

of truth. I would not ask him whether or not he believes in the Masters in the same way that I do, or in the same way that somebody else does. I would not ask him even whether or not he believes in brotherhood; but I should ask if it is his desire to form part of a *nucleus* of universal brotherhood without distinction of race, creed, sex, caste or colour. As Madame Blavatsky wrote, these are the pure elements in the Society and it is in response to these that we can expect "blessings from above". Really I hold—though I would not exclude anybody for holding otherwise—that higher powers do not require to be asked to do anything.

I like very much the story about a young man to whom a Master appeared and asked him what he wished, and the young man replied, "That you should do your duty," whereat, it is said, the Master was much pleased. I think of higher powers as prime movers, and all that men have to do to become full of the spiritual life is to open their hearts and minds to that which is already there and, so to say, always pressing upon them, and the opening to that power is not assisted by any act of belief or supplication or ceremony, but by simple purity and harmony of life, feeling and thought.

While not asking others whether or not they would do the same, I would take my

own stand for the production of a flaming centre on the principle that "Where two or three are gathered together in my name (for which I read spirit) there am I in the midst of them," rather than in formularies and ceremonies and material transformations, such as "This is my body, and this is my blood; take and eat of this." To sum up, I hold that for a real flaming centre it is necessary to have untrammelled souls, always eager for greater truth, and devoted to brotherliness towards all. Mind and heart should be tools, not museums; they should be living, turning like a rapier with lightning rapidity to meet every outside change. Such is the condition which I should regard as conducive to the Masters' appearance or residence at Adyar, if that is within Their wish.

If I were administrating such a flaming centre, I would not encourage any claim to occult superiority; it might be well to remember the statement of H. P. B. that he who thinks himself to be superior or more pleasing to the Master than his fellow-disciple is no longer a disciple of the Master. Also I should not encourage the formation of parties. I consider the party system the great enemy of the Theosophical spirit, so I should not gather together people who agreed with or supported me, and try to put them into offices and positions of influence. On the contrary I should try to establish the "heaven of freedom" so ably described by Tagore in the following verse, in which I have taken liberties of adaptation only with the last line:

Where the mind is without fear and the
head is held high;
Where knowledge is free;
Where the world has not been broken up
into fragments by narrow domestic
walls;
Where words come out from the depth of
truth;
Where tireless striving stretches its arms
towards perfection;
Where the clear stream of reason has not
lost its way into the dreary desert
sand of dead habit;

Where the mind is led forward into ever-
widening thought and action—
In that heaven of freedom let our move-
ment advance.

If you say that this is impossible, or that one cannot have quite the right feeling and atmosphere for a flaming centre unless there is at least some common belief, I can only reply that you do not believe in the principles of the Theosophical Society.

Personally, I dislike shrines to the Masters, who are like the sun shining everywhere. I feel that they shut the Masters away from the people, instead of bringing them nearer; I feel that the Society was formed with the idea of Their universal presence, and not that They were to be approached through invocations, shrines, ceremonies and persons; but I am perfectly willing that others should think and say otherwise, and I would be willing that they should have their shrines at Adyar under the terms laid down by Dr. Besant in a resolution which she passed through the Executive Committee in 1908, providing that such a shrine should be the absolute property of the Theosophical Society, should be used only for the private worship of such members as wanted to use it, and should not be used for public purposes or propaganda. This applies to the E. S. in exactly the same way as to the others. But I would ask all these organizations to respect the terms of courtesy on which they would be admitted to Adyar by not doing propaganda and not trying to influence the policy of the Society.

I would welcome a school in the vicinity of Adyar, or in such parts of our grounds as are not immediately required for other purposes, and I should be glad if Bishop Arundale started his Besant Memorial School here. I would also like to establish in Adyar, as part of the flaming centre, a home for old Theosophists who are well-known as having rendered good service to the Society and are no longer encumbered with family or business—not a free home but one in which living would be very

simple and cheap. To this beautiful place old Theosophists might retire for their last days, and spend their time in such quiet ways as are congenial to them. I think that the spirit of elderly people who have lived wisely and kindly is the most beautiful thing in the world, and I am sure that if anyone can radiate higher influences it is they.

At Adyar we ought also to have more students, coming from all over the world—according to Dr. Besant's old plan—who would study for two or three years, and make use of the Adyar Library and the services of such elder students as may be willing to guide their reading by request. For them it is necessary to have a much lower cost of living than that which prevails at the present time in the European quarters, where it is now necessary for them to find about £3 a week. No doubt there are other important things to be done; we could rely upon receiving many useful suggestions if members are invited to send them in, and perhaps to give their service in carrying them into effect.

THE THEOSOPHY OF THE UPANISHADS.

(Concluded from Page 329.)

The great argument that our instinct for personal preservation puts forward is that we must perpetually assert our personal selves against the selves of others, against our other selves, on penalty of seeing our personal selves submerged, obliterated, annihilated. And this instinct, thus armed with reasons, becomes wildly apprehensive, wildly aggressive, wildly vindictive.

But the truth is quite other than this. If the nature of our personal selves demands a constant self-assertion, a constant contest and aggression, this evil law of things never enters the world of the higher Self; there the higher Self of one must preserve a quite perfect harmony with the higher Self of another; this is an imperious necessity of their being, because unison

there is indispensable before union and perfect unity can be realized in the highest world of all, the world of the eternal One. The higher Self of one must preserve this harmony with the higher Self of each other, and this is most immediately true of the selves which form groups and societies together in life.

The causal power of the higher Self in each is tending all the time to establish this perfect harmony; and the disappearance of the lower self's resistance will mean the perfect realizing of this harmony, the first true appearance of the individual, and not at all the submergence of the individual. The circumstances of life, all the outward incidents and opportunities, are skilfully guided and chosen by the causal power of the higher Self in each, to the best advantage of this perfect harmony which will one day be established. And if it appear that there is seemingly an enormous proportion of futility and commonness in our lives, out of all keeping with these high destinies, we can only point to the cause—the futility and commonness of our wills, which only consent to our high destinies in a few inspired moments of life. Yet in this great share of futility and commonness which goes to make up our life, the loss of power and progress is apparent rather than real; for this great unilluminated part of life is spent in contact and communication with our other selves; in the slow and gradual establishing, by all kinds of hidden, unapparent ways, of a truer knowledge of our other selves; a truer knowledge, without which no real and lasting harmony can exist—and very real and very lasting must be that harmony which is to make up the chiefest perfection of the supreme Self—the One which appears as many, which gratifies the desires of many, and guides the destinies of the many back again toward the unity of the Eternal.

So that we cannot well count the time lost—even though it occupy the whole of life after life for a thousand ages—that is spent in thus initiating us into the mysteries of our other selves; as their mystery

and wonderful life are well-nigh infinite, so our learning of them is well-nigh infinite.

Quite plainly stated, the teaching is this. A man shall love his neighbour as himself, because, in a very real sense, his neighbour is himself; because his neighbour is his other self; because the supreme Self is the truest self of both him and his neighbour, and the true relation between them can never be established on any other terms than on a recognition of this. The recognition may be at first dull and dumb, tacit and instinctive; it is destined at last to be lit up with radiant consciousness, the clear light that will usher the estranged selves back into the unity of the Eternal.

The great religion with which we are most familiar was based on no other law than this, that a man shall love his neighbour as himself; that its success, however great, in establishing such human love, is still so far from perfect, so far from the ideal beheld two thousand years ago, is due perhaps to this, that in this religion an appeal was made to emotion, and not to the understanding. For however potent emotion may be, however full of tenderness and winning sweetness it undoubtedly often is, yet emotion is, in its nature, necessarily short-lived, and, where the understanding does not give lasting support and approval, a broken reed to lean upon.

The theosophy of the Upanishads, on the other hand, while teaching exactly the same doctrine, that a man shall love his neighbour as himself, sanctions it by an appeal to the understanding. The Self is one; the individual selves are really one in the supreme Self; "he who realizes Self in all beings, and all beings in Self, thenceforth grieves not any more; what cause for sorrow can there be for him, thus beholding oneness only?"

Therefore the death of selfishness is the path for establishing the perfect harmony between higher self and higher self; the perfect harmony that is the doorway to the unity of the one supreme.

These counsels, therefore, seem better than all others, to those who would follow the path of the Self.

Life is reality; the path of life is the path of reality; and, as reality, life should be met with a spirit of high daring—the temper and mettle of the immortals.

This narrow personal life of ours is a web of unrealities. We must fortify ourselves with high endurance for the time of transition, while these unrealities are being torn asunder and dissolved.

Every step of progress means the substitution of a higher and more real self for a lower, less real self; the things of the more real self are not the things of the less real self; the path to the more real self must be entered by the death and dispersal of the elements of the less real self.

Before setting out on the broad open road of reality, we would do well to decide within ourselves in all sincerity on two questions—the question of sensuality and the question of selfishness—and we would further do well to make our decisions valid by the steady consent and confirmation of our wills.

And, as a last counsel, we would do well to remember that the end of the way will bring us to radiant reality and perfection of life; to such a divinity and majesty of being as our perfect possession and birthright, to such pure joy and plenitude of peace as no tongue can tell, no imagination even dimly paint; to the perfect and intimate beatitude of the All, of the Eternal that we truly are.

So we may end with a quaint old blessing taken from the Taittiriya Upanishad:

"Obeisance to the Eternal; Obeisance to thee, Breath of life, thou art verily the manifested Eternal. I have declared thee, the manifested Eternal. I have declared the true. I have declared the real. It has guarded me. It has guarded the speaker."

Peace. Peace. Peace.

THE END.

LIFE AFTER LIFE or The Theory of Reincarnation

(Continued from Page 342.)

James Freeman Clarke: "That man has come up to his present state of development by passing through lower forms is the popular doctrine of science to-day. What is called evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organizations. It is true that the Darwinian theory takes no notice of the evolution of the soul, but only the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in evolution, let us have the assistance of the soul itself in this development of new species. Thus science and philosophy will co-operate, nor will poetry hesitate to lend her aid."

Professor Frederick Henry Hedge: "Whether a new soul is furnished to each new body, or the body given to a pre-existing soul—it is a question on which theology throws no light, and which psychology but faintly illustrates. But so far as that faint illustration reaches, it favours the supposition of pre-existence. That supposition seems best to match the supposed continued existence of the soul hereafter."

Professor William Knight: "Stripped of all extravagance and expressed in the modest terms of probability, the theory has immense speculative interest and great ethical value. It is much to have the puzzle of the origin of evil thrown back for an indefinite number of cycles of lives; to have a workable explanation of Nemesis, and of what we are accustomed to call the moral tragedies and the untoward birth of a multitude of men and women. It is much also to have the doctrine of immortality lightened of its difficulties; to have our immediate outlook relieved by the doctrine that in the soul's eternity its pre-existence and its future existence are one. The

retrospect may assuredly help the prospect.

"Whether we make use of it or not, we ought to realize its alternatives. They are these. Either all life is extinguished and resolved through an absorption and re-assumption of the vital principle everywhere, or a perpetual miracle goes on in the incessant and rapid increase in the amount of spiritual existence within the universe; and while human life survives, the intelligence and the affection of the lower animals perish everlastingly."

In conclusion, we find—as we should expect—allusions to the idea in poetry. Out of a long list I should like to quote in full a poem in *Vera Effigies*, but space does not admit of this. I must confine myself to quotations from Charles Leland (the author of the *Hans Breitmann Ballads*), Longfellow, Tennyson, and Dante Gabriel Rossetti (Mr. Chester Collins first called my attention to this poem).

Charles Leland:

ONE THOUSAND YEARS AGO.

Thou and I in spirit land,
One thousand years ago,
Watched the waves beat on the strand,
Ceaseless ebb and flow,
Vowed to love and ever love,
One thousand years ago.

Thou and I in greenwood shade,
Nine hundred years ago,
Heard the wild dove in the glade
Murmuring soft and low,
Vowed to love for evermore
Nine hundred years ago.

Thou and I in yonder star,
Eight hundred years ago,
Saw strange forms of light afar
In wildest beauty glow.
All things change, but love endures
Now as long ago.

Thou and I in Norman halls,
Seven hundred years ago,
Heard the warden on the walls
Loud his trumpets blow,
"Ton amors sera tojors,"
Seven hundred years ago.

Thou and I in Germany,
Six hundred years ago,
Then I bound the red cross on,
"True love, I must go,
But we part to meet again
In the endless flow."

Thou and I in Syrian plains,
Five hundred years ago,
Felt the wild fire in our veins
To a fever glow.
All things die, but love lives on
Now as long ago.

Thou and I in shadow land,
Four hundred years ago,
Saw strange flowers bloom on the strand,
Heard strange breezes blow.
In the ideal, love is real,
This alone I know.

Thou and I in Italy,
Three hundred years ago,
Lived in faith and died for God,
Felt the faggots glow,
Ever new and ever true,
Three hundred years ago.

Thou and I on Southern seas,
Two hundred years ago,
Felt the perfumed even-breeze,
Spoke in Spanish by the trees,
Had no care or woe.
Life went dreamily in song,
Two hundred years ago.

Thou and I 'mid Northern snows,
One hundred years ago,
Led an iron silent life
And were glad to flow
Onward into changing death,
One hundred years ago.

Thou and I but yesterday
Met in fashion's show.
Love, did you remember me,
Love of long ago?
Yes: we kept the fond oath sworn
One thousand years ago.

H. W. Longfellow:

Thus the seer, with vision clear,
Sees forms appear and disappear

In the perpetual round of strange
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from earth to earth,
Till glimpses more sublime
Of things unseen before
Unto his wondering eye reveal
The universe, as an immeasurable wheel
Turning for evermore
In the rapid, rushing river of time.

Tennyson:

Or, if through lower lives I came—
Tho' all experience past became
Consolidate in mind and frame—

I might forget my weaker lot;
For is not our first year forgot?
The haunts of memory echo not.

Although I knew not in what time or place
Methought that I had often met with you,
And each had lived in other's mind and
speech.

D. G. Rossetti:

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around the
shore.

You have been mine before—
How long ago I may not know;
But just when at the swallow's soar
Your neck turned so,
Some veil did fall,—I knew it all of yore.

The above are a few quotations from many authors. Without attempting to give a full list of well-known people, I content myself with quoting the list already given in the Introduction: — Dr. Edward Beecher, Henry Ward Beecher, Phillips Brooks, Boehne, Professor Francis Bowen (of Harvard), Giordano Bruno, Sir Thomas Browne, Bulwer, Professor W. A. Butler, Campanella, James Freeman Clarke, Cudworth, Dr. Dörner, Sir Humphry Davy, the younger Fichte, Flammarion, Glanvil, Hegel, the younger Helmont, Herder, Hume, Professor F. H.

Hedge, Professor William Knight (of St. Andrews), William Law, Leibnitz, Lessing, Longfellow, Henry More, Julius Müller, Ovid, Paracelsus, André Pezzani, Plato, Porphyry, Pythagoras, Chevalier Ramsay, D. G. Rossetti, Schopenhauer, Bishop Scott, Scotus, Southey, Shelley, Virgil, and Walt Whitman.

(To Be Continued.)

AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits

THE FOREMOST WOMAN OF THE AGE

(Continued from Page 341.)

The following day I used to look at my mother and sisters-in-law in the room in amazement that their ears were closed to the Divine Music pealing across the white garden. They could hear that of the church, the other side of the lawn, but not This Other! And three hours before the Great Event I had been writing to her, the intermediary who had brought it about and who had come across two continents with Him who had come from Another World. The letter had even been left unfinished with a question re Shakspeare as initiate, who lived in the Warwick country. What an ending had that letter!

One week after came He who sent H. P. B. He taught of the awful power of Maya! "You must learn that things are not what they seem to be."

Now had I only heeded this command of the Divine Man all would have been well. But man cries out for the Teacher. When Me comes He is not heeded. The wiles of the Dark Forces are so subtle. Maya envelops us all as the embryo by the womb. Maurya is to be the Leader of the Sixth Root Race. May I then have the strength to follow Him.

When Mrs. Besant arrived in India and learned of this she wrote me a few weeks later, from Bareilly, April 1898:

"You will want to hear the latest news of the friends you love so much. They are living in a nice house and compound here. The baby looks out with soft dark eyes on a world which, by the grace of our Lords, she will one day serve. They are fore-runners of what all shall be in a more glorious age. M. thinks of you and helps you constantly and certainly you are one of the fortunate ones of the earth to have such help. You are reaping good karma and may it lead to a happy and glorious result.

Your sister,

Annie Besant.

I next met Mrs. Besant at Bareilly, India. It was my own hour of trial. I went to her.

"Oh, Mrs. Besant, I am in great trouble, and you are the only person I can tell."

"Tell me, my child." It involved my most private affairs known only to myself and husband. "You may be sure that a great occultist, which Mr. X. is, would know a thing like that. He may think it better not to know it in the body, but you may be sure he knows it out of it."

After Bareilly I went to stay with Mrs. Besant at Benares. She was busy with her morning worship so that she did not meet me at the station but sent her carriage and Mr. Keightley, for as she told me, "I pay you much more attention than I should to Royalty, because you belong to them. Try to love me, my child, for their sakes."

It was during that winter that the first knell of the struggle was sounded. I noticed how bright she was at Benares, singing to herself. Mr. X. said, "Yes, she has lately had a curious kink, and she has not been allowed to see me until it was over." This was the beginning of the other influences which eventually led to the lawsuit whose reverberation echoed over the earth. The struggle went on for years. Eventually the other side won. In 1906 at the Madras Convention the Adyar apparitions appeared. Mr. X. met Mrs. Besant in camp between Lucknow and

Benares by appointment and told her, because her Karma required it, what he thought re the apparitions. Mrs. Besant disbelieved him and after that he "ceased to tell her what he thought."

As a result, she whose epitaph is to be "she sought to follow truth", was eventually described by a High Court Judge, as "wanting in common honesty."

This account of the greatest spiritual conflict of our time would not be complete without the version of Mrs. Besant herself. It was told me at the time of her rupture with Mr. X. as we sat side by side in her home, Shanti Kunja, in the beautiful compound at Benares. Her bare feet, so often kissed, hung over the side of her ascetic bed.

A.B. "It is a difference of opinion on the Spiritual Plane."

K.T. "You told me Mr. X. was a great occultist."

A.B. "So he is. He helped me very much once."

K.T. "Then he must know."

A.B. "Not if he is in a different department."

These are the two sides of the story. I believe the truth, as in all vexed questions, lies in between.

I believe there to be grievous faults in the personalities of the Leaders of both Camps. But I also believe that those who have the strength to rise against these faults and to seek only the spiritual gifts offered by either side may reach the Masters. This truth came to me at the Mass at the Madeleine this morning.

It may be that in Mrs. Besant's statement also lies the solution to the Sphinx's riddle. It may well be that in the vast ocean of the invisible world around us, the steam tracks differ. The finite mind staggers at the enormity of the known physical Universe. How much more at the unknown spiritual! Yet its lines of force are all around us.

Now as to my own course with the Xs. They led me to the White Lodge of the Himalayas. When they did it, and through

Mrs. Besant were at the height of their spiritual influence, they were leading the simple life of a Bengali Baku and his wife.

There is a pretty story associated with the birth of Mrs. X. Her parents, Brahmans of aristocratic family, were for many years childless. One day they saw a devotee outside their house. They called him in. They gave temporary food and shelter after the custom of Hindus to all fakirs. When he rose to go he asked why the house was childless. He received only a sorrowful reply. He told his hosts to be of good cheer. It should shortly be as they wished. Nine months after, Mrs. X. was born. Because the wandering ascetic had been Christian by faith, out of respect for the religion of the good prophet they called their first born Monica.

Mrs. X. was the Door for me. The Master Himself told me so when He spoke in the body of Mr. X. to me in Mr. Keightley's presence when we were all three sitting on Hampstead Heath.

The love of money is the root of all evil, even in the spiritual domain. Through Mrs. X., Mrs. Besant took the highest step in her evolution in this life. Yet money dealings weakened their influence over her. A Brahmani, she became a political, instead of a religious leader. In that noisy arena her occult powers waned. She no longer sees the auras of those around her. Money caused my family to keep me away from the dying bed of the mother who wanted her first born child. Yet money is the only discipline some natures know. Fearing neither God nor man, they are brought up short by the god's cash.

I do not doubt our relationship of Mother and Daughter in past lives, told me at a time when they brought me directly to the feet of the Masters and thus sanctioned by Them. That I had been born in the West as a punishment for Brahmanical bigotry and its Karma was a mother with religious mania in this life. I do not believe those Great and Glorious Ones, those of the radiant faces, the Voices sweeter

than the divinest music, would lie.

The Catholic doctrine teaches that vices do not impair spiritual powers. That the personality does not hamper the Ego. That some Popes have been wrong on morals, never one on doctrine.

Again I cannot explain this strange mystery. What is once gained in Raj Jog is gained for ever. It may be that faults in the personality do not impede, on the higher planes, the powers of *those who know the Great Ones*.

Having been in the T.S. for thirty years, and heard the voices of either side, I am convinced the solution lies in the old Catholic Doctrine of the personality and the entity.

How hard that lesson to learn! Particularly to those of us not educated in the Catholic faith. "We have never had a Pope wrong on Doctrine, though one or two have been wrong on morals," said a woman who worked from dawn to night in Rome and is now in China for the Catholic cause.

"I cannot, as a Catholic, take —'s morals as bearing on his teaching," said the social leader of the Black Set in Rome, discussing Theosophical dissensions.

I believe this solution solves all these problems and difficulties which have torn the rival camps.

Mons. Blech, the spiritual leader of the T.S. in France, who is leavening her, atheistical, monstrously perverted as she is, with good, thinks with me. "I believe both sides are agents of the Masters," he says.

In the camp of my youth I was brought up to think the other side half impostors, half agents of the dark forces. I no longer believe it, it is ridiculous to think that the enormous amount of good done by the T.S. throughout the world can be ascribed to those who work against the Good Law. In those glorious early days when our camp counsels prevailed, life was then a simple thing of Hindu customs. Was it the world's slow stain of the insidious temptations of Western civilization which prevented this consummation? Who can tell?

Did the sudden influx of Western

luxury limit its power? Who can tell? The answer lies to each one of us within.

My last word on this, the greatest problem of my life. I am indebted to Mrs. X. for the greatest experiences of my life. These continued long after the Xs were living on western money. Had I been true to her, I have no reason to suppose they would ever have stopped. Mrs. X. offered me exactly the same thing offered to Tarquin long ago by the Sybil. Mrs. X. belongs to the same Sisterhood as the Sybil's and the Vestal's. But when Tarquin refused her twice, the Sybil burned three of her nine books. She then offered six at the same price. Three more were burned. Eventually Tarquin paid the original price for the three holiest things in Rome. On which the fortunes of the mightiest empire in the old world rested. That rule of the Eastern Brotherhood obtains today. When I twice failed, through weakness, to pay the price of Mrs. X. for her knowledge, she was obliged by the Rule of her School, to make the conditions more severe. On the 3rd occasion the conditions were absolutely impossible. Of this later.

I saw Mrs. Tingley in Paris shortly before her death. She was Mrs. Besant's rival and the Head of the Universal Brotherhood of California. She appeared an honest woman and told me she had only seen Maurya once in her life. That was from Dharjiling. He was in a field with a man ploughing.

K.T. "Was he immensely tall?"

C.T. "Not particularly."

Now all those who have really seen M. know that his height is stupendous, who then faked this interview?

♦ ♦ ♦

Mr. C. Jinarajadasa writes indignantly about our reference in the December issue, page 306 to Mr. Leadbeater's taking possession of the President's quarters at Adyar "without a By-your-leave to anyone". When that was written we had heard nothing about Mrs. Besant's will. The General Council was not quite satisfied either, and has limited the occupancy to one year.

THE KNOWN AND THE UNKNOWN

Since the world is a unity, and all the religious systems of the world have testified to this fact, we must logically assume that we have as much of the real nature or stuff of the world in us as anything else can possibly have. So also have all our fellowmen. Yet, again and again we find clever thinking men dividing the world into a part that knows and a part that is known, as if there were nothing in common between them.

What do we know of the world around us of which we are a part? We must know something of it, since we are conscious of at least ourselves. Because of this unity I claim we must have available an immediate knowledge of the true nature of the world, and consequently of those unexplained laws of nature and the powers latent in man.

The question arises then, why is it, this, the third object of our Society seems almost neglected? Is there a limitation placed upon man regarding this knowledge, and if so what is the cause and how may it be overcome?

Some will say there is, obviously, a limitation—Karma, and leave it at that. It is the easy way out of the difficulty, certainly, but a way out too often taken by theosophists, and I am suspicious that to a large extent it is dictated by a fear complex in our own make-up. Moreover, another question comes to mind, is it playing the game by the "knower" within, who must be rather tired of this continual evasion of the problem, this separating attitude within the unity of which he is fully aware. That the limitation is always imposed by the lower mind we can be sure, if we take time for a little self-analysis.

Social and ethical environment, Karma, if you will, is undoubtedly a great obstacle everybody will agree; but I doubt if the agreement will be unanimous when I suggest that this very obstacle may be the means to freedom, that in it and through it

we may realize the unknown.

How often we hear a remark to the effect that one can go so far in this life, with the added expectation to carry on from there in the next incarnation. To my mind that is an admission of a failure of understanding, a negation of opportunity and nothing more or less than the cutting off of ourselves from the very source of life and of power.

Is it the approach to knowledge, the motive at the back of our desire, that matters? What do we wish to do with this knowledge when we get it? A man does not wish to know for the sake of knowing, but because of his being able to be of service to that whole of which he is a part. Or to put it more clearly, for the sake of being precisely that part of the whole that he actually is. *Being* does not exist only in order to get knowledge, *Being* exists in order to be; and so our motive for gaining knowledge should be in order more effectively to be. To be of service, that is the answer to the eternal 'why'. Actually we cannot know a thing until we become or use it. We are capable at all times of thinking about and all around it, but the secret of knowledge is to identify ourselves with it. Therefore "being" comes first, naturally, and "knowing" comes second. The reverse has been so often inferred by comparatively modern philosophy, that our educational system has become nothing more or less than factories of facts and figures, turning out minds, machine like, having no idea of service, purpose, or unity.

The most theosophic of the philosophers suggest that if we live the life of our essential being, the 'unknown' will flow through us and be made known. So there is nothing really unknowable. Obviously, there is nothing, for the moment the mind finds itself up against an obstacle to knowledge it exerts itself to penetrate through and beyond, if only we carry it forward with the necessary will. We fear to do this, often I think, because of some sentimental attachment to the obstacle itself,

its familiar form or its associations. We hesitate to enquire into its inner nature, knowing that if we do we shatter for ever those things which have been a delight to the senses for so long. We forget that forms are but fleeting things in reality, and that change is the great law of the universe.

Mere speculation, therefore, in a kind of safety zone is not enough. It is necessary to explore not only as a scientist but as a creative artist, making new forms as we go that they may become serviceable for all mankind. Such is the practical work necessary for those who would form a nucleus of universal brotherhood—a courageous exploration into the unknown. In this article I shall attempt to prove that the first and the third object of our Society are inevitably linked, and moreover that it is not possible to put off the latter for another incarnation or even until after the depression without serious misunderstanding of the former. Now is the appointed time. The pioneers of progress and a new civilization to my mind are not those having theories about economics, etc.; but courageous individuals who make the third object of the Theosophical Society their reason of life.

That embodiment of the so-called modern mastery of nature, the machine, has nothing to do with this exploration except that it makes possible a larger life that man may use to advantage. I mean that the magic of the external world need no longer be an object of devotion, and that many may now be free to understand the problem of his own internal nature. It is no longer necessary for him to devote himself to symbols of this religion or of that religion, for he has now the opportunity to know himself as the complete symbol wherein he may see evidences of a higher destiny and of a nobler purpose in the external world. To meditate on such a symbol is to develop that higher consciousness which leads man out of depression into a higher form of external existence.

Idealism alone is not enough. The magic

of action, of exploration, seems to be the key of both mysticism and occultism. Action is made necessary because the individual who steps courageously upon this path of the symbolic self, finds himself in constant inner conflict. Strong individuals know more of this conflict within than the weak and those who go through life as if asleep. The reason of this conflict and the necessity of action in regard to it, is found in the Gita. Arjuna perfectly conscious of his will power yet hesitates, and Krishna teaches him to have no fear—he must carry out the duty of a warrior and leave all personal interests behind. The really useful religious books are full of an active doctrine. The Tao-teh-king of Laotse may be summarized as a system of wisdom applied to every-day active living for the individual who sets out on this path towards fulfilment.

What I am trying to convey is that the unknown will be ever just that, unless we expand our consciousness by an active participation in the magic of life itself. We must not expect this exploration to bring only an expanding wonder, for there will be a certain awfulness, in the true meaning of the word, and there will be that to test our endurance and all the courage we can muster. We shall need perseverance and determination, as well as perception and enthusiasm. But more important than all these is the will to do the right thing under all circumstances. Of course, we shall suffer to the extent that we think we can possess powers for ourselves. We must not pluck flowers in "the garden of the Gods", for to pluck a flower of wisdom is but to kill it; we may know its fragrance and it will live for ever in our hearts. To keep it even as a mere abstract idea is to devitalize the truth until it becomes useless. It must become a vital and active means of communication between man and man.

The difficulty seems to be in the way we differentiate between spirit and matter. We forget that they interpenetrate, and are necessary to each other for our comprehension of the manifested universe. We think

of the pairs of opposites as absolutely alien or hostile to each other, and so we are caught in a dilemma, betwixt and between. I suggest that the realization of the unity of all life will release the individual from this difficulty. To constantly remember this is not an escape from life but an active participation in it, and will lead ultimately to a grander and more plastic interpretation. The awareness of this unity is centred evidently in the heart. It is there we get that feeling of empathy with all other beings. It is likely expressed in the organic system centred in the thorax controlled by the heart and the lungs.

H.P.B. says that "perception is located in the aura of the pineal gland and is immediately reflected in the heart, vibrating and illuminating the seven brains of the heart". Also in the Secret Doctrine I find: "The heart represents the Higher Triad. The consciousness which is merely the animal consciousness is made up of the consciousness of all the cells in the body *except those of the heart*. The heart is the King, the most important organ in the body of man."

We all feel that it is perfectly true that the heart does not make a mistake—wisdom gathered by the heart is wisdom indeed. If we make a mistake it is not of the heart but of the personality. The personality in its mad career between what it thinks are opposite poles originates all sorts of excesses, even going so far as a neurotic exploitation of the body. It dashes headlong from one extreme to the other, and knows nothing of the subtle essence that links and binds, spirit and matter, one to the other.

The Secret Doctrine teaches that we are actually the link between spirit and matter, in other words evolutionary powers of Intelligence. We create forms where we *will* between matter and spirit, for we are as H.P.B. tells us: "the thread of Spirit, Sutratman; the immortal Ego" upon which are strung like beads, our personalities. This is our Common Heritage, the "Thread of Ariadne", which to deny, if it has been once realized, is to sin against the Holy

Ghost. It is our means of contact with the outer universe as well as the inner.

Most of us have fleeting contacts with this thread during an incarnation, if we are artists we know the unifying power of beauty, the dynamics of harmony, or that which all creative artists feel, a great power that stirs the very depths of the soul, demanding a readjustment and a new vision. If we could only consciously hold on, it would lead us out of this labyrinth of contradiction and confusion. Instead we follow some theory of chaos, which we get from the forms, our personalities, strung like beads upon the thread.

So, to beware of the personality, is the first step towards realization of that unity of which we are a part. Individuality is another thing altogether, for correctly speaking it is a truly religious development of the powers of the God within. A religious system that demands meditation and renunciation of the personality, is for the individual alone, because it leads to self-knowledge. And all religious systems originally taught this, for only in this way can man be of value, of use to his fellow-men.

The Church has forgotten this and concentrates on the mass. Attempting the impossible task of making a whole nation Christian. That the Church has failed is only too obvious. Let us hope the Theosophical Society will not fall into the same error, but rather facilitate the individual that he may consciously contact the powers latent within him.

We have forgotten these things and now we have to recover that which was lost. The great things have fallen dead in us, and they have to come to life again. Is it our will that they be resurrected from the unknown, from the depths of our own being? Each of us has the opportunity to become an explorer into this unknown land.

There are no chosen people for this work. Be they Jew or Christian, or British Israelite, it matters not. Each individual makes the choice himself as soon as he has vision of the immediacy of the problem. It

is this exploration into the unknown that makes the saint, and the saint has always found his fulfilment in service to the whole. The saint becomes the occultist, and the occultist the saint; in their action you cannot tell them apart.

The world cannot wait for incarnation

after incarnation for this investigation, it must be undertaken now by courageous individuals or it would not be the third object of our Society. Let us see to it that the unknown does not recede further from us, its powers unmanifested and unsung.

H. L. Huxtable.

THE PRESIDENTIAL ELECTION

DR. ARUNDALE

The following statement from Dr. Arundale is amusing in its naivete. He has been protesting that he will make no appeal and send out no manifesto, and yet we have had more communications from him and his friends than ever before in an election. What is to be noted, however, is that Mr. A. P. Warrington, Acting President, based his action on the first declaration that Dr. Arundale would make no appeal, and then refused to allow Mr. Wood to make an appeal either. Of course both appeals should have been made in *The Theosophist*, and Mr. Warrington's adoption of a political stratagem of this description is not commendable.

Dr. Arundale's Appeals

Theosophical Society
Adyar, Madras, India
December 20th, 1933.

Dear Colleague, I am not, as you will perceive from paragraph 1. in the enclosed sheet, sending out any Manifesto.

But if you feel any useful purpose will be served by publishing these two extracts, please do so.

Fraternally,
George S. Arundale.

EXTRACTS FROM LETTERS

By George S. Arundale

(1) "In September last, when I was first nominated for the office of President, I resolved that I would as far as possible avoid all controversy. I felt that by so doing I should be best upholding at the present moment the dignity of our Society,

and, in particular, be best honouring the memory of our beloved President in these days so near to her passing. And I ventured to think that members throughout the world know me well enough to be able to decide quite definitely as to my suitability for the office to which I have been nominated, but which I surely do not seek.

"All I can say to you is that, if elected, I shall do my best to support Theosophy and the Theosophical Society before the world, and within the Society to encourage to the best of my power the free search for Truth and expression of opinion, within those essential limitations which courtesy, goodwill and mutual respect demand."

(2) "My membership of the Liberal Catholic Church is entirely subordinate to my membership of the Theosophical Society. I joined the Society in 1895, and the Church in 1925. I have always had, and shall ever have, supreme allegiance to the Society and to the teachings of Theosophy."

A STATEMENT

Fully do I realize how arduous and responsible is the office of President of the Theosophical Society, one of the noblest offices in the world, and held so splendidly by Colonel H. S. Olcott and Dr. Annie Besant. Indeed may anyone hesitate to offer to assume it. Yet, when the post falls vacant, some one must fill it.

I offer myself for election, first because Dr. Besant—Mother, Teacher and my General for over thirty years—wished me to stand, second because many brethren whom I honour and love also so desire, and third

because, whatever my disqualifications, I yield to none in my whole-hearted allegiance to the great Objects of the Society, to its spirit of all inclusive brotherhood, to its splendid teachings, and above all to the Great Ones Who gave the Society birth into this outer world.

During close on forty years of membership I have found the teachings of Theosophy and membership of the Society both a strong refuge in trouble and indecision, and a joyous inspiration both to my search for Truth and to service. They have helped me to live in an ever-widening freedom, disclosing marvellous vistas of unfoldment, and, in drawing me near to the Elder Brethren, have increasingly enabled me to realize the nature of my real self and the duty of uncompromising loyalty to it.

They have also shown me how, through activities in the outer world, to spread in varied forms the truths of Theosophy. And if I work in many movements it is in order that I may strive to meet more and more of my fellow-men on the roads they travel, and to offer them the precious gifts of Theosophy clothed in congenial forms.

But the white light of Theosophy, the majestic declaration of the great Laws of Evolution and the modes of their working, remains the ultimate and eternal rock of my life. I may and do rejoice in the innumerable colours whereby the white Light veils from our weak eyes an unfathomable radiance. Movements, forms, ceremonies, religions, philosophies, symbols—all are God tempering His lightning to human ignorance and frailty; and surely should we profit from them ourselves and use them in the service of others. But we only truly profit from them and use them if they are constantly urging us onwards to the source whence they are derived. Be the colour however beautiful and perhaps even supremely satisfying, it is but a ray of the glory it mirrors, exhorting us to seek the essence of its being.

If I am elected to office, I shall consider my paramount duty to be to help to spread

far and wide that Theosophy which is the very heart of our Society, the Theosophy which the Master-Founders Themselves gave to the world through H. P. Blavatsky and those who followed her. I shall invite members, Lodges and Sections to make this work their primary concern—urging them to ensure that the Theosophy they offer is simple, direct and above all impersonal.

I shall do all I can to encourage the Theosophical Order of Service as the means whereby members may, in their own individual ways, infuse the spirit of Theosophy into work in the outer world.

I shall constantly call upon my fellow-members, as I shall take care myself, to guard both the Society and its teachings against any dominance on the part of, or identification with, any movements of whatever nature, however much individual members may rightly deem such movements to be, for themselves, the truest expressions of Theosophy. The brotherhood of the Theosophical Society must be free and all-inclusive; and the door of membership must ever be wide open to all who believe in brotherhood and strive to practise it.

On the other hand, I shall of course encourage every member to make his Theosophy a living individual force, always remembering his duty to guard the essential neutrality of the Society as a whole and to respect the activities of his fellow-members even though these may sometimes seem to be in opposition to his own; as he himself has a right to their respect for his own honest interpretations of Theosophy.

Our Society welcomes varied modes of seeking Truth, however divergent one may be from another, but demands that their expression shall never overstep the bounds of that comradeship, mutual respect and goodwill which is the Truth of truths. Universal Brotherhood is the heart of life, and the Theosophical Society exists to declare and exemplify it amidst the infinite varieties of life-expression which constitute the process of evolution.

I shall also do all in my power to help

the young to find in Theosophy and in the Theosophical Society both happiness and inspiration, so that in their turn they may become faithful guardians of the wisdom, power and beauty which the teachings and the Society embody.

Because I have known and loved H. P. Blavatsky, because I have known and loved the President-Founder, and because I have known and loved Dr. Annie Besant, and have tried to serve her and our Society for many years, I offer myself for election to the office which has so unfortunately become vacant, and, if elected, I will do my best to be worthy of the trust reposed in me.

George S. Arundale.

P. S.: I may add that, if elected, I shall cease to wear clerical dress and shall ask to be addressed as Dr. or Mr. Arundale, and not by my episcopal title. I desire thereby to avoid all danger of confusion or identification between the Theosophical Society and the Liberal Catholic Church.

LETTER FROM BISHOP LEADBEATER

Dear Fellow Member,

We feel that the following letter from Bishop Leadbeater in response to enquiries will be of value to you, and that you will give it your earnest consideration.

Some of Dr. Arundale's Supporters.
Adyar, December, 1933.

Adyar, Madras,
December 23rd, 1933.

".....I should have thought that my personal views on the Presidential election were well known to any one who is interested in them, and were sufficiently indicated by the fact that I was one of those who nominated Dr. Arundale. I cannot imagine that any *true Theosophist* could hesitate for a moment after seeing our late revered President's nomination of him and her clear statement that her Master thoroughly approved it. Even apart from that I have many times heard her speak of him as her successor.

"If you ask for my testimony as to the character of Dr. Arundale, I can say that

I have known him since his childhood and have found him an honourable gentleman, and that I have perfect confidence in his whole-hearted devotion to our Masters and to the interests of the Theosophical Society, and his fitness for the high office to which I hope earnestly that he will be elected. Long may he live to lead us on to victory!

"I have heard rumours that some distrust him because he happens to be a Bishop. I consider such an attitude most untheosophical; are we not specially pledged not to discriminate against anyone on account of his creed? Did anyone protest against Colonel Olcott's Presidency because he was a Buddhist, or deny the power of our late beloved President because of her keen sympathy with Hinduism? Is no one but an *atheist* qualified to lead the Theosophical Society?

Yours most cordially,

+ C. W. Leadbeater."

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The foregoing letter by C. W. Leadbeater represents what has been described as "terminological inexactitude" carried to the limit. There was no nomination of Mr. Arundale by "our revered President." The letters from Mrs. Besant which we printed in our December issue, page 300, did not nominate "dearest George" but referred as Mrs. Janarajadasa explained, to a letter which George himself wrote to Mrs. Besant in which he said he understood the Master wished him to be President. Mrs. Besant, with that charming tolerance which characterized her relations with her friends, humoured him, but not to the extent of nominating him. This was in 1926, and she had her own ideas of whom the Master wanted to be President and accepted the nomination herself and was elected. Mr. Leadbeater himself called "dearest George" off, telling him to drop the idea. Mr. Leadbeater cannot have forgotten that, so it is somewhat disingenuous for him to bring up these letters of 1926 and speak of them as nominations in 1933, seven years later. He cannot imagine any true Theosophist

(Continued on Page 374.)

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

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Frederick B. Housner, 10 Glen Gowan Ave., Toronto.
Reginald Thornton, 52 Isabella Street, Toronto.
Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver.
Cecil Williams, 49 East 7th Street, Hamilton, Ont.

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

The General Secretary has been invited to speak at Kitchener on Sunday, 25th inst. by the group of students there, of which Mr. Alexander Watt, 56 King Street West, is secretary. This group has grown up out of the radio talks broadcast during the last three months, and in correspondence with Mr. Dudley W. Barr who had charge of the radio work.

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A Western subscriber writes: "The magazine is O.K., only I miss the game-cocks. I got quite a kick out of that. They were all right and all wrong, but only when they thought the other fellow wrong. I don't like too much explanation of the truth. Get people to study, but don't explain. It can't be done. They've got to dig it out for themselves. There are far more mistakes in the explanations of the teaching than in the teaching originally."

Several friends have sent small donations for the support of the Magazine and we are indeed grateful for such assistance. Might we suggest, however, that if such donations were made subscriptions for friends or others who might be interested in Theosophy the benefit would be doubled as we desire to circulate as well as issue the Magazine among thoughtful readers. One or two or five subscribers added to our lists for a year would probably result in many permanent subscribers.

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Some members have written as though the election of Mr. Ernest Wood were a forlorn hope. It is nothing of the kind, but depends on every member who believes in the principles he has enunciated in his manifesto casting his ballot in his favour. There should be no slackness about this and we hope to see a full vote polled. Superhuman efforts are being made to defeat him by those who object to the teaching of Mr. Krishnamurti, and who prefer the Neo-Theosophy of the Leadbeater cult to the Theosophy Madame Blavatsky brought to the western world. Copies of Mr. Wood's manifesto may be had on application.

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Our offer to pay half the dues of needy members was not largely availed of, but we are glad to know that a number were assisted to active membership. Toronto Lodge is to be congratulated on having received 13 new members since July 1. The membership has maintained itself fairly well this year and is slightly ahead of the record at the same date last year. It has been found that the radio broadcast of November, December and January interested a greater number of people than any other form of propaganda ever before attempted. It is hoped that this will be resumed in the Fall.

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A member of the Federation writes from the west, subscribing for the magazine. "I take this opportunity," he writes, "of expressing satisfaction with the teachings of Theosophy, namely, H. P. B.'s marvellous

works, 'Isis Unveiled,' 'The Secret Doctrine,' and 'The Key to Theosophy.' Mrs. Bailey of Toronto sent me some books which were of great benefit to me—particularly when I was unemployed. Now that I am working, I am grateful for the courtesy and kindness." This is an acknowledgement of the services of the Travelling Library of which Mrs. Bailey, 52 Isabella Street, Toronto, has charge.

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The Theosophy Company (India) Ltd., at 51 Esplanade Road, Bombay, are publishing cheap editions of Madame Blavatsky's works, including *The Key to Theosophy* at Three Shillings or 75c; *The Ocean of Theosophy* (Judge) at Two and sixpence or 60c; and *Raja-Yoga or Occultism*, a collection of articles by H.P.B. at the same price. Their 16-page monthly, *The Theosophical Movement*, costs Two Shillings, or 50c annually. We commend these publications to the attention of students, as they represent the best Theosophical literature, and are handsomely printed and excellent value.

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The ballots for the election of a new President of the T. S. will be sent out very soon after the despatch of this magazine, and all who are entitled to vote and who are in receipt of ballots are requested to read what has been written about the election and the material provided by the candidates or their supporters. The ballot should be marked and returned at once to the General Secretary in the envelopes provided. The ballot will be secret by desire of the Adyar authorities. The design of the ballot and the method of voting is according to the pattern and suggestions sent from Adyar. Members who have joined since July 1st last are not entitled to vote, according to the general Constitution and the ruling of the Recording Secretary.

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We regret to see in *The Young Theosophist*, and in *The New Zealand Theosophist*, and other journals the widespread announcement, "From Beyond the Gates of Death", that Mrs. Besant had

communicated with Mr. Leadbeater, and given a message in the well-known phrases of the "trained clairvoyant." Quite apart from Mr. Telang's explanation and repudiation of Mr. Leadbeater's allegation that Mr. Telang had asked for such a message, which as a Theosophist, Mr. Telang did not believe in, it seems rather remarkable that, presumably instructed in Theosophical theories, so many members of the Society could unhesitatingly accept such a story in contradiction of all that they had learned, merely because Mr. Leadbeater had once more exercised his wits upon them.

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Mr. A. P. Warrington, Acting President, has accused us in the Magazine, *The Theosophist*, of throwing "Stones and mud upon one whom the late President loved as a brother." The reference is undoubtedly to our article in the October magazine, entitled "The Great Illusion." Anyone who wishes to know what the "mud and stones" are may have a copy. Mr. Warrington does not say what the "mud and stones" are, but leaves the impression that we have invented a lot of dreadful things out of our own wicked imagination. All that we did was to list the false prophecies, the ill-digested and unfruitful schemes, the extravagant and wasteful policies that have been suggested and supported by the beloved brother during many years past, and to hint that a continuance of such guidance is not wise for the Society. If Mr. Warrington approves of all these things why should he call them "mud and stones"? If he disapproves of them why does he condemn us for agreeing with him?

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There is an impression that the friends of the late William Quan Judge are obsessed with a desire to make a god or something like that of him, but all that the writer, at any rate, wishes to do or to have is to see that justice is done to his memory. A great deal has been suppressed in the evidence concerning him that would put another light on the case altogether. For example,

The Theosophical Forum (Point Loma) for January 15 reprints such correspondence of Madame Blavatsky with Richard Harte in 1889, in which Harte questioned the possibility of Judge succeeding to the Presidency, and H. P. B. replied in a letter in which this passage occurs: "I will not permit Judge to be lowered or humiliated in it (The Theosophist magazine). Judge is one of the Founders and a man who has ever been true to the Masters. Moreover what I wrote was quite true, although incomplete by two words. Had I added 'The designated successor to Olcott when the Col. dies'—*pro tem*—there would be nothing to say. And *Judge will be the President of the T. S. after our death* or the T. S. will die with us." Mr. Jinarajadasa says he can find no evidence for the view that Judge desired to be affiliated with the Adyar headquarters after the declaration of autonomy at Boston in 1895. Perhaps then he will explain why Col. Olcott took immediate steps to eliminate the clause in the Constitution permitting him to affiliate kindred societies? He refused to affiliate the T. S. in America, and then took away his own authority to do so, and since then we have heard it said he never had the power to affiliate Judge's society. These matters are not vital perhaps but they are vital to Judge's reputation, and essential if justice is to be done him.

NIECES OF H. P. B.

Secretary's office, Adyar, Madras, India
8th January, 1934.

To the General Secretary,

Dear Colleague,—At a recent meeting of the General Council a letter from Mon. E. Duboc of the "Lotus" Lodge in Paris was tabled. In that letter attention was drawn to the fact that the surviving nieces of H. P. Blavatsky, two old ladies, Mlle. Jelikhovsky and Mme. Pendant, are both ill and practically penniless, the funds collected in 1931 being exhausted. The General Council decided to send immediately a donation of £30/- to Mr. A. Digby Besant, so that the usual small monthly re-

mittance to those ladies can be resumed. The General Council also requested me to suggest to the General Secretaries to make an appeal to the members of their respective National Societies for subscriptions towards this Fund. I shall be glad if you can see your way to help in this matter either by publishing an appeal in your Magazine or by opening a subscription list at your Headquarters. Any money coming in in response to this will have to be sent direct to Mr. A. Digby Besant, Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1. Yours fraternally,
H. Frei,

Recording Secretary.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, February 11, only Messrs. Belcher, Housser and Williams and the General Secretary being present, Mr. Barr filling an engagement to speak in St. Catharines, and the Montreal and Vancouver members of course being absent.

It was reported that, with the accession of new members and reinstatement of inactive members, and donations sent in for the support of the magazine, its issue for two or three months to come was assured. It is hoped that further support will carry it on to the end of the present session.

A letter was read from Mr. John Bailey reporting his audit of the accounts of the National Society up to 30th June last, and certifying all in order. A resolution of thanks will be transmitted to him by the Secretary of the Executive. The Secretary was also instructed to convey to the Toronto Lodge the appreciation of the Executive for the work done in the radio broadcast during the previous three months. It was recognized that the value of this work to the National Society has been very great in bringing an entirely new constituency into touch with Theosophy.

Correspondence in connection with the Presidential election and Mr. Ernest Wood's nomination was discussed, and it was left to the discretion of the General

Secretary to deal with the subject in the magazine.

It was left to the General Secretary to carry out the voting after the manner suggested by the Adyar authorities. The ballot will be secret, the vote to be enclosed in a small envelope unidentifiable, and sent in another envelope to the General Secretary. This will be kept until the Executive meets on April 8th when they will be opened and counted, and the result sent to India, to reach Adyar before 1st June.

A letter was read from Kitchener, where a group of twelve have been studying Theosophy inspired by the radio broadcast, requesting an address to be delivered on Feb. 25th. This will be undertaken by the General Secretary.

As an indication of improving conditions, it was mentioned that 13 new members had joined the Toronto Lodge since July 1st, and the present standing of the Society is slightly in advance of the status last year at the same date.

TREASURER'S REPORT OF ADYAR FUNDS

The accounts for the year 1933 show a slightly more favourable state of affairs than in the previous year, the income having exceeded expectations. The expenditure was also below the budget provision, so that a credit balance remains for the new year of Rs. 17,513 or £1313. The Rent and Interest Account is down, fewer visitors having come to headquarters than in the previous year. Donations and legacies amounted to Rs. 15,687. There has been, however, a falling off for some years and Mr. Hamerster appeals for more generous assistance. The Adyar Library, which is perhaps the most admirable of all the headquarters activities shows a deficit of Rs. 613 or £46. The Treasurer explains that the apparent credit balance is already exhausted in repairs for Leadbeater Chambers. It will not be possible to balance next year's budget, Mr. Hamerster states, and asks for donations to the

Headquarters of £1484, and to Adyar Library of £158.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 2nd day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 2, when the nominations close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before May 1, and voting to close on June 1st. Nomination returns must be sent in a separate letter addressed to the General Secretary at 33 Forest Avenue, Hamilton, Ontario.

AUDIT OF ACCOUNTS

Toronto, Ont., 3rd Feb., 1934

The General Executive,

The Theosophical Society in Canada.

Dear Sirs:—I have audited the books and accounts of the Theosophical Society in Canada for the year ended 30th June, 1933.

All revenues entered in the Cash Book were duly deposited in the Society's Bank. No records are available which would enable me to ascertain whether all sums received were entered therein.

I understand that the Society has no Assets of value and that Liabilities are met promptly.

Subject to the foregoing, I certify that

all my requirements as auditor have been complied with and that in my opinion the Statement of Funds appearing on page 145 of the Canadian Theosophist of 15th July, 1933 is a true statement of Receipts and Disbursements for the year ended 30th June, 1933 according to the best of my information and the explanations given to me.

Reported by

Jno. K. Bailey,
Honorary Auditor.

AMONG THE LODGES

The death occurred on Jan. 4th, 1934 of one of the old members of the Vancouver Lodge, in the person of Mrs. Emily M. Mundorf. Mrs. Mundorf was 70 years old and had joined the T. S. around 1914 or 1915. Of late years she had not been able to get to the Lodge meetings owing to ill health, but was always very interested in Theosophy and its activities. During the winter of 1932-33 she held a little class which met every other Friday at her home, to which she invited several old members who were also unable to climb the stairs to the Lodge rooms, and they talked and read, and felt inspired by the little meetings. Mrs. Mundorf had a very interesting collection, of which she was very proud, (a miniature museum) curios from all over the world. She was always ready to throw her home open and show off her treasures and then collect small sums of money for this or that cause; so in this way helped materially as well as spiritually wherever she could. She was also a very active member in the Pythian Sisters. Mrs. Mundorf left, as well as her husband, one son and one daughter, two granddaughters, several sisters and a host of friends to mourn her loss. Seven members or Associates of the Vancouver Lodge have passed out during the past two years, and as one by one the old friends go, we realize that it is only a momentary pause and that later, we will all meet and carry the work on as in the past with new force and new faces perhaps, but still the same old friend-

ship. Much love follows Mrs. Mundorf as she was highly thought of by many.

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Orpheus Lodge discussion of the 6th Principle continued:—Our object now is to inquire into some of the characteristics of the individual who has awakened his 6th Principle and brought his life to some extent under its influence. For one thing, he has thoroughly explored his own nature and up to the level that he knows himself has gained the key to all human life. Whenever we find a deep insight into human nature combined with a desire to see the human spirit triumph, anytime and anywhere, it is proof of the manifestation of this principle. True sympathy for instance, does not comfort at the expense of weakening the sufferer and sapping his self-reliance, it combines a deep understanding with an appeal to whatever courage and strength is there. When we meet with someone who seems entirely incapable of holding resentment toward anyone, and whose life is marked by magnanimity and a wise tolerance it is the 6th Principle which is manifesting. When someone does such a man an injury, he bears no resentment because he understands perfectly well the view point of his aggressor and can make allowance, and if the latter sometime needed aid he would be the first to do what he could though the aggressor might never know whom he had to thank. One of the results of the manifestation of the Buddhist Principle is disinterestedness. We all want something from the people around us, if we don't positively crave their affection, gratitude or good opinion, we at least cannot bear to evoke their bad opinion or dislike. But when we find an attitude which is free, great-hearted, and unconquerable, because it wants nothing from anyone, it is the Buddhist Principle in manifestation. Contact with such an attitude enables us to live in a new and higher octave of our being and, if we are taken to task coolly, without anger or resentment for some injustice or folly we are committing, it is not easy to take refuge in anger and resent-

ment, and we may get an entirely new slant on the life we are living and this experience may become the turning point in our lives. The various aspects of this attitude which manifests the Buddhist Principle are difficult to picture and understand because it is so rare in human life and we have to reach out beyond the confines of our ego-centric lives to perceive it. Yet to the student nothing could be more important. This attitude is the manifestation of those spiritual values to incarnate which is the sole aim of his study and endeavour. In literature, in rare treasured volumes we discover this attitude. It is for the exemplification of this rare quality that some value so highly the Mahatma Letters. Another aspect of it can hardly be more perfectly expressed than in Swinburne's "The Pilgrims", or by Walt Whitman in such poems as "Faces"; whilst in fiction it is this element which has made such books as Talbot Mundy's "Om", and "The Great Hunger" by Bojer to be treasured by many.

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Mr. G. Rupert Lesch, of Buffalo, filled a lecture engagement in Toronto and Hamilton, speaking in Hamilton on Saturday, January 27 and February 3, and in Toronto every evening from Sunday January 28 till Sunday, February 4 (omitting the Saturday at Hamilton) and drawing good audiences considering the Arctic temperatures prevailing. He is one of the finest exponents of the Secret Doctrine we have, and his familiarity with the Bible enables him to support by evidence from these ancient sources the high moral, ethical and spiritual values implicit in all Theosophical teaching. His lecture on "The Deeper Spiritual Significance of the Scriptures" was a splendid and scholarly exposition, and in Hamilton his talk on "Health and Healing" took an unexpected turn in bringing Old and New Testament authority to bear on hygienic problems and linking them up with spiritual living. Mr. Lesch read a poem at one of his Toronto lectures which indicates his poetic insight, as well as his talks demonstrated his exegetic

ability. We are glad to present it to our readers:

The Conquest of Illusion

What are these sights I seem to see,
These objects that environ me,
Forever coming, going?
When I pursue, they from me flee,
Yet when I flee, they follow me
And threaten my undoing,
Hang o'er me, a mephitic cloud,
Enfold me like a burial shroud.

Out of the darkness, womb of light,—
To pierce the self-obscuring night
The shadows dissipating,—
There comes a ray of Light Divine,
A Shining, making all things shine
And self-illuminating;
My soul, instinct with radiance bright
Now knows itself to be That Light.

And now, the things that seem to be,
The objects that environ me,
Forever coming, going,
Are known to be my own devise,
What Is, appearing otherwise;
Things, in their self-pursuing,
Appearing by mayavic art
From Self's totality apart.

Providing thus facilities,
The soul's potentialities
To bring to true fruition.
To sense sublime stability,
Where all seems but mobility
And through pure intuition
Self-realize Self's Unity
Within what seems diversity.

Thus to my soul self-harmonized,
Good Infinite self-realized,
What seemed hopeless confusion,
As ordered sequence now appears;
A self-consistent impulse gears
The cosmic evolution,
And all things move at the behest
Of That which ever is at rest.

Yea what men know as life and death
Are ebb and flow of One Great Breath,
Eternal, all-pervading;
In going forth, self-multiplied,

In self-returning unified,
 Yet all-equilibrating,
 Transposing life terrestrial
 Into a song celestial.

And so, where darkness once held sway
 There stretches now the love-lit way,
 The Path of hope and glory;
 Way, Truth and Life, Christ Immanent,
 Without beginning, without end;
 In all things transitory
 The great transmuting potency,
 Divine Self-Luminosity.

Peace to All Beings.

G. Rupert Lesch.

Dec. 13, 1929.

THE PRESIDENTIAL ELECTION

(Continued from Page 367.)

hesitating for a moment after these letters. It only shows how far he has wandered from the standards of true Theosophy, which does not expect any man to act except on the only authority he can recognize—his own judgment and reason, and Mr. Leadbeater and Mr. Arundale have disappointed our judgment and reason so frequently he must expect a good deal of hesitation about accepting what he says when the evidence is all to the contrary.

ADYAR

Since Mr. Wood issued his fine and sensible article on Adyar, Dr. Arundale has been impelled to say what he feels on the subject. It is unfortunate that it seems to be a competing composition, but we cannot avoid that nor the comparisons which are naturally engendered. Dr. Arundale is, of course, a visionary. He lives in the clouds and rarely gets near enough to realities to know what is going to happen to them till after the catastrophe. His adventures in India, in Australia, in England, in connection with the Stadium, with the coming Messiah, with the Arhats, and other matters innumerable, all testify to this quality, characteristic of all psy-

chics, who have not learned to use their reason, but permit themselves to float off into the empyrean irrespective of any responsibility to mundane duties.

He tells us what Adyar ought to be, admirable in suggestion and desirable as an ideal. But he altogether forgets that he and his friends have been in Adyar for many, many years and have not yet succeeded in doing what he thinks ought to be done.

To Adyar every Theosophist should turn "as to a Mecca—virile Heart of the Society, lighthouse amidst those seas of life on which each member journeys to his triumphant end." Apart from the mixed metaphors which are psychic signposts, this is mere "hokey", as Hollywood calls it. How are we to arrive at this blissful condition at Adyar? He tells us.

"First, by ensuring that the worthy, and the worthy alone, reside at Adyar. Who are worthy? Those to whom Theosophy is all in all. Those who know that Adyar is the Masters' Home—to which Some may someday come for sojourn in the outer world when Adyar is really Theirs."

This also is mere Arundale. Theosophy does not teach anything like this as those who have read the Masters' Letters are aware. When we begin to judge some as more worthy than others we set ourselves a difficult task. By their fruits ye shall know them, and the work of the Theosophical Society is not to be done at Adyar but everywhere throughout the world where it is needed. All the psychics would yearn to congregate in a pseudo-holy place like Adyar and revive the monastic life without its discipline and severity, and to the extent Adyar has done this it has been a failure.

Dr. Arundale then goes on to tell us that "we must try to find ways and means for the residence at Adyar of effective representatives from every country in the world, who shall at Adyar enter into the very soul of Theosophy and help to spread the life they gain in ways most suited to the lands they represent." This was Mrs. Tingley's

idea also. She robbed all the Lodges of their best members, brought them to Point Loma, sterilized their brains, hypnotized their faculties and killed the movement she headed throughout the world. Repeated attempts have been made to follow this example, at Krotona, at Ojai, and now Dr. Arundale would have a super-Adyar which would outdo all the rest.

To serve these ambassadors he would have, and insists that "Adyar must be, a great seat of Theosophical learning, a great Theosophical Centre, in which Chairs, as in a University—if we like to call them so—shall be held by Theosophists who are able students of the various branches of the Divine Wisdom, and by other learned men and women who may represent special aspects of knowledge or of the search for Truth valuable to Theosophists in their own researches." Let any student carefully consider this and see what a wild-goose project it is.

Those who have attained to any real knowledge of Theosophy, and who have not retired from the world altogether, are already occupied in various parts of the world doing what they ought to do, teaching the humanity with which they are most closely in touch. We have to go to the people, not expect the people to come to us. Dr. Arundale should meditate on his own sentence—"The Theosophist dreams, but for him no dreams are real which he cannot bring down to earth for the helping of his fellow men." This is true, absolutely, but it does not gibe with hiving us off to Adyar, or at least the most worthy of us, and leaving the world to the rest to get along as best it may.

"What do we need?" proceeds Dr. Arundale, and answers, "Endowments of a number of Adyar Studentships, so that each country may be represented by at least one ambassador. Endowments for a number of 'Chairs' at Adyar," and so on with endowments for learned Theosophists to take up residence at Adyar, endowments for school and college, endowments to provide ways and means for young people to come

from all parts of the world to live at Adyar, endowments for other purposes—"investments which will return splendid interest to every land."

How much more potent, he exclaims, will *The Theosophist* become "when its pages can be open to record the work being done, the discoveries being made, in this International Theosophical Laboratory. How much more alive Adyar will be." Well, they have had a whole generation to do these things and they have not done them. We cannot see that they are more likely to be done in the next generation. We cannot see that they are better things than those which have been done throughout the world by Theosophists away from Adyar altogether during these years. The "Learned Theosophists" who have lived or who still live—Charles Johnston, nephew by marriage to Madame Blavatsky, William Kingsland, one of her pupils; James Morgan Pryse, one of her intimates; Jerome Anderson, complimented by her upon his work; Alice Leighton Cleather, her intimate friend and pupil; George W. Russell (*Æ* the poet), and others, as devoted to the Masters, all of them, as any have been, and doing the work appointed them; and numerous others who might have been—not resident at Adyar but affiliated with this work, but for the attitude of Dr. Arundale and his friends.

He speaks of intense activity in the printing office at Adyar, "the Theosophical Publishing House ceaselessly at work publishing books of which the world feels compelled to take notice, and meeting with difficulty the demands for Theosophical literature from the four quarters of the earth." "Meeting with difficulty" is the only truth about this. Such books as are original meet no demand at Adyar. For their reprints and translations of the ancient Scriptures of the East we have nothing but praise, but for the long list of volumes on neo-Theosophy, the psychic material on which so much money has been wasted, there is no demand and it is being sold off at reduced prices, and we trust will

never be reprinted to shame us.

What one resents in Dr. Arundale's article is the suggestion, yes, the insinuation, that his ideals are higher than those of Mr. Wood. Well, Mr. Wood's article is available and should be read and compared carefully with these visionary conceptions.

FOR WHOM SHALL I VOTE AND WHY?

There are two candidates for the office of President of the Theosophical Society. What are the qualifications necessary for the satisfactory government of the Society? Which candidate possesses them in the greatest measure? The President should have:

- (1) Business ability.
- (2) Loyalty to the ideals laid down by the Masters and H. P. B.

The two candidates are Mr. Geo. Arundale and Mr. Ernest Wood.

As to the first requirement it may be stated confidently that Mr. Arundale's best friends who understand business and its needs, and who know Mr. Wood's executive ability, would readily admit the latter's superiority. If the contrary can be established by evidence we should have that evidence without delay.

As to the second need there may be honest difference of opinion, but in order to arrive at a just decision it must be made and kept clear that loyalty to subordinate activities such as the E. S., L. C. C., Co-Masonry, are not included. Neither loyalty to personalities such as Krishnamurti, Mrs. Annie Besant or Mr. Leadbeater. These should have no place in our decision. No, it is loyalty to basic ideals that is needed. Mr. Wood has spoken frankly and decisively for this; we wait for the same from Mr. Arundale. Charges and counter charges should have no place in the contest. A quiet, unbiassed valuation of the two candidates is essential to right decision. And right decision at the present time is vitally important to the success of our rightly beloved Society.

Felix A. Belcher.

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THEOSOPHY AND THE MODERN WORLD

SCIENCE FINDS A CLUE TO CREATION

The New York Times picks "the transformation of intangible radiation into tangible energy" as among the most important scientific discoveries of the year 1933.

Last September came reports from California and England that successful experiments had been made showing "pure motion (whatever it may be) apparently changing into solid matter" by utilizing the energy of the atom. In elucidating this discovery to its readers the New York Times of September 25, 1933 said—"One kind of electricity does not suffice to make matter; positive and negative are both needed to do that."—a statement with which every student of Madame Blavatsky's Secret Doctrine will be familiar.

Almost simultaneously with the announcement of the discovery that pure motion transforms itself into solid matter, a Harvard University professor came out with the statement that "the transmutation of base metals into gold no longer appeared impossible or unlikely, and the utilization of atomic energy was an alluring possibility." This statement can scarcely be disputed if the motion into matter experiment is dependable.

The Occultist's Position

If scientific men are prepared to admit the possibilities suggested by these two theories, then there appears to be little reason why they should not accept the greater part of the theory of so-called creation as expounded in the Secret Doctrine and the Mahatma Letters. Once this were accepted the ground is cleared for the Theosophical conception of cosmic incorporeal man, whose body, in the symbolic language of the New Testament was broken into pieces as the body of the Egyptian sun-god Osiris—the mythological prototype of this incorporeal man—was said to have been broken.

"When a man begins to talk about creation and the origin of man, he is butting against the facts incessantly" says the Mahatma M. (Mahatma Letters, page 75). "Go on saying 'our planet and man were created'—and you will be fighting against hard facts for ever, analyzing and losing time over trifling details—unable to even grasp the whole. But once admit that our planet and ourselves are no more creations than the iceberg now before me (in our K.H.'s home) but that both planets and man are—states for a given time; that their present appearance—geological and anthropological—is transitory and but a condition concomitant of that stage of evolution at which they have arrived in the descending cycle—and all will become plain. You will easily understand what is meant by the 'one and only' element or principle in the universe and that androgynous; the seven-headed serpent Ananda of Vishnu, the Nag around Buddha, the great dragon eternity biting with its active head, its passive tail, from the emanations of which spring worlds, beings, things."

The Great Dragon or Serpent

The full explanation of this passage will be found in the first volume of the Secret Doctrine in the commentaries on the Stanzas of Dzyan. There it is shown how Motion in the form of Fohat or cosmic electricity, proceeding from the diversified divine hosts of the one universal principle, moves through primordial substance differentiating and hardening the atoms from the beginning to the end of a cycle of manifestation. Fohat builds the worlds "placing them on the imperishable centres". (see Stanzas of Dzyan, VI:4).

It is Fohat—motion or cosmic electricity—which the Secret Doctrine says causes the series of transformations or "states for a given time" which we call the worlds and planets. Sesha or Ananta—the seven-

headed serpent Ananda of Vishnu spoken of by the Mahatma M. in the above quoted passage—is described by H. P. B. as “an allegorical abstraction, symbolizing Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the manifested universe.” (S.D. I:102).

This is the great serpent or dragon as a cosmic symbol. In stanza three and the commentary (page 100), it is shown in a still more significant aspect. There it is called “Oeaoohoo” or “the Blazing Divine Dragon of Wisdom” the light space sprung from dark space. “He,” says H. P. B. in her commentary, “is ‘the Incorporeal man who contains in himself the divine idea’—the generator of Light and Life, to use an expression of Philo Judaeus. He is called the ‘Blazing Dragon of Wisdom’ because firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric philosophy this first emanation, being the synthesis of the aggregate of Universal Wisdom, Oeaoohoo ‘the Son of the Son’ contains in himself the Seven Creative Hosts (the Sephiroth), and is therefore the essence of manifested Wisdom. ‘He who bathes in the light of Oeaoohoo will never be deceived by the veil of Maya.’”

Incorporeal Man

Why will not he who bathes in the light of Oeaoohoo never be deceived by illusion? Because Oeaoohoo is the Incorporeal, or Heavenly Man, the first Adam,—what Mahatma M. calls “the one and only element or principle in the universe” which puts on the illusion of diversity or number as it takes on different states for a given time in its descent into physical manifestation. Those then who are not deceived into thinking that mankind is a conglomeration of isolated separate units, but who perceive rather that mankind is one incorporeal whole, are not deceived by “the veil of maya.”

This third stanza of Dzyan and H. P. B.’s commentary thereon will be found

worth long and meditative study by any one wishing to grasp the occult teaching regarding creation. It is the crux of the Secret Doctrine and gives a key to the manifold mysteries of life and of man in particular. Is not this process of descent of the incorporeal to the corporeal, just referred to, in close harmony with the recent scientific thesis that pure motion apparently changes into solid matter.

DOWSING

Dowsing is an old English word with a restricted and specific application to the finding of waters or minerals, underneath the surface of the earth, and by the aid of some unexplained power latent in man. As such it is of considerable interest to Theosophists who are encouraged by the third object of the society to investigate this and the other powers which man possesses, most commonly in a latent or undeveloped form.

References to dowsing are frequent in Theosophical literature, particularly that of a few years ago, and in all of them the possibility of finding water by means of a forked twig held in the hands is stoutly upheld. The Theosophist is incidentally not the only individual who believes in it, the farmer by and largely likewise does, and many others of those classes, not contaminated by the skepticism of our modern scientific outlook. On the whole, however, it is classified by those of so-called cultured viewpoint as being close to an absurdity and something beneath the notice of serious scientific investigation.

The nature of the phenomena whereby a forked twig held in the hands of a sensitive individual can be made to dip and squirm violently when held over the course of an underground stream is unknown. Consequently the phenomenon itself is denied; another case of throwing the baby out with the bath.

However, the engineer, as distinct from the orthodox scientist, is willing to try anything once, and from the National Re-

search Council at Ottawa comes a remarkable corroboration of the efficacy of dowsing. The following extract is taken from a review on "The Distribution of Thunderstorms" written by T. Ruedy, National Research Council, and appearing in the Bulletin of the Hydro-Electric Power Commission of Ontario:

Testing the Possibilities

"In a recent survey made in Saxony, (Germany), lightning flashes, hitting the 110,000 volt and 30,000 volt transmission lines were found to fall most frequently upon points along the foot of the mountain slope, in particular within a section four miles long between the cities of Dresden and Chemnitz. The rest of the 50-mile stretch between these points was practically immune. . . . The dangerous section passes 40 metres below the highest point of the Saxon Ore Mountains, over barren ground. . . . *By employing the services of a dowser it was possible to show that the hits occurred where subsurface water currents crossed or came near the line.* The findings were confirmed by drilling 18 holes in spots which the divining rod had indicated as the seat of underground water currents. Water was met in all these holes at depths from between 4 to 9 metres. Unfortunately no drillings were made in order to find out whether water was not also present in places where the line was safe from lightning."

Prana and the Dowser

The Theosophist is familiar with the notion that we secure from the air we breathe, in addition to oxygen, a subtle force or energy which is quite as essential to life. This energy is usually given the name of Prana, and it is said that the Prana present in the air is greatest during sunshine, and in dry weather; least in the hours of darkness and during humid or raining weather.

For some time past science has recognized that temperature and humidity, as well as barometric pressure had a great deal to do with comfort. It is only within a narrow range of temperatures and cor-

responding humidities that we do our best, and the exhilarating effect of low barometric pressures coupled with low humidity and moderate temperatures are well known to be responsible for the invigorating effect of mountain climates.

This is not all however, for just recently it has been discovered that the electrical state of the atmosphere seems also to have an important effect. It is possible for the atoms of the gases composing the atmosphere to lose one or more electrons or particles of negative electricity from their structures. And when this happens the atmosphere is said to be ionized, becoming polarized and becoming positive or negative if either the incomplete atoms or their lost electrons predominate. (This electrical phenomenon incidentally is the cause of all thunder-storms).

Now the ionization of the atmosphere behaves exactly as does the Theosophical Prana. It is least at night, greatest in the sunshine, lower in closed rooms which are inhabited, high in rooms which are uninhabited, is restored to inhabited rooms by opening the windows, is least in rainy and highest in dry weather. Prana and ionization seem to be at least partly the same thing. And air conditioning experts are beginning to believe that adequate ionization or sufficient Prana is also essential to health.

Variation of Conductivity

The foregoing paragraph leads up to another curious thing found in the above experiments on dowsing, for according to the degree of ionization so does the electrical conductivity of the atmosphere vary. To continue the quotation:

"It is worth adding that the potential differences and the electrical conductivity (of the atmosphere) above the underground water veins were found to be above the values possessed by average surfaces. When, however, a strong wind was blowing no difference could be detected. A patent on this new method of detecting ground water surfaces was applied for."

Translating the above into Theosophical

terminology we can say that underground streams of water affect the *pranic* state of the atmosphere above them. And that certain individuals possessed of an extra-sensitivity to this Pranic state are able to find these streams by the method known as *dowsing*.

W. F. S.

THE SPEED OF LIGHT

If there is one thing on which scientists in general are or were pretty well agreed, it is the velocity rate of light. It is practically accepted as absolute that light travels at the speed of approximately 186,000 miles per second. But now comes the announcement from Pasadena, California, that "the studies of two scientists appear to upset the long-maintained theory on which Einstein based work." Dr. Francis G. Peas of the Carnegie Institute, Washington, and Fred Pearson of the University of Chicago, believe they have discovered by test that the velocity of light varies in range up to twelve miles a second.

Some Details and Criticisms

The New York Times of December 16, 1933, says—"They (Peas and Pearson) found a queer periodical rhythm in the fluctuations of light's speed. One period was short fourteen and three-quarter days. The other seemed to last about a year. While the last measurements were being made during February 1933, the short period fluctuations appeared to be beginning a new cycle."

"The same tidal force which raises ocean waters and has been found more recently to raise tides in both the earth's crust and in the upper atmosphere, also appeared to have some effect on the speed of light. The measurements showed a definite daily change of light's velocity following the rise and fall of the tidal force. This change in light's speed, the report stated, was in addition to the other periodic changes."

Professor Harlow Shapley, director of the Harvard College Observatory, says that the apparent discrepancies in the velocity

of light as shown by the above tests were entirely due to the relationship of the movement of the earth, sun and moon and had nothing to do with a true fluctuation.

Another professor interviewed, said that if the speed of light is not absolute, then it would necessitate a change in the existing calculations of inter-stellar distances amounting to about one mile in every 18,000 which would be quite some change when measuring in terms of light years.

The View of Occult Science

The comment of occult science on this problem of light's velocity will be found in a lengthy passage in the Mahatma Letters (page 166). Two scientists of the last century, Fizeau and Cornu, tried to measure the speed at which light travelled between the Paris observatory and its fortifications by means of an ingenious instrument invented for the purpose. "The instrument" writes the Mahatma K. H., "is very ingenious and can hardly fail to give splendid results on a journey of a few thousand metres there and back, there being between the Paris observatory and its fortifications no atmosphere, no meteoric masses to impede the ray's progress; and that ray finding quite a different quantity of a medium to travel upon than the ether of Space, the ether between the sun and the meteoric continent above our heads, the velocity of light will of course show some 185,000 and odd miles per second, and your physicists shout 'Eureka!' Nor do any of the other devices contrived by science to measure that velocity since 1887* answer any better. All they can say is that their calculations are so far correct. Could they measure the light above our atmosphere they would soon find that they are wrong."

The year 1887 specifically mentioned by K. H. is of importance to us to-day. That was the year from which dates the present assumption of the absolute velocity of light through experiments conducted by Michelson and Morley in Cleveland, Ohio.

*This date is obviously incorrect, the letter having been written in 1884 or earlier.—Ed.

"Afterwards" says the New York Times, "Einstein, taking the Michelson-Morley experiment as sufficient evidence, set up the assumption that the velocity of light is absolute. The scientific world generally agreed."

The Meteoric Continent

"The meteoric continent above our heads" referred to by K. H. in the passage quoted from the Mahatma Letters as hindering scientists from measuring the true velocity of light, is mentioned at length in the same letter from which the passage is taken. "High above our earth's surface", says K. H., "the air is impregnated and space-filled with magnetic, or meteoric dust, which does not even belong to our solar system."

This meteoric dust continent is probably responsible for many unconscious errors made by modern science in its investigation of light, heat and other phenomena. "The heat that the earth receives by radiation from the sun is at the uttermost one-third if not less than the amount received by her directly from the meteors", says K. H. (Mahatma Letters, page 162).

If occult science then is correct in its assertions, the speed of light as established by science is not absolute and it will therefore some day be necessary to revise the existing scientific calculations of interstellar distances.

THINKING WITHOUT BRAINS

It has long been suspected that certain individuals go through life without using their brains (if any) but it has remained for medical science to confirm the popular fancy and to assert gravely that men have carried on a normal life unencumbered by gray matter.

The Magazine Digest for January 1934 quotes a very interesting article from The Illustrated Observer, Berlin (September 9th, 1933) where some of such cases are discussed.

"The noted Scientist, Professor G. W. Surya, describes the case of a man who had

been insane for years, but suddenly became normal shortly before his death and asked to see his family. His request was granted and everybody was amazed to hear him speak reasonably. The autopsy revealed that there was practically nothing of the brain left in the brain-pan. A pathological process had gradually destroyed its substance. But the mystery of his sudden return to normalcy remains unsolved."

"Cases are known of individuals with serious injuries of the brain, or even with decomposition of the brain mass, who did not show the slightest symptom of mental derangement. The famous German physician Hufeland, who died in 1836 described a man in full command of his mental faculties, but paralyzed, whose skull was found to contain nothing except a little water. There was not a trace of the brain substance anywhere yet the man had remained normal to the last."

"Professor Schmick, who has written many books on the immortality of the soul, quotes the case of an individual who quite unexpectedly fell to the ground and died in full consciousness. Most of his brain was decomposed into a pus-like liquid. Obviously it had been in this condition for some time without interfering with the subject's mental processes."

"The German brain specialist Schleich has treated at least twenty cases of injuries to the brain, with a partial destruction of its mass, without noticing any symptoms of mental derangement in his patients. He mentions in his description of these cases that it used to be a constant argument between the assistants and nurses whether the brain could still be held to be the seat of the soul."

What H. P. B. Said

Theosophical students would be interested to know whether or not in the above cases the Pineal Gland and the Pituitary body had disappeared. These are regarded in Theosophical literature as the two physical organs most closely linked with the Mind. H. P. B., however, states in her article "Psychic and Noetic Action", that

"The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the Manasa Putra) which inform every rational mortal."

The Magazine Digest article goes on to suggest that the astral body is the key to the mystery.

"Perhaps, if the material brain is worn out or injured, the astral brain assumes its functions. As the astral body is connected with the physical body through the various nerve centres (ganglions) the astral brain acts directly upon eye, ear, throat, tongue, etc., so that the individual retains the full command of his faculties. However, not every human being possesses the necessary degree of inner development to establish these emergency lines."

And the article concludes, "The question is, what attitude will materialistic science assume in the face of these facts."

THE CODEX SINAITICUS

The British Museum has purchased from the Soviets for the sum of \$500,000, the famous Codex Sinaiticus which is described in the newspaper reports as the 'earliest copy of the Scriptures in existence.' Scholars, however, are not agreed that it is actually the earliest of the Christian Manuscripts—and the Codex Vaticanus, now in the Vatican Library in Rome is considered by some to be earlier than the Sinaiticus. Both are placed in the 4th century, the Vaticanus about the middle and the Sinaiticus towards the end of the century.

Neither of the codices contains all the books of the Old and New Testaments. The Vaticanus does not include the early portion of Genesis and its New Testament stops at Hebrews 9, verse 13. The Sinaiticus contains the Epistle of Barnabas and the Shepherd of Hermas. The Epistle is unanimously ascribed, by early Christian writers, to Barnabas the companion of St.

Paul, and this epistle is quoted by the Church Fathers, Clement, Origen, Eusebius and Jerome. The Pastor of Hermas is quoted as Scripture by the same authorities. However neither of these writings formed part of the Textus Receptus and both are now relegated to the twilight of 'Apocryphal Writings'.

The purchase of the Codex does serve to remind us that not a single original manuscript of the New Testament has yet been discovered. The earliest manuscripts date from between 350 and 400 A.D. and are admittedly copies of earlier writings. The great mass of Christian MSS. was copied much later. The dates are not established by date headings but are decided upon by an examination of the internal evidence and the external evidence of quotations from contemporary writers.

Discovery of M. S.

The Codex Sinaiticus was discovered by a Russian Scholar L. F. K. Tischendorf in 1844 at the Monastery of St. Catherine on Mount Sinai. Tischendorf tells a dramatic story of its discovery. He claimed to have found forty-three sheets in a waste paper receptacle in the library of the monastery, ready to be used as fuel for the fire. Recognizing the value of the old writings, he set out feverishly to translate them and then persuaded the monks to allow him to take the whole Codex to Cairo where he copied its 110,000 lines with the help of two countrymen. He was finally permitted to take it as a conditional gift to the Czar of Russia. Since then and until recently, the Codex has been the most highly prized possession of the great library in Leningrad.

The monks who now live in the monastery have, apparently another story to tell. Professor C. T. Currelly, director of the Royal Ontario Museum, has visited the monastery and has talked with the monks about the old Codex. According to them, Tischendorf came across the manuscript in their library and desired to translate it. "It was wintertime and the monks were allowed no fire. This Russian, according

to the Librarian there, complained bitterly of the cold and asked if he might take the book to Suez, where he could copy it in the home of the Russian Consul. At first he was told he could not, but I presume bribery was an inducement and it was agreed that the book might go with him to Suez, but in charge of one of the monks whose expenses were to be paid by Tischendorf. But when they arrived at the Russian Consul's, Tischendorf seized the book, stepped across the doorway, turned to the monk and said: 'I am now on Russian soil. You can do nothing. Get out.' The monk was forced to leave and return to the monastery to tell the sad fate of the Codex Sinaiticus. The head of the monastery, a bishop, tried to take the matter up diplomatically. Sinai was in Turkish territory. When the row was settled, the Czar made a present of £50,000 to the Turkish authorities and the bishop was made an archbishop."

Early Church Writings

Tischendorf has contributed tremendously to the mass of information concerning the early writings of the church and if some of the fundamentalists would read the evidence respecting the variations in the texts, the popular conception of the divine accuracy of every word, accent and punctuation mark in the Bible, would be shattered. Origen himself admits making certain 'corrections' and in passing through the hands of various copyists, the manuscripts were subjected to many changes, some intentional and some unintentional. In some cases, an earlier scribe's comments in side notes were incorporated into the texts.

H. P. B. in her 'Esoteric Character of the Gospels' and throughout the Secret Doctrine draws attention to the errors and mistranslations in the Bible and endeavours to restore the esoteric meaning. She suggests that "the day on which the Church shall find its only salvation lies in the Occult interpretation of the Bible, may not be so far off as some imagine." S.D. II., 789.

It is perhaps too much to hope that the purchase of the Codex Sinaiticus will hasten that day. The contents of the Codex have been known to scholars for years, but the Bible still stands unaltered. Esoteric Christianity is waiting for a genius who can render the occult teachings with the same mastery of language that is shown in the King James' version.

THOU ART THAT

I searched the world for God. I probed
the skies.
In vain alike I questioned fools and wise.
Through many a learned home I sought;
but none
Could tell me aught; or, if they told, spoke
lies.

But, when from outward things I turned
aside,
There came a voice which through the
silence cried:

"Forbear to seek for me without, my son.
In thine own inmost self do I abide."

R.A.V.M.

THE THREE TRUTHS

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

o o o

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