

# THE CANADIAN THEOSOPHIST

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## THEOSOPHY AND THE MAN IN THE STREET.

Has Theosophy a message for the ordinary man and woman, *i.e.*, the great mass of housewives, farmers, labourers, typists, clerks, business men, and so on—the people who read the popular newspapers, who have little or no intellectual curiosity, and whose mystical tendencies are quite latent? Nearly all Theosophical propaganda in the West has taken the form of an appeal to persons with mildly intellectual tastes, or with ambitions for psychic powers. A few real mystics and students have been directed to the Path; but the great mass of ordinary folk—the type of people who listened to the Buddha—have been left quite untouched. And yet I think that none of us would hesitate a moment in answering that Theosophy *has* a message for them.

Then what is that message? One could write a thick volume on this subject, but the essence of the matter is that Theosophy can give to ordinary people sufficient insight into their own nature and into the meaning of life to evoke in them the *will* to prepare themselves, by the practice of brotherhood and otherwise, to walk the Path.

How should the message be presented so as to penetrate below the mental surface, and evoke the response of the inner self of the ordinary man or woman? This is a question which urgently needs an answer. The great majority of our people have no

use for theoretical knowledge and are wholly unaware that there are any problems hidden under the familiar appearances of the every day world. They would not dream of attending a Theosophical meeting, nor would they buy or read a Theosophical book or pamphlet. If by any chance they do contact Theosophy, as usually presented, the written or spoken words are quite literally as Greek to them. These ordinary people cannot be stirred to interest themselves in philosophy, or comparative religion, or psychical research, or Atlantis, or the seven principles of man. In a word, *nothing that does not directly relate to their daily lives has the slightest chance of stirring their minds at all.* And yet, be it remembered, the soul in them is but dormant, and can be awakened if the right evocation be but used. "The Master Soul is one"; and the inner nature of the ordinary man is no different *in kind and substance* from the inner nature of a Buddha or a Christ.

Let us consider how the Buddha put his teaching to the ordinary people of his day. In the famous sermon with which he opened his mission, he laid down as the foundation of his teaching the sequence of doctrine known as "The Four Noble Truths," which may be summarized as follows:

1. Human life is full of suffering.

2. The cause of suffering is desire for self gratification.
3. The cessation of suffering can come only from the conquest of the desire for self gratification.
4. The way to achieve this is the Noble Eightfold Path, the stages of which are said to be Right Views or Knowledge, Right Aims or Motives, Right Speech, Right Conduct, Right Means of Livelihood, Right Effort, Right Mind Control, Right Meditation, (*vide* "What is Buddhism?")

Now the First Noble Truth is a direct appeal to the daily experience of the ordinary man and woman. If stated forcibly, with apt and pointed illustrations, it compels the assent of all but the very heedless, flippant or shallow. There would be very many in any ordinary gathering who, on hearing it, would say to themselves: "Yes, that is true, I know it only too well". The First Noble Truth is in this way potent to break down the shell of complacency and superficiality behind which the ordinary man hides his real nature. His mind is thereby opened to examine the Second Truth; and in ancient India, the passage from that to the Third and Fourth was easy and inevitable. The four Truths were linked together by indisputable logic; they satisfied both reason and intuition.

But here in the West, the case is quite different. The Buddha's audiences came to him already believing in Karma and Reincarnation. The same kind of people in the West have never heard of these key teachings; they believe that however fraught with sorrow life may be, the whole business will end at death; that death, whether it bring eternal oblivion or the heaven and hell of Christian orthodoxy, will either end or stereotype for ever the consequences of our actions during life. And because Westerners think this, it would seem that the Buddha's sequence of teaching must fail to convey any meaning to them. Clearly before they can understand the Four Noble Truths, they must

be taught Karma and Reincarnation; but how are we going to get the ordinary man and woman to accept Karma and Reincarnation? How can these teachings be formulated so as to lose that flavour of abstractness which repels the "man in the street"? How can they be taught so as to compel the attention of ordinary people? Only by so linking them up to the things that affect those ordinary folk in their daily lives and interests, that they are forced to listen and assent. But again, how is this to be done?

The Buddha did not attempt to teach metaphysics to the people generally; but was content to bring them, through the First, Second and Third Noble Truths, to essay to order their lives according to the Fourth. He assumed—there seems to be no doubt of this—that, in the practice of the virtues of the Path, the minds of those who trod it, would gradually expand into a knowledge, or rather realization of the real meaning of life. The task he set himself—and it is our task today—was so to rouse people as to get their wills to work on eliminating the personal idea and practising altruism.

The Founders of the modern Theosophical Movement had their work cut out to gather together a few persons in the West who should listen to, and try to mould their lives upon, the teachings of the immemorial Wisdom Religion. It is our job today to pass these teachings on to the many. In attempting to do this we are brought up against the problem which I have tried to outline. How is it to be solved?

R. A. V. Morris.

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**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?**

## “LETTERS THAT HAVE HELPED ME.”

Compiled by Jasper Niemand.

(Continued from Page 229.)

### I.

My Dear Jasper:

Now let me elevate a signal. Do not think much of me, please. Think kindly of me; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to Truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and “kill out all sense of separateness”, and thus gets little by little in possession of the true light.

Never lose, then, that attitude of mind. Hold fast in silence to all that is your own, for you will need it in the fight; but never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

So many are there around me who are ardent desirers and seekers, devotees; but they are doing it because the possession seems valuable. Perhaps I see in you—I hope I mistake not—a pure desire to seek Knowledge for its own sake, and that all others may be benefitted. So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the

heart. Yet still use earthly discrimination, prudence, and wisdom.

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

I find all your remarks just; and besides, there seems to be a real spirit behind them. Do not fear nor fail because you feel dark and heavy. The very rage you feel will break the shrine that covers the mystery after a while. No one can really help you. No one can open your doors. You locked them up, and only you can open them. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there waiting for you. Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves!

O, what a groan Nature gives to see the heavy *Karma which man has piled upon himself and all the creatures of the three worlds!* That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.

Place your only faith, reliance, and trust on Karma.

### Z.

## II.

My Dear Brother:

Your last long letter came duly to hand and has been read with much pleasure. It is quite rare to find one willing to enter this movement on the basis you have laid down for yourself, and my previous letter was written in order to see what your attitude really was, and also because I then felt from your writing that you were really in earnest. And before yours of today, I fell to thinking about you and wondering whether a future of power, a brilliancy of knowledge, was not your aspiration, and what effect certain occurrences would have upon that.

Judge, then, my pleasure in reading your words exactly answering my mental inquiries of yesterday and placing you in the right position.

It is true, we must aspire ardently, and blessed is the one who, after the first aspiration, is wise enough to see the Truth.

Three qualities forever encompass us: *Satwa* (truth and stability), *Rajas* (action, war, aspiration, ambition), *Tamas* (indifference, ignorance, darkness).

None may be ignored. So the path lies from *Tamas*, up through war, ambition, and aspiration, to *Satwa*, or truth and stability. We are now in *Rajasika* regions, sometimes lifting our fingers up to the hem of the garment of *Satwa*, ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to action and objects. So, of course, the ardent student naturally aspires for power. This is wise. But he must soon begin to see what he must do for real progress. For continual aspiration for power merely is sure to sow for us the giant weed of self, which is the giant spoken of in *Light on the Path*.

As to the Theosophical Society, all should be admitted, for we can refuse no one. If this is a Universal Brotherhood, we can make no distinctions; but we can put ourselves right in the beginning by seeing that people do not enter with mis-

taken notions of what we have. And yet with all our precautions, how often we find persons who are not really sincere themselves judging us by their standard, unbelieving in our sincerity. They enter; they find that each must study for himself and that no guides are told off to each one; then they are disgusted. They forget that "the kingdom of heaven must be taken by violence." We have also had to suffer from our friends. People who have joined us in secret like Nicodemus; they have stood idly by, waiting for the Cause to get strong or to get fashionable, and leaving all the hard fighting to be done by a few earnest men who defied the hosts of Materialism and of Conventionality. Had they spoken for their Cause, more earnest people would long ago have heard of the movement, instead of being kept away until now, like yourself, for want of knowledge that it existed.

You will find that other members care for nothing but Theosophy, and are yet forced by circumstances to work in other fields as well. What moments they have left are devoted to the Cause, and in consequence they have no unoccupied hours; each moment, day and evening, is filled up, and therefore they are happy. Yet they are unhappy that they cannot give their entire working time to the Cause in which some have been from the beginning. They feel, like Claude St. Martin, a burning desire within them to get these truths to the ears of all men. They are truths, and you are in the right path. In America it is as easy to find the Light of Lights as in India, but all around you are those who do not know these things, who never heard of them, and yet many of our fellow members are only anxious to study for their own benefit. Sometimes, if it were not for my reliance on those Great Beings who beckon me ever on, I would faint, and, leaving these people to themselves, rush off into the forest. So many people like Theosophy, and yet they at once wish to make it select and of high tone. It is for all men. It is for the common people, who

are ever with us. Others, again, come in and wait like young birds for food to be put into them; they *will not think*, and ages must pass before they will progress.

You misunderstood a little the words, "Do not think much of me." Underline "*much*", but not "*think*". You will please think all the thoughts you will of me, but do not place me on any pinnacle; that's all I meant.

A constant endeavour towards perfecting the mere mortal machine is folly. Thereby we sometimes fail to live up to our own intuitions. This habit goes on for some time, but will get weaker as other senses (inner ones) begin to appear. Yet know the new fully before being off with the old.

Inasmuch as we learn almost solely from each other—as we are all here for each other—the question of the effect of affinities upon our acts and thoughts is enormous and wide. It anon saves us, and anon damns. For we may meet in our lives a person who has a remarkable effect, either for good or ill, because of the affinities engendered in past lives. And now our eyes are open, we act today for the future.

That you may pass beyond the sea of darkness, I offer you my life and help.

Z.

(To Be Continued)

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# EVOLUTION

As outlined in the Archaic Easter Records

**MAN'S TRIPLE ORIGIN:**

**SPIRITUAL—MENTAL—PHYSICAL**

With illustrations, 192 Pages

By **BASIL CRUMP**

LONDON: Luzac & Co., 46 Great Russell Street.

PEKING, CHINA, Henri Vetch.

## AN APPEAL

### III.

My last article was almost purely destructive; it is a hard necessity of the present situation that such harsh-seeming words should be written. Yet it would be very difficult for the well-informed student to deny that the condition of the Theosophical Movement at present is virtually as I have pictured it; it will take all we have of wisdom, of courage and downright honesty to re-establish our Society upon a foundation of honour, truth and sane, dignified human relations. If we mean well by our great Philosophy, we must put away all maudlin shrinking from plain speaking and the facing of facts.

Out of the confusion and bitter disillusionment of the present there will come a reorganizing of the Theosophical forces. Whether this re-formation will prove of any avail will depend entirely upon the amount of wisdom, energy and resolution to be found within our ranks. That many of the disillusioned ones will seek and all too surely find new "Leaders", "Initiates", etc., is a foregone conclusion. The dire need of the moment is for a body of sane, disciplined students who have lived through and profited by the follies of the past to act as a stabilizing centre for the rallying of the best elements in the movement.

I have spoken in these pages more than once of the inadequacy of Canada's gift to the Theosophical Movement—always acknowledging that the Canadian Section has done relatively well when compared with the rest of the Society. I shall now give, in the plainest terms at my command, my idea of what the function of a Theosophical Lodge essentially is, and I earnestly request that the following words be carefully and critically considered by every member in the Section so that we may arrive at an understanding of what we are prepared to attempt for the Movement here in Canada. If my ideas on this matter are considered mistaken or impractical, I will gladly reconsider them in the light of the

strictest and most intelligent criticism I can find, so that we can free ourselves from the appalling vagueness of aim which stifles all positive effort and covers so much unsuspected weakness and insincerity.

The modern Theosophical Movement is the latest of the recurrent efforts of the Friends of mankind to aid the embodied human spirit in its stupendous task of Self-realization. A Theosophical Lodge is a body of men and women within this Movement banded together and organized for the express purpose of studying, promulgating and giving practical application to those fragments of the ancient arcane knowledge offered to the race by its secret Guardians. Living as we do at the close of a great historical epoch, at the death of an outworn Order, and at the troublous and stormy inauguration of a new and fateful era, a Lodge of students of the arcane knowledge has a unique—a magnificent opportunity for far-reaching and beneficent influence. But before this opportunity can be grasped and utilized, such a body of students must be thoroughly familiar with the *conditions* of such usefulness.

Human society as at present constituted, abounds with clubs and lodges and organizations which exist for the practice of the cult of mutual helpfulness amid the mutations and vicissitudes of modern conditions. Their aims are very definite and very practical, and their usefulness is beyond dispute. But a Lodge of the Theosophical Society must work along very different lines. To fulfil its true function it must concern itself with those elements in the strangely complex human entity which have a permanent value and significance. Such a Lodge does not ask concerning a man: Is he happy; is he being provided with a creed, a doctrine which will comfort and console him—which will conform to his prejudices and stoop to his limitations! It asks only one question: Is he rising to a more adequate conception of his manhood, of his human responsibility; is he in any degree performing that function in the universe which man alone of all

conscious beings can perform? This is the one question which a Lodge of Theosophy asks—a question which may be formulated in many different ways, but whose purport is ever the same. Thus every real Lodge of the Theosophical Society has a special and unique function to perform; it does not decry or condemn the humbler functions and offices of other organizations; it attends strictly to its own. A Theosophical Lodge is nothing other and nothing less than an organized body of men and women who by faithful adherence to a fixed and definite programme, has established an inner spiritual relationship with the great Mother Lodge. This relationship depends not at all upon charters or documents or lectures or classes or the study of certain books however well chosen; it is purely an inner spiritual relationship which endures only so long as the Lodge's true function is being performed.

The spiritual value of the Theosophical Society is exactly what its members can succeed by their efforts in making it. And this value is by no means a fixed thing; it ebbs and flows; it rises and falls. It were a grievous blunder to suppose that a body of people irrespective of what value they make themselves to the spiritual needs of the Age and calling themselves the Theosophical Society is necessarily of any interest to the Mother Lodge. The truth of the matter is far otherwise.

No stronger evidence of the emasculation of the T.S. as it exists today could be found than the terribly wide prevalence within its ranks of the idea that *we* the Society's members have only a very subordinate part to play in the process of our own regeneration and of the Society's destiny. Translated into plain terms, this all-too common belief would run thus: Let us footle along in our comfortable, placid, irresponsible way, perfectly satisfied that we are all doing our best, and feeling confident that the Masters, or the Lords of Karma or some other beneficent Power will see to it that everything comes out all right! Who can honestly affirm that this thoroughly ef-

feminate attitude is not characteristic of the T.S. today? Shall not we in Canada do our part to purge the Society of this ignominy? Have not the Masters made it perfectly clear that they are neither able nor willing to do aught for the Society *beyond its Karmic deserving?*

I see in the Theosophical Society a training-ground, a gymnasium for the education and discipline of volunteers for future service in humanity's age-long war against the forces of chaos and darkness. We have in our magnificent early Theosophical literature a means for acquiring a view in some sort of perspective of the magnitude of man's warfare on this planet, of the immensity of its duration; but also of the splendour of the Forces standing ready to serve him if only he will have done with fear and softness and vanity and littleness, and dare to invoke them. Is it asking too much to expect this: that as a result of earnest and sincere work, based on a diligent study of the grand life-furthering doctrines which today we call *Theosophy*, there should arise, slowly, it may be, but surely, a body of shock troops, disciplined, and inured to hardship; ready to take upon themselves the great oath and consecration required of all who would enter upon this high Adventure where many of the battles are lost and no man is distinguished from his brother? Now, it is only in the midst of the strains and stresses, the torsions and pressures of life that such development is possible. A Lodge which is not helping to produce lives hardened, tempered and disciplined—inured to the small hardships, the petty injustices and personal wrongs which must in the very nature of things always go with serious Theosophical activity, and counting them as matters of small moment—is missing the mark. The Theosophical Society *must* produce disciplined individuals, masters of themselves and servants of the great Lodge—or fail.

This view of a Theosophical Lodge as a centre for the forging of human character I hold to be altogether fundamental. Any

body of people in which this process is not taking place, whatever else it may be is *not a Theosophical Lodge*; and charters and documents and unlimited Theosophical jargon will never make it one.

There is one curious fact in the present situation to which I must honestly bear witness. I do so, I confess, with a certain amount of shame and regret. It is the disproportionately large part of the strain which women are bearing in the present effort to purify the Society from the folly, superstition and degradation which have well-nigh destroyed it. In my travels among the Canadian Lodges last year this fact was very noticeable. My regret is most assuredly not occasioned by the number of intelligent women to be met with in the Lodges, but by the relatively small number of men capable of matching their intelligence and devotion. It were perhaps invidious to take examples of this fact from Canada, so I will go to far-off Budapest. In that city there is a woman, no longer young, and entirely without private means, who in the face of persecution and obstacles which only those who have learnt to dare would face, has been worthily upholding the Aryan tradition. This lady, who is an accomplished linguist, has been working for several years on a careful translation of the Secret Doctrine into the Hungarian language. Her devotion and resolution have at last met with a measure of recognition and support, and she has recently been able to publish in book form a substantial part of the first volume.

The difficulties overcome, the disappointments endured, the courage which never faltered even when all seemed hopeless would make a very pretty story if this were the place: but to Maria Szlemenics and to all her wise, courageous and devoted sisters throughout the Movement I humbly offer my ungrudging tribute of admiration and high respect.

We are very slow to realize how dependent the effective work of the Theosophical Society is upon intelligent human effort. It is much easier and very much

pleasanter to believe that the Masters are attending to all the difficulties, and that all we have to do is to mean well and be "tolerant." No better instance of the pathetic fallacy of this attitude could be found than the slow, checkered growth of the Movement for reform within the Society. Individuals and small, devoted groups here and there did what they could in the face of obloquy and bitter persecution to call attention to the distortion and corruption of the Teaching. Years passed and there was no sign. Gradually and with infinite slowness a small body of protest was built up only to disappear from view. But the devotion and persistence of the few who were willing to bear witness to the Truth at any cost began to tell. As often as their work seemed to disappear they sought again to rebuild it; and now after many years of all but hopeless discouragement, it is seen of all men that their work was not in vain. No intelligent member of the T.S. is unaware that Theosophy as it was originally taught by H. P. Blavatsky and her Eastern Teachers has been distorted and debauched out of all recognition by those who gained virtual control of the Society after H. P. B.'s death. There are several interesting lessons for us in all this, but by far the most important one is that *the Masters cannot do our work*. They have stood behind and become responsible for a new declaration of their ancient Philosophy to the Western World; and here is where *our* responsibility begins. You can read in the Secret Doctrine what happens when lost truths are brought back to the plane of ordinary human life; of how automatically Light invokes Darkness; and it doesn't need the Secret Doctrine to tell the student of history how long great and life-giving truths will endure in the world when there can no more be found men who will dare all to champion them in the face of error and delusion. (Look what 50 short years have done in the T.S.). The Masters have made it perfectly clear what they are prepared to do when *we* on our part have ful-

filled the necessary preliminary conditions. (I wonder how many of our Theosophical Lodges would care to invoke the aid of the Masters if they thoroughly understood the conditions of such aid). Anyway, life in the meantime would be quite appreciably more endurable if we could count on hearing no more of this pitiful sissy twaddle about what the Masters are going to do for us. We might then bestir ourselves, and, with human will and purpose actually create conditions under which the Masters could do much for the Society.

As a result of the labours of a few resolute and devoted men and women the conditions for effective work in the Society have been solely created. We of the rank and file can **hardly demand** less of ourselves than that we press forward and maintain the ground already won for us.

Perhaps the greatest need of the moment (after clarity of ideas) is for unity of action. In no more profitable way, I think, could our Canadian Lodges employ the winter session than in studying Mr. W. Kingsland's recent nobly Theosophical Pamphlet — *The Essentials and Non-Essentials of a Theosophical Organization*.

Perhaps some of our younger members do not know who Mr. Kingsland is. He is now an old man, with an enviable record of Theosophical achievement behind him. He is one of the few surviving pupils of H.P.B., and his recent volume, *The Real H. P. Blavatsky* is, by long odds the best book on Mme. Blavatsky yet written. His able work *Rational Mysticism* should be in every Lodge library.

Mr. Kingsland is not an Arhat; he is not an Initiate; he makes no claim to being in direct personal touch with the Masters. That he does not consider himself divinely inspired is evidenced by the simple, brotherly request he makes of all students who read his Pamphlet to help him, by criticism, objections and suggestions, to improve it so that there can be formulated a basis for spiritual union which could be accepted by all Organizations, Societies and individuals who accept the great Aryan

Philosophy (under whatever name) as a guide to nobler modes of life and thought in this chaotic and distracting time.

In conclusion let me express the earnest hope that our Canadian members will prove equal to the Ordeal just ahead. The emancipation of the human mind is an age-long task; and to hold our place in the ranks of the small army which is fighting on behalf of those who as yet know not to fight for themselves, will take the best that is in us. It is no light task to build up and maintain a real Theosophical Lodge in any community today.

As students of the Aryan Philosophy we cannot afford to neglect the diligent study of the superb early literature of the Society; our task will be difficult enough, God knows, with this aid: without it, it is hopeless. The substance of these three articles is freely offered for your earnest consideration and your strictest criticism: it is a humble contribution, humbly offered to that Cause whose inherent grandeur will evermore call forth the heroism and devotion of the best and strongest of our human generations as they rise and pass—even until the end.

Wm. C. Clark.

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“Suggestions” sent on request.

**N. W. J. HAYDON**

564 Pape Ave., Toronto (6)

## COME, LET US REASON TOGETHER.

By James Morgan Pryse

When discussing Theosophical problems and affairs the discussers should never use the *argumentum ad invidiam* or indulge in ill-natured personalities. To do so is un-theosophical and betrays lack of good breeding. In polite society it positively is not done. Besides, it indicates that the person who employs it is being worsted in the argument. I am honestly sorry for those of my “critics” who have overstepped the bounds of courtesy; for, while they have hurt me not at all, they have harmed themselves by yielding to the promptings of the passional nature.

Failing to distinguish the impersonal from the personal, W.M.W. complains thus: “In the August number of the magazine, James Morgan Pryse assails me with vitriolic vigour, and wilfully perverting my statements, accuses me of things of which I never dreamed.” Really, I did not “assail” him or say anything of a personal nature. I do not even know who he is, as he clings to his anonymity. I dealt solely with his statements, without perverting them in the least. I accused him of nothing, but merely pointed out a misquotation he had made, and quite impersonally I discussed his proposal for the editor of the C.T. to adopt a policy of censorship and exclude from the magazine everything unorthodox and unauthoritative.

Dreams have a tricky way of slipping out of one’s memory. Apparently that has happened to W.M.W. To refresh his memory, here are some of the dreams that he should recall to mind:

C.T., p. 21—The editor of the C.T. has “stressed the point that the most needed thing in its publication was to have in it good ‘original’ matter. . . . Under this policy, masses of misunderstanding, and perverted interpretations, have found their way into the magazine.”

C.T., p. 60—The C.T., being an “official organ,” “should not prostitute its columns to the publication of interpretations of Theosophy which are in direct contradiction with the teachings of the founders of the Society.”

C.T., p. 61—“All that any living writer has learned of real Theosophy has been acquired from the works of H.P.B. and her teachers.”

C.T., p. 116—“No living member of the Theosophical Society ever heard of the Theosophical Movement, until it was introduced by H.P.B. It has not been proven that any living member of the Society is, now, even a lay chela.”

According to these forgotten dreams the editor has failed to censor the magazine, but should do it effectually in future. Indeed, W.M.W. goes even further than that and urges the editor to confine himself to reprinting matter from the authoritative writings and old numbers of the *Theosophist*. Of course that means that he should throw into the waste-paper basket all good “original” manuscripts contributed by the ignorant “living writers,” who didn’t even know that they had reincarnating souls until H.P.B. told ’em, and not one of whom has given proof of his lay-chelaship to W.M.W.

I said, impersonally, that the policy advocated by W.M.W. is “narrow, intolerant, censorian,” and I say it again emphatically. But even if the proposed policy were adopted, how could the editor, who does not claim to be infallible, decide in every case whether an original contribution is orthodox or unorthodox, unless he had W.M.W. at his elbow to enlighten him. That censorian policy, if applied to the T.S. as a whole, would eventually crush the life out of it.

Being unable to justify his censorian policy, W.M.W. devotes nearly the whole of his article to personal abuse of myself, and extracts from the inaccurate and fanciful writings of Mrs. Cleather a disparaging account of my connection with the T.S. If he is looking for reliable information

about me, he can find in the *Path*, June, 1894, an authentic sketch of my life, written by Mr. William Q. Judge, with whom I was closely associated for years. But what has my unpretentious personality to do with the subject under discussion, and why should a Theosophist, in a series of anonymous articles, indulge in personal attacks on me, when my only offense is that I support the editor in his rejection of the proposed policy of censorship?

Another anonymous correspondent, calling himself “A Student,” resents, singularly for a Theosophist, my saying that “man is a God of unimaginable glory and power in the Divine World,” that he is a Manasaputra, and that he is not “a patchwork creature fabricated with scraps furnished by other beings.” He quotes many disconnected passages from the M.L., and tries to piece them together without any synthetic clue or basic principle to guide him. Thus he merely tangles himself up, and the conclusions he arrives at are mostly erroneous ones. To consider in detail everything in his communication would fill several issues of the C.T.; therefore I shall touch on only a few salient points.

He quotes the Master M.’s statement that man, in the evolutionary cycle, “starts downward as a simply spiritual entity—an unconscious seventh principle (a Parabrahm in contradistinction to a Para-parabrahm)—with the germs of the other six principles lying latent and dormant in him.” “Unconscious”? Of the “unconsciousness” of Parabrahm H.P.B. says, “It is *unconsciousness* only to our finite consciousness.” (*Key*, p. 85.) On its own plane the Divine Self of man, the Atma-Hiranyagarbha, is a conscious God. In that Golden Germ are the latent germs of the other six principles, and potentially all forms that are to be manifested—latent and potential because the six lower planes have not at that stage come into existence. He is then the Dhyanchohan of the Morning Twilight. He is a Manasaputra, a Pitri, and all the rest. Mark well that *all* the principles are in the Hiranyagarbha (the Auric Egg); they are

not borrowed or begged from other beings. And all the glorious powers of the God rest in the Hiranyagarbha. So, in saying that man is a God of unimaginable glory and power in the Divine World, I was merely repeating in other words what the Master says in the very passage which "A Student" quotes to refute me. That passage is irreconcilable with the notion that man is a patchwork of eleemosynary principles. Man evolves from within, not by having principles and things grafted on him from without.

In my previous article I maintained that Man, the Microcosm, is a multiplicity in unity, and as such he is immortal. That does not necessarily imply that every psychic and physical garment which he may assume during the vast evolutionary cycle is likewise immortal. By disjoining a quotation from its context its meaning may be falsified or badly misconstrued, as when "A Student" quotes fragmentarily from what K.H. says about the "annihilation of those unfit"—"the laggard Egos." Here, as in certain other passages, K.H. is speaking of a turning-point in the cycle. Of course any being who cannot make the turn and keep up with the racial procession must drop out. But it is not the Spiritual Ego that perishes; and even "the unfit," the imperfect manifestation on the lower planes, is not annihilated in the sense that it passes into nothingness, for "nothing is lost in the Divine Economy."

As Emerson wisely says, a man does not become immortal, but is immortal when he recognizes the fact. So, also, says H.P.B. in the splendid passage which concludes her first E.S.T. Instruction: "If a man but succeeds in suppressing, if not destroying, his selfishness and personality, to know himself as he is behind the veil of physical Maya," he "will experience everlasting life even while in temporary bodies of short duration."

Willem Roos says I did not explain, when asked by Mr. Morris, why Mrs. Besant failed twice to correct the *Voice*, and asserts that I "will never be able to

answer that pertinent question." That is probable; for I do not know why Mrs. Besant delayed making the correction, and I do not care to know, since it is a matter of no importance. The conclusive fact is that H.P.B. charged Mrs. Besant to correct the *Voice* and after some delay, which Mrs. Besant can no doubt explain satisfactorily, she did it as she had been directed, bringing out a new edition which is so great an improvement on the original uncorrected one that I heartily recommend it to all students. But if, as Willem Roos asserts, "treatises on heart-centres, mystic sounds, etc." are "useless," why did H.P.B. write the *Voice*? Both Willem Roos and W. M. W. plead ignorance of those things. Then, gentlemen, why do you not study the *Voice* and Mr. Judge's version of *Patanjali*, and thus try to learn something, instead of trying to prevent me from using the columns of the C.T. to encourage and aid other Theosophical students who long to tread the sublime Dhyana-path which H.P.B. exhorts them to follow?

## ASTROLOGY

By Robert A. Hughes

(Continued from Page 238.)

### The Planets.

For many thousands of years Astrologers have regarded the Sun as the giver of life, permeating all things objective and subjective; moulding by law, our bodies and our characters. It is the great central power station through which the primal energy or prana of the unlimited Universe is transmitted to us. It is the glorious physical body of the Logos of our solar system, behind and through which the Divine Intelligence vitalizes and directs our solar system. It represents Spirit and life and gives to man his individual or subjective character. Its symbol, the circle, symbolizes the unity of all life, power and primordial will. With the dot in the centre of the circle, it shows activity or manifestation.

The Sun has ever stood for a symbol of supremacy and has always been the central figure of all great myths and religions. It stands in Occult Astrology as the figure to which all human birth is leading. As that famous quotation from the Gayatri shows.—“Unveil, O Thou who givest sustenance to the Universe, from Whom all things proceed, to Whom all must return, that Face of the True Sun, now hidden in a vase of golden light, that we may see the Truth, and do our whole duty on our journey to Thy sacred seat.”

In exoteric astrology the Sun stood for the king or ruler of a country, and symbolized the power of Government or authority. It was found to rule the metal Gold, the world's commerce and the heart of man.

The symbol for the Moon has always been a crescent, or a rim of light as after the Moon's conjunction with the Sun. The Moon gives to man his personality, and all that has to do with feeling, emotion and sensation. The personal traits of character are the mask (Latin, *persona*, mask) or personality through which the individual is seen by the outer world. As the Moon having no light of its own, reflects the light of the Sun, so does the personality reflect imperfectly, however, the Divine light (or life) of the inner self or creative principle. Its journey through the Zodiac portrays, figuratively, the pilgrimage of the soul from its descent to its purification, for the Moon is the Astral or sensual soul of man. Many religions have symbolized the Moon as a female Goddess, such as Isis, the Egyptian Mother of the World, from whom the Christians borrowed their Virgin Mary. In opposition to the positive, male creative power of the Sun, it represents the negative, female, generative power of the earth.

In Astrology the Moon had rule over the oceans and the tides and the bodily fluids of man. It represents the mother, home life and the public. It has been found to have a tremendous influence on women, and rules the functions of the body, and our moods. The power of the Moon

over plant life has been recognized for thousands of years, by Astrologers. Due to its rulership, the Moon gives to man the standard of silver, in finance.

Mercury “The Winged Messenger of the Gods” is the planet of memory and represents the Thinker. It is he who reveals to us the will of our “Genius”, giving us intuition and knowledge. It symbolizes the human Soul—Manas—and is dual in kind, like “Castor and Pollux” of mythology, it represents the Higher and Lower minds. It is convertible in nature and it depends on aspects to it whether it will gravitate upwards to Buddhi or downwards into the kamic world. It has dominion over all literary and mental activity.

Venus represents man's Spirit or Atma, and therefore is the planet of Love and Unity, harmony and bliss. It rules the feelings and emotions, from which it has been considered as the Goddess of Love and marriage. Music, art, beauty and pleasure are ruled by this planet. Venusian people are generally beautiful, and show artistic or musical tendencies.\*

Mars the “God of War” is known as the “Energizer”. Its chief influence is over the kamic or animal nature of man. Its power is below the level of manas, but manas can be enslaved by it. It was found to have dominion over war, explosions, volcanic action and strife of every kind.

Jupiter is the planet of morality, pure love and justice. It is the Buddhic nature of man, whose essence is wisdom. In Astrology it is known as the “Great Benefic”, and as most good comes from this planet, it has dominion over all the great professions of dignity. The judge, the physician and the church dignitary are the lower types of this planet, of which the highest are the great philosophers and teachers like the Buddha.

Saturn, who has been called “Satan” the “opposer of the brethren,” is the “Great Malefic”. Its nature is directly contrary

\*In the Blavatsky system Mercury represents Buddhi, and Venus, Higher Manas.

to Jupiter; for it is a limiting, restricting and binding, crystallizing power in nature; while Jupiter is an expansive, freeing force. Saturn is Karma-Nemesis, the sternest and hardest teacher in the great school of the Soul. But the hardships imposed on us by this planet are but the result of our past actions. Saturn has dominion over land, mines and minerals, and rules those countries that have lasted for thousands of years, such as India and Egypt.

Beyond the orbit of Saturn lie the orbit of the two great and mysterious planets, Uranus and Neptune. These are the planets of Occultism and Spirituality. Their influence is negligible in the lives of the great mass of humanity. Geniuses, great thinkers and people who are ahead of their times, usually have these planets strong in their nativities. These planets have been called the "Great Awakeners", for it is their influence that awakens man from the slumber of the ages, to great occult progress.

### THE ZODIAC

The word Zodiac comes from the Greek and means animal or a group of animals. Profane Astronomy defines the Zodiac as:—an imaginary belt in the heavens 16° to 18° wide, through the middle of which passes the Sun's path (the ecliptic). It contains the twelve constellations which constitute the twelve signs of the Zodiac. According to H.P.B., "the origin and real significance and occult meaning of the Zodiac were, and are still, a mystery, to all save the Initiates." However, from the scanty knowledge that has come down to us from the past, the great Astrologers have been able to build up a wonderful science.

The antiquity of the Zodiac can be proved by the study of ancient monuments, such as the Great Pyramid and Stonehenge in Britain. As Blavatsky wrote: "It was to conceal their knowledge from profane posterity, leaving it as an heirloom only

to the Initiates, that such monuments, at once rock observatories and astronomical treatises were cut." S.D. III., p. 351. The symbols upon the Zodiac on the ceiling of the temple of Denderah, as stated before, prove the knowledge of the Zodiac was known ages ago by the Egyptians. It is claimed that the Zodiac was known in India and Egypt for incalculable ages, and that the knowledge of the Sages of these countries, with regard to the occult influence of the Stars and heavenly bodies on our earth, was far greater than profane astronomy can ever hope to know.

The signs of the Zodiac in themselves, concerning the evolution of sentient forms, contain the fullest expression in all the aspects of life from the Amoeba to the highest Dhyān Chohans. It is claimed that humanity passes life after life through the signs of the Zodiac in a spiral but ever upward evolution. Few are they that can realize the highest influence of any one sign.

Returning to the Astrological Zodiac, we find that it is an imaginary circle passing around the earth in the plane of the equator. Aries at Zero has always been accepted as the beginning of the Zodiac. The entire circle is divided into twelve equal parts called "the signs of the Zodiac," each containing 30 degrees of space. The movable or natural Zodiac is a succession of constellations forming a belt of 47 degrees in width. At the time of Hipparchus the Astrological signs corresponded fairly closely with the constellations. It is due to Hipparchus that we have the knowledge of the precession of the equinoxes, which he discovered in 130 B.C. Today, the mathematical and natural Zodiacs no longer coincide in position; it is a favourite argument of the superficial critic that this fact invalidates Astrology.

Alan Leo gave an excellent answer to this in his "Mars: The War Lord." He said: "There is a relation between the constellations and the signs. . . of the kind known as 'sympathetic vibration' such as is the basis of wireless telegraphy and which

does not depend upon coincidence of position for its efficacy." A test of Astrology will prove its truth to any fair-minded critic.

Symbols of the Zodiac can be found in the remains of the civilizations of every ancient people. The Zodiac in itself contains the key to the religious mysteries of the world. The precession of the equinoxes, due to which the signs slowly recede backwards through the constellations, governs the rise and fall of civilizations and religious cultures. The key to the past history of man and his future destiny, Occultists claim is hidden in the Zodiac. Most of the great myths, are planetary-Zodiacal truths, dealing with both cosmic and spiritual facts. As in the story of Hercules, the Hero, or the Sun, is the conquering Spirit of man; and the twelve labours, or the Zodiacal signs, are the trials of initiation. Many Zodiacal Symbols can be found in the churchianity of today, copied as they were from the ancient peoples, such as the circular windows used in churches, which are undoubtedly Zodiacal.

When men such as Kepler and Sir Isaac Newton believed that the Stars and the constellations influenced the destiny of this world and its humanity, it requires but little faith to believe that the ancients who were initiated into all the mysteries of nature, as well as Occult Astrology, knew exactly how Nations and mankind, races, religions and individuals would be affected by the Zodiacal signs. It can be seen that the present unrest in this age of transition, is due to the fact that we are slowly entering the Aquarian Age. It has been claimed that we are actually in the Aquarian Age, but this is not so, for the Sun's actual entrance into Aquarius will not take place for several centuries. The present experiments in communistic governments are probably forerunners of the type of government of this coming age of humanity.

## DIVISIONS OF ASTROLOGY

### Natal Astrology.

Astrology as a universal science and in its exoteric scientific sense, comes under four main headings. The first or greatest of them in relation to human life is Natal or Genethliacal Astrology. This is the science of casting, progressing and interpreting the nativity of any individual. The natal chart should be cast for the time or instant the child first drew its breath, and perhaps uttered its first cry; as it felt the tremendous force, on its sensitive bodies of the spiritual-magnetic vibrations of the planets. This moment is the true time of birth, though it may be some time after the delivery of the child. For at this moment the planets set into their whirling motion, the seven principal chakras attached to the spine. The life-currents corresponding exactly with the planets, flow around these spinal chakras, set them into motion, and stamp upon them their nature according to their positions in the Zodiac at that moment. For the vibrations of the microcosm correspond with those of the microcosm. A chart cast for that time will reveal the karmic destiny of the Soul for that particular birth.

A horoscope is a chart or map of the heavens, showing the positions of the planets and Zodiacal signs relative to each other and the earth, at the time it was cast. The constellations remain in the same positions to each other, but our earth and the planets are constantly moving. They do not return to the same relative positions that they were in at any given time, for over 25,920 years, one sidereal year. Thus every horoscope is absolutely individual, and shows stellar and planetary influence different from other horoscopes.

From the study of this chart, which is by no means an easy problem—for many characters are to be taken into consideration—the Zodiacal signs on the cusps of the twelve houses of the earth; The Sun, the Moon and the planets, and the aspects between them are judged, and also future

aspects. There can be seen the native's environment, his mental and spiritual faculties, his position in life, profession, wealth, friends and enemies. As a map is spread out before the Astrologers, so is the life of the native whose chart it is. For it shows his life from birth to death, and the karmic debts that are to be paid.

Medical Astrology is a branch of Natal Astrology. For this form of Horoscopy is based on the chart of birth. From the nativity can be seen the diseases and physical weaknesses that the native is heir to. The ancient science of medicine was wrapped up in Medical Astrology. Hippocrates, the "Father of Medicine," condemned as a fool the physician who tried to practice without astrologic knowledge. It is being used today by progressive physicians in connection with surgery and therapeutics.

It can be seen that each horoscope marks a step in the glorious evolution of the Soul. It represents the character and environment at the stage the Soul or Ego has reached in that particular birth.

## MUNDANE ASTROLOGY

### The Destiny of Nations.

This is the second great division of the Science, Mundane, National or International Astrology. It postulates the influence of the Stars as related to the Destiny of Nations. It is the science of foreseeing events by the positions of the Heavenly bodies, such as the entrance of the Sun into the Cardinal signs, which are the beginning of the four seasons; also the conjunctions of the major planets, eclipses of the Sun and Moon, and the appearance of great comets. From the figures cast for the exact time of these phenomena, can be seen all the affairs of national and international life. The appearance of great comets has always presignified political changes on the face of the earth, and the death of kings and of great men, and sometimes presaged the rise of a great leader of men. At the conjunctions of Saturn

and Neptune have been precipitated epidemics, famine, war or invasion on the world. By its use the Astrologer can see the stability or instability of the financial condition of the nation, the flow of trade, the nature of the country's relation with other nations, the birth and death rate, education and condition of the people.

History is full of the validity of this art. Michael de Notre Dame, famous physician and Astrologer, born on Dec. 14, 1503, who prophesied the day and hour he would die, wrote in his great work "The Centuries" many prophecies, which came true; such as the great fire and plague of London, a century before it occurred, and also the death of Henri II. of France, by the hand of the Captain of his guard, Montgomery. It is said that the Indian Astrologers knew of the coming of Buddha, ages before his birth.

The effect of the great conjunctions of the superior planets, as Saturn and Neptune, in Capricorn, precipitated on England the Black Plague in 1666. This conjunction will occur again in this sign in 1989. The cycle of Uranus, a period of 84 years, is a proof of this science, as the study of American history will show, the fatal influence of Uranus in the 9th degree of Gemini, the ruling sign of the United States. Its position in Gemini in 1690, brought seven years of war between the early settlers and the Indians. In 1775 when Uranus again entered this sign, we find a spirit of independence asserting itself among the colonists, a belligerent condition of mind which culminated in the "Declaration of Independence" when this planet reached the 9th degree of Gemini. Nor were matters finally adjusted until 1872, seven years after the commencement of the trouble when Uranus left the sign. His revolution of 84 years brought Uranus again into Gemini in June, 1858, much trouble began for the United States, and when the planet reached the fatal ninth degree, it culminated in civil war. The

*(Continued on Page 288.)*

## THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

The last fifteen applications are all from the Toronto Lodge. What are the other Lodges doing?

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Mrs. Besant, who has returned to India, was present recently at the marriage of her grand-daughter, Sylvia Besant.

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Mr. E. L. Gardner is once more Acting General Secretary of the T.S. in England. Mrs. Jackson has taken a holiday and has been persuaded to go to India with Mrs. Besant and Mr. Leadbeater.

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We are glad to have most encouraging accounts from Mr. Belcher and from those places he has visited regarding the results of his tour. He is now in British Columbia and we look for special good news from Victoria and Vancouver as the fruit of his embassy.

"The Path," organ of the Sydney, Australia Lodge, independent, notes that Mrs. Charles Lazenby is in Paris, that her late husband's book, "The Servant" is being translated into Russian, and that her daughter, Petrovna, now 16, is at school undergoing a good sound education.

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The appointment of John Masefield as Poet Laureate is perhaps as wonderful a thing as has happened in our time. Mr. Masefield is a Theosophist in all but name, and his influence on the public and among literary circles is bound to affect the thought of the people generally. After reading his work who can be ignorant of the law of reincarnation? We reprint one of his poems elsewhere.

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We have not had time to write a proper review of the magnificent volume, "The Three Dragons," by Dr. Kenneth Morris, the Welsh poet and litterateur, published by Longmans, Green & Co. It deals with ancient Welsh occultism and theosophy under the ancient Cymric symbols, and is not only beautifully written, but most exquisitely produced in a strikingly handsome binding with fine paper, and perfectly illustrated. Anyone who wishes to make a superb Christmas present to a friend has here the gift of a life-time.

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Mr. Sankara Saran, M.A. (Oxon.) writes us appealing for assistance for the support of The Theosophical School, Krishnashram, Allahabad, U.P., India, which was founded in 1928 under the auspices of Mrs. Besant. A Montessori school was started with eight pupils and there are now 48. The school is meant for children between three and eleven. Teachers who must know English and have respect for the culture of India, "otherwise no worker can be really helpful," are desired. Before a final settlement it would be necessary to communicate with the responsible heads of the School.

"Buddhism in England" for October is doing good service in presenting the truths of the ancient Path to the British public. The articles are well chosen and one on "Outlines of the Mahayana Buddhism" will do much to clear away misunderstandings of the misleading character which some nihilistic teachers are busy in disseminating. The editor commends Edmond Holmes' work, "The Creed of Buddha", as interpreting the spirit of Buddha better than any other work has done. We regret to hear that some of our members appear to think that Buddhism is incompatible with membership in the Theosophical Society.

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What has the depression in business got to do with the Theosophical Society? When times are good people don't want Theosophy. When times are bad they say they can't afford it. When they can fool themselves in the stock market why should we expect them to be wise about Theosophy? Those who are trying to live and do service are not worried about how the times go. They know that the object of life is not to get or to have but to do and to be. The Theosophical Society will give a man more permanent wealth, laid up in the kingdom of the over-world, than any amount of calculation and labour can give him in this underworld.

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Mr. Ernest Wood writes from Adyar: "I am venturing to remind you of the special offer of ten copies of 'An Englishman Defends Mother India,' which I sent to you some time ago, the price being \$7 (Seven Dollars) for the ten copies, the only stipulation being that five of the copies should not be sold, but circulated or presented to libraries, or otherwise usefully disposed of. There are still plenty of copies available for this purpose, and as this is a time when the public ought to know the truth about India, I am once more suggesting that if five persons combine in sending for their five copies they will be able to do great good with the five

free copies. Orders under this scheme should be sent to me, as the free copies are in my hands."

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Mrs. E. C. Abbott writes from Chicago recalling the prediction she had made last year that "Point Loma was to be the next centre of activity; that we were facing a reincarnation of the Teutonic soul, the Latin one with the L. C. C. having previously arrived under the generalship of Adyar. She had also written that there was to be a third incoming—that of the English soul, that this was to be in the future. "I wrote it all to Mr. Jinarajadasa at Adyar," she says. "I have read that Mrs. Besant says practically the same thing in regard to Dr. de Perucker, but she says the Maha Chohan told her. I also understand that a Mr. Freeman of Adyar says also there is to be this Third Coming. If it be true, why are they so late in receiving this message of the Maha Chohan? Why should it be given me so much in advance of Mrs. Besant and Mr. Freeman?"

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Mr. A. P. Warrington's apology for Mr. Krishnamurti may be ingenious but it is hardly convincing. He says: "I feel no doubt that Krishnaji's inner self during the present life has become merged with Spiritual Reality, and that thus his Spiritual Self and that Reality are eternally one, so that merely to be in his presence is to be blessed. But I doubt that Krishnaji's outer self, which belongs to the world of time, has succeeded as yet in continually manifesting that inner Reality, however fully this may be achieved as time goes on." This implies that the Spiritual Selves of none of the rest of us were united with the inner Reality. It has long been the teaching of the Theosophical world that the Spiritual Selves of us all were One. Mr. Warrington seems willing to throw overboard a cardinal principle of Theosophy to let Mr. Krishnaji (or is it Mr. Leadbeater) out of a hole.

Mr. Ernest Wood has an article in the October Adyar Theosophist which can hardly be taken otherwise than as a herald of the approaching decease of the Theosophical Society. It is a clever and a useful article, but "defeatist" in many respects. He thinks that if the immediate future history of the Movement is to be free of turmoil, or "that worse disaster, a settlement into several comfortable but clannish groups, nothing will have to be held as sacred, neither personality nor doctrine." Well, that is all right; in Canada we have been found fault with for holding nothing sacred, particularly personalities, and we have not escaped turmoil, nor have we settled down into a comfortable and clannish group. "Even the Society itself is only an experiment," he continues, "and it may go if some purer and broader Movement can take its place." He thinks that Lodges are no longer necessary and that as the mental truth of Theosophy is metaphysical, we should not continue to teach the doctrines of reincarnation, karma and so forth in the exoteric fashion we have been doing. This, it would seem to us would be to desert the people who most need the teaching, the man on the street and dweller on the farm, the scholarless and the bookless, who just want to find the Wicket Gate.

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The Hibbert Journal for July last contains an article which may well be regarded as a sign of the times. It is by Professor J. E. Boodin of Los Angeles, and is entitled "The Universe a Living Whole." This is no news to Theosophists, but it is a real advance to have such a classic review as the Hibbert giving the idea circulation. The article should be read, not less for its immediate thesis, but for the various Theosophical implications which it connotes. The universality of Karma, especially, is well brought out though not under that designation, and also the freedom of the individual within the restriction of its chosen environment. The simplicity of Karma is somewhat obscured

in the new phrasing. "If we must postulate that matter has a universal field, or, more strictly, is a universal field, which determines the pulsations of matter and their architecture, so we must postulate for life a universal field." For those who find Theosophical jargon difficult, let them hear this: "The hierarchy of epicritic levels of increasing integration of response, and more adequate rapport with the environment, can only come with creative adaptation to the environment." Those familiar with the principles of Karma and Reincarnation will find Professor Boodin's article suggestive reading.

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Mrs. Besant makes a strong appeal for support of the Hollywood "Theosophist" now in its eleventh month, with the warning that if two or three thousand \$4. subscriptions are not turned in between now and January 1st the publication must be suspended. We hate to be discouraging, but a \$4. magazine calls for comparisons. The old "Lucifer" from 1887 till 1891 had far more pep in one of its issues than The Theosophist has had altogether. We had hoped it would be independent. On the contrary it is slavishly imitative and traditional. Compare it with G. R. S. Mead's Quest which has had to suspend and one feels that if Mead failed it is not for The Theosophist to succeed. Compared with Hibbert's Journal one has no choice. That article by a Los Angeles writer on The Living Universe would have sold The Theosophist, but it was not secured by that journal. Hibbert's got it 5000 miles away. Compared with the Adyar Theosophist it suffers materially. It lacks the unifying personality of the editor to begin with. These are some of the difficulties. They are not insurmountable. But the experience of an editor has to be acquired and it is an expensive experience. Will the Magazine attract enough subscribers through a long enough period to permit the experience to be gained? We sympathize deeply with the problems Mrs.

Hotchener has to face, but sympathy goes a very little way in matters of publication. Dollars alone count.

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The Point Loma Society certainly sets an example in the excellence and the number of its publications. "Lucifer" is an artistic and well-edited magazine with good articles and much for the young people in its pages as well as for adults. The Theosophical Path is more technically Theosophical with practical articles on the Secret Doctrine and a close regard for the Blavatsky tradition. The Theosophical Forum answers questions, carries Lodge and personal news and information concerning the Movement in general. The latter organ prints the inaugural address of Mr. J. Trevor Barker on assuming the Presidency of the English Section of the Point Loma Society. He had been working for some time on a collection of the magazine writings of Madam Blavatsky and he is going to pool his work with that of Dr. de Purucker. He states that he has made a special study of the question of succession, and states: "I therefore say now publicly, what I have said to our Leader privately, that I am profoundly convinced as to the reality of his mission, and that his various utterances, epoch-making as they are, have come forth from the realm of eternal Truth, and are not a mere figment of his imagination." The letter of acceptance from Mr. J. Henry Orme, of Besant Lodge, Hollywood, is also given, in which he states his reasons for accepting the presidency of the American Section of the Point Loma Society, while he continues to be a member of the Adyar branch. He speaks with enthusiasm of having the advantage of Secret Doctrine classes under the instruction of Dr. de Purucker. This is undoubtedly one of the points on which Adyar has fallen down badly. The Secret Doctrine was supplanted by "Man Whence How and Whither" and similar trash.

## MR. BELCHER'S TOUR

A busy period of ten days was spent in Winnipeg. There, the Wayfarer's Lodge of the Canadian Federation with Mr. Harry Lorimer as President is fully functioning. The Winnipeg Lodge has only a few members and is not active as a Lodge. The members are cooperating with the Wayfarer's Lodge in its meetings and the libraries of both Lodges have been merged.

Five public lectures were given which were well attended and much interest in the various topics was evident. A meeting for members was addressed and some informal receptions were attended. It is gratifying to find the whole-hearted sympathy that prevails between the different groups, and the willingness to subordinate non-essentials to the more basic things of Theosophy.

Mr. and Mrs. Percy Stokes were generous in their hospitality and deserve the thanks of the Executive Committee for their untiring efforts to facilitate the various arrangements.

Some new members were admitted into the Wayfarer's Lodge. Naturally, it would have been pleasant to report that some had been received into the Winnipeg Lodge also. That may come later and in the meantime it is encouraging to find the whole-hearted spirit of cooperation that prevails. A return visit has been decided upon which will be some time in December. On arrival in Saskatoon, Tuesday, Oct. 21st, a cordial welcome was given by Mr. and Mrs. F. H. Butler. We held a public meeting Friday night which, though small in attendance, was very attentive, and I have seldom met a wider variety of questions that all showed an intelligent grasp of the lecture. The outcome will be a study group and some applications for membership.

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Let not a man trust his victory over his nature too far, for nature will lie buried a great time, and yet revive upon the occasion of temptation.—Francis Bacon.

## AMONG THE LODGES

Toronto Lodge has resumed the monthly teas on Saturday afternoons which were once such a feature of the Lodge's work. Besides the usual social side of these gatherings there have been question hours when those who desired information on Theosophy and its various aspects could get direct answers from students of the subject. Messrs. Barr, Kinman and Smythe have been answering questions at the last two meetings. At the last on November 8, Mrs. Smythe and Moira, just returned from Ireland, met many old friends again.

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The St. Catharines group, after an August vacation, renewed activities in September, with the regular Sunday p.m. lectures. Mrs. Moller of Port Dalhousie gave on two separate occasions a portion of the thesis on Education which won her an M.A. degree from Washington University, Seattle and showed clearly the connection between modern sociological research and the problems of childhood. Other outside speakers were Mr. Hick and Mr. Smythe of Hamilton and Mr. Leslie Floyd of Toronto. At all of these meetings some strangers contacted Theosophy. The group are planning a winter programme designed to develop the power of research and public speaking among themselves.

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Edmonton Lodge reports: Mr. Felix Belcher has come and gone, leaving behind him a very different atmosphere to that in which he found us. Arjuna like, we were ready to drop our bows and arrows, in the shape of Lodge activities, and retire to our tents to sulk in Achillean gloom at our own ineffectiveness. Heartened, however, by Mr. Belcher's unassuming optimism we return to the fray, revived at least to the extent of going on with the fight, leaving the future to decide whether we or the attempt perish. Mr. Belcher gave one public lecture, "Christianity and The-

osophy," in the public library hall which was fairly well attended; but his activities were chiefly expended in meeting members, individually and collectively, and from these talk fests has emerged an idea to make the Lodge meetings a little more instructive and attractive.

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One of the subjects discussed by the Orpheus Lodge last month was the Dual Nature of Man, and one or two of the ideas arising out of the discussion which seem especially important may be noted. The two opposing natures which form the Master Duality in Man (call them spiritual and material; intelligent and instinctive, or simply higher and lower) can only grow each at the expense of the other. Bring them into conflict by determined aspiration (or by unscrupulous ambition) and a struggle ensues which leaves the individual permanently stronger or weaker according to whether he maintained his stand or not. If the aspirant is successful in the struggle he has transferred some of the energy from the lower to the spiritual centre of his being. This, it was maintained, is the process of growth, and without bringing about this clash, for which there is a very definite technique, growth is impossible. It may be urged that concentration of attention upon ones own spiritual growth is selfish, and from the discussion it became clear that it may be if spiritual stature and the desire for conscious superiority be the aim, but it was pointed out, to attempt to help others before one has striven with one's own limitations leads to a particularly dangerous form of self-deception. This matter becomes very clear if the question is asked. "Who is in a position to give real help, the strong or the weak, the wise or the foolish",—the answer is obvious.

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Men of age object too much, consult too long, adventure too little; repent too soon, and seldom drive business home to the full period but content themselves with a mediocrity of success.—Francis Bacon.

## A ROTARY NOTE

The Rotarian for October says: There are many people who will not read a single fact about Russia because they are not interested in Russia. They will not become interested in Russia until in some way their trade has been interrupted from that quarter of the globe.

we may dislike and which we may consider

There are 150 millions of people in Russia doing something every day. There is a system of government over there which as hostile to our own system of government. Is it wise for us to pay no attention to what is going on, or is it wise to know what is happening within the boundariês of Russia?

Now the same thing would apply with regard to the organization of the League of Nations. There are people who are prejudiced, who would have nothing to do with the League of Nations, organized at Geneva. There are others who are interested in the League, and who wish to know what the League is doing. After all, when nearly fifty governments have banded together on a programme and do certain things every day, it is our duty and that of our government to know what is going on within the League of Nations.

Facts are important, and most of us are suddenly becoming very much interested in facts.

## SHORTCOMINGS IN THE CHURCHES

The Moravian Messenger in its report of the Rev. Dr. Gillie at the Synod meeting says that in speaking of the Church's New Opportunity, he began by giving the various diagnoses of English religion. Some say the Church has lost her opportunity; others that she has left it unused; but he maintained there was a new opportunity still to be utilized. He then proceeded to state the *discouraging aspect* of English religion as presented by the facts of a

serious decrease in attendance at public worship and in our Sunday Schools. There is also the disquieting experience of Moral Chaos during the last ten years, and a good deal of moral experimentation. We are living in days of dishevelled moral life; a time when so many are living lives which are unordered, unregulated, without standard, without sanctions, and often without ideals.

Noting the obvious change that had come over the attitude of the scientist, in his greater respect for religion and the spirit in which he pursues his researches, Dr. Gillie said they were wistful but unresolved. Many, while they have found no rest for their souls are suffering from disillusionment. An editor of one of the great dailies recently remarked that there is no matter on which he receives more correspondence of a deeply serious kind than on religion, and religious articles. Life itself is driving a great many towards the Church when clearly so many are seeking a barricade against the fear of life. Dr. Gillie spoke of the ways in which the Church ought to meet this new opportunity. He said the Churches have to convince men and women first of all that our Christianity is a religion of Goodwill. People in the Churches ought to be showing a greater store of kindness, patience, and helpfulness, than other people who have not recognized our obligations as followers of the Master.

Church members ought clearly to be seen as more consistently generously minded than those outside the Church. They should not be so ready to insist on their rights, and should always be willing to do a little more than their bare duty. We in the Church have to preach a real and large Salvation, for our message is Good News to the world at large; and we have to convey to the people about us a sense of the absolute reality of what we are and in what we do; for it is to be feared many of the most seriously minded are haunted by the thought that our interpretation of religion, while not exactly a

form of hypocrisy, still almost suggests that it will not quite wear up against the tests of life. Bishop Connor, who followed Dr. Gillie made the following among other points: The Church is suffering from the *follies of the past*. The Church has not always "out-thought the pagan." The origin of many of our difficulties is an intellectual fear on the part of the Church of a generation or two ago. Then there is the *moral element*. The average Church member is not sufficiently different from the man of the world. The world expects a higher standard from those in the Churches. All of this applies equally in its degree to members of the Theosophical Society.

### A MISAPPREHENSION

Mr. Krishnamurti is reported in The International Star Bulletin for November as having said on July 23:

"A sect, as a body, cannot approach truth, because truth is an individual realization, an inward, individual effort. By clinging to a body you cannot arrive at the full realization of being. That is why I insist that through the individual alone lies the possibility of full realization. A sect or a group comes into being when there are many who are trying to imitate a type—not the complete truth, but a segment of the truth. In becoming, fear is involved, and the yielding to fear but increases fear, and hence delusion multiplies. Out of this becoming, based on fear, there is always the desire for having, for taking, the desire to be guided. So a narrow body is formed in pursuit of truth; but truth is never arrived at by groups or societies. Truth is perceived by individual effort alone."

In this we have Mr. Krishnamurti's reason for condemning all the bodies which have come under his censure, the Churches, the Societies, the Orders which he has tabooed or dissolved. He is perfectly correct in his theory, but any theory may miss its mark if it is applied without

discrimination. We do not know what the actual condition of the Order of the Star was, but we do know that he is right about the majority of sects and societies. They nearly all lead to narrowness, to orthodoxy, to following of leaders, to the imitation of one or another personality, and to fear.

Hence the Theosophical Society was founded to have no orthodoxy, no leaders, no imitation, no imitation of anybody, only self-devised and self-initiated efforts towards realizing the truth. When Mr. Krishnamurti found himself at Adyar with Arhats and Leaders swarming around him, and disciples and followers galore he would have been as big a simp as the rest if he had not broken away from the whole gang (pace Mr. Jinarajadasa). But he made the mistake of condemning the Theosophical Society and leaving it without making an attempt to find out what it was intended to do, and whether any of its members still followed its original intention.

Mr. Krishnamurti was invited some years ago to visit Canada, and he promised in his own writing to do so, but he has never fulfilled his promise. Presumably he thought Canada was like all the rest. He had no knowledge of our early and frequent and continuous protests against the things that were being done at and by Adyar, and the obscure efforts that we were making to keep the vessel on her proper course. We were regarded as mutineers and our own members regarded us as slanderers and traitors, and accused us of high crimes and misdemeanours because we refused to regard Mr. Krishnamurti as the World-Teacher or to accept any of the other legends in circulation. Now that Mr. Krishnamurti has endorsed our whole position, though unwittingly no doubt, we are still to a large extent under ostracization and considerable contumely.

We have no difficulty in accepting Mr. Krishnamurti when he talks sense and no difficulty in discounting him when he talks nonsense. If he returned to the Society and insisted that it take up its

original programme, or if he indicated to others, whether he approved of the Society or not, that this was what the Society was originally intended to do, he would help considerably to bring together a large body of earnest people who do not quite understand what they have in view, and who might be brought into harmony with a little plain common-sense talk.

Dr. de Purucker has something of the idea, but he too has vitiated it by insisting upon Leadership and the narrowness of preferring one path to another on the Way that all paths lead into. But let us give Mr. Krishnamurti and Dr. de Purucker and Mrs. Besant and Mr. Johnston and all the other leaders and teachers credit for earnestness and sincerity and the desire to carry on the work that Madam Blavatsky initiated, and let us follow the example of the Masters, who never appear in public and want no recognition and no admiration, but only the loyalty to principle and love of duty which they have striven to inculcate as the only hope of humanity.

## CORRESPONDENCE

### SINCERITY, COURAGE INTELLIGENCE

Editor, Canadian Theosophist:—There is a general feeling with all sincere members of the Theosophical Society that all is not right within the Society; that the teaching as given out by the present leaders falls far, far short of stimulating the members to an effort to reach anything like the spiritual perception required to comprehend and uphold the teaching as originally given out by the founders.

At a time like this there are unscrupulous persons ready to seize the opportunity of offering a panacea which would result in making the Society a tool to further their own interests and work in direct opposition to the real Theosophical Movement. Others, actuated by kindly, benevolent motives, but having no real knowledge of Theosophical principals, would in-

troduce teachings which could only rob the Society of its strength and virility and make of it a thing of straw ready to be blown about by the first opposing force it would encounter.

With all these opposing teachings what hope can be offered to the sincere student desirous of making some use of his own life and recognizing his own responsibility to this great movement.

Fortunately there is a way open to all sincere and courageous people. The great sages of the race, men whose teachings have stood the test of time, men whom all civilizations have revered and honoured, have given out spiritual truths from time to time. These teachings have taken many outward forms but the key-note underlying them all is the development of the potential power of divinity which lies dormant in us all. To develop this power requires Sincerity, Courage and Intelligence.

"There is no religion higher than truth" was the motto chosen for the Theosophical Society. Truth may be higher than reason but is never contrary to reason. With the proper sincerity to subject all our ideas to our own and others criticism, actuated only by the desire to know whether it will stand up to the test of reason, we will eventually come to value truth more than anything else, even life itself. In our search for truth we will encounter many things which will call for all our courage to follow on, but these two fine qualities unsupported by intelligence will prove inadequate. These three values are inter-related—a development of one will help the development of the others. Emerson said we may have repose or truth but never both—and the student must remember that it is no easy journey he embarks upon, it is one calling for the very best he is capable of, but anything less than this is not enough.

The movement was not intended to attract the weak, kindly, pious person but the call was to the strong, resolute individuals possessing the necessary sincerity, and ready to develop the courage and intelligence.

The student can rest assured of this, that to the extent that he develops these three values so will he awaken the hidden divine powers of his being and attain to a certainty and understanding as to what is required in the Theosophical Society.

The Buddha said:—Be ye lights unto yourselves, Oh Ananda; Seeking no refuge in external things.

J. G. Robson.

Vancouver, B.C.

### EARLIER "THEOSOPHICAL SOCIETIES."

Editor, Canadian Theosophist:—While reading the "Memorabilia" of Mme. de Steiger, published a year or two ago, I was surprised to find her statement that she knew two "Theosophical Societies" existing in England before our own was founded in 1875. One of these was composed of a group of students of the works by Jacob Boehme, and had for its object the promotion of Christian mysticism; the other was a group centring around Mrs. M. A. Atwood and concerned with the teaching and research work outlined in her "Suggestive Enquiry into the Hermetic Mystery."

As one of prominent F.T.S. of today was mentioned as a member of this latter group, Mr. W. L. Wilmschurst, I wrote him on the subject and copy the following from his reply, in the hope that you will give it space, as of general interest to your readers.

"Theosophy was a name much in vogue in Europe and England for at least 200 years before Blavatsky. I have many volumes, in various languages, with the word as part of the title, or subtitle, and Boehme was always known as the "Teutonic Theosopher," that title often appearing on the front page of his books. I know of many old groups of mystics who studied Theosophy in the 17th and 18th centuries. "Theosophia" has *always* been in the world, but the neo-theosophy of the Asiatic type introduced in 1875 was an Oriental brand not previously known in the West."

In case any others of your readers are attracted by the work of Mrs. Atwood and Mr. South on Alchemy as a spiritual science, they may be interested to know that I have a MS. copy of this book, prepared for Rev. Andrew Jukes, about 1860, and bearing his autograph and insignia, which I shall be pleased to show, on request.

N. W. J. Haydon.

### "DIFFERENT" THEOSOPHISTS

Editor Canadian Theosophist:—Having been for almost four years a member of a certain Theosophical Society, and attending every one of their meetings regularly, week in and week out, I decided a few weeks ago to attend a meeting of a different Theosophical Society to find out personally the status of other Societies than the one I belonged to, their work, teachings, etc.

After having heard this other T.S. a few times, I went back to my own and told the other students about it. I was shocked to find, however, that instead of manifesting any great interest in the existence of this other T.S., or at least a mild sort of curiosity as to their teachings, their work in the movement, etc. they more or less greeted me with such: "Why go shopping?" as if all the truth in absolute Cosmos was the especial appanage of only their Lodge. Some said, "Oh, yes, I've heard of him," derogatorily, but when asked point blank whether they had ever heard "him" said no.

This experience has shown me that just because an individual studies daily his Ocean of Theosophy, his Bhagavad Gita, his Secret Doctrine, that doesn't mean at all that he is broadminded or liberal, or tolerant. I've also come to see that most Theosophical Societies are churches, their lecturers priests, their theosophists church-goers, on a higher spiral.

Most students I know, are faithful church-goers, and would no more think of

questioning the veracity of Mr. So and So's remarks, than a Catholic would of the Pope's. They have merely transposed a church, a creed, a priest for a T.S. theosophy, lecturer, and docilely, smugly, ensconce themselves behind the aegis of theosophy and its ideas of brotherhood, compassion, etc. not realizing that all they have done is to change names, but not situations.

The students, however, are only partially to blame for this untheosophical attitude. Their lecturers tri-weekly inculcate in them "that only in . . . . can the pure teachings of theosophy be found, and only in this magazine is theosophy to be found," and other statements of a like bombastic flutulence.

It's about time by now I should think, after listening to it for two years, that these students should not merely hear, but "regard as Theosophists all who are engaged in the true service of humanity, without distinction of race, creed, or sex."

If "wherever truth has struggled to be free, there we find the theosophical movement," its inevitable corollary must be wherever truth is spoken, there we find a theosophist, and a T.S.

Solly Minsky.

4513 10th Ave.,  
Brooklyn, N.Y.

### ANOTHER INTERPRETATION

Editor, Canadian Theosophist:—As an interested member of the B.A., and in no way compromising the Association, I should like to reply through your pages to Mrs. Henderson's letter in your August issue, under the heading "What is known as Theosophy."

What indeed could be a finer summing up of what is known as Theosophy than Mr. Kingsland's pamphlet "The Fundamental Principles of Theosophy." That the B. A. decided as an Association not to take the name or be looked upon as one of the several so-called Theosophical Societies,

and to bar from membership members of those other Societies, was a wise safe-guard, and one which would help in keeping the Association wholly Blavatsky in trend. Quite another matter is it that it should therefore be expected to cut out the word Theosophy from Blavatsky teaching with which it is replete. Surely this was understood by the great majority of the members, in good faith, or we suggest they would not have become members. Blavatsky and Theosophy cannot be separated. For both her followers and the world at large, the names are practically synonymous and must always remain so. It is Karma, Blavatsky Karma, to be bound up with Theosophy, so to speak. Surely this being so, the greater the proportion of her faithful adherents who likewise stick to Theosophy the better; if not in numbers, in firmness of Principles. The Neo-Theosophists of today are now well known as what they are, and quite distinguishable.

But what is Mrs. Henderson's real quarrel with the B.A. on this score? Mainly I think, because Mr. Kingsland did not call his pamphlet the Fundamental Principles of *Buddhism*, which needless to say would have been quite erroneous. Possibly most readers of the Canadian Theosophists are well aware by this time that Mrs. Cleather and her small group are making a determined effort to label everything written or said by H.P.B., Buddhism, re which H.P.B. said "Nothing more fatal to our cause could ever happen." (Lucifer 3, p. 248). It was most refreshing to find the B.A. standing firmly by its, and therefore Blavatsky's fundamental principles—as I also understand them—more especially—as Mrs. Cleather with Mr. Kingsland were co-founders of the B.A.

I must say it looks most hopeful for the future life and usefulness of the B.A., which, as an Association, if it is "veering towards" anything, it is certainly towards a bigger and broader outlook than that presented by Mrs. Henderson in her letter.

Mrs. Cleather and her personal friends, 18 in number, who recently left the B.A., on what can only be termed personal disagreement with the "Defence Committee," acted at least consistently in withdrawing their sympathy from an Association whose whole aim is an impersonal adherence to Blavatsky principles. While the Association has lost in numbers, it will no doubt benefit by this cleansing process, and grow with renewed strength, and in soundness of principles.

One has but to read Mr. Kingsland's pamphlet and then glance at Mrs. Henderson's letter, realizing that she was among those who left the B.A., to see clearly how matters stand regarding the "Universal Brotherhood" ideal of either side—a more *limited* outlook than that expressed by Mrs. Henderson in her letter it would be hard to find. I wonder Mrs. Henderson allows her letters to be printed in a magazine calling itself Canadian Theosophist. Also, I think it is hardly correct to say as she does that Mr. Kingsland contravened the Constitution of the B.A. More correctly speaking, Mr. Kingsland's excellent summing up of H.P.B.'s teaching was accepted, and issued by the B.A. itself, its members, that is to say those, the large majority, who were not prejudiced in favour of Mrs. Cleather's ideas, understanding and recognizing it to be real Blavatsky work.

I can hardly wish Mrs. Cleather and her 18 success in their endeavours to call all H.P.B. wrote and said "Buddhism," and I think they will have a "hard row to hoe" to gain much sympathy on that score, always remembering "the younger generation" who stand for H.P.B., and her Theosophy, and their tenacity of purpose. It is certainly to be hoped that they will endeavour to avoid any such departures from H.P.B.'s wishes, however attractive and right their own ideas, and motives, may seem to themselves to be. "What is known as Theosophy" today, will be known as Theosophy when the S.D. is recognized, and gradually this will come, but it will not be helped by giving those doctrines the

name of a religion, for the S.D. explains at once that it is not *Buddhism*, and must not be confounded with the religion of Gautama. H.P.B. wrote:—"Furthermore the records we mean to place before our readers embrace the esoteric tenets of the whole world, since the beginning of our Humanity, and *Buddhistic occultism occupies therein, only its legitimate place and no more.* S.D. Vol. 1, p. xx. (italics J. A. C. C.).

Certainly Buddhism holds a high place in the Theosophical Movement. The Esoteric Philosophy *reconciles all religions.* But, I venture to predict, that however well-intentioned this absurd notion to limit "*the esoteric tenets of the whole world*" to "Buddhism," it must pass away with those who have recently introduced it. It would seem rather a futile attempt to me, since it is now 50 years ago that Mr. Sinnett made the same mistake and was corrected. Since when it has certainly been remembered as his fatal mistake by all who read the Introduction to the S.D. Meanwhile Mrs. Cleather's adherents withdraw their membership from the B.A., and personally attack all who, *by simply asserting the truth*, draw attention to their mistakes. Is this an inner, or an outer aspect of "Universal Brotherhood" on their part? Need we ask?

(Mrs.) J. A. Crampton Chalk.  
Oxford, England.

*Note by Editor.* Mrs. Cleather is in China and a reply from her could not appear for three months at least. It appears that Mrs. Chalk is more interested in discrediting Mrs. Cleather than in advancing Theosophy. This personal tone is unfortunately common with our correspondents. The fact that Madam Blavatsky became a Buddhist and formally took pansil along with Colonel Olcott should settle her attitude towards Buddhism. Moreover the whole thesis of Theosophy demands that the student should endeavour to recognize Theosophy as underlying all religions. Why Buddhism should be made

an exception Mrs. Chalk can perhaps explain. We are not concerned with any quarrel with The Blavatsky Association and any of its present or quondam members. Any society that supports Madam Blavatsky or Theosophy, whether these be synonymous or not, is welcome to the Canadian Theosophist. Mrs. Chalk has been a member of several such societies and we give her the hospitality of our columns, but she, as well as others, should remember that her fellow guests have a right to civil treatment. The passage she quotes from page 249, not 248, volume iii. of "Lucifer," occurs in a note, one of several, which Madam Blavatsky wrote in comment on Mr. A. P. Sinnett's letter discussing her treatment of some of his statements in "Esoteric Buddhism." There is evidently a confusion of thought in these notes for she says in the next note: "The Rishis having naught to do with 'Buddhism,' the religion of Gautama Buddha, this question shows plainly that the mistake involved in the double 'd' had not yet struck the writer as forcibly as it has done later." Perhaps the passage on page 399 of the Mahatma Letters may clear it up for some. Or the passage on page 140 in which the Master K.H. tells A. O. Hume that the Nepaulese Swabhavikas, the principal Buddhist philosophical school in India are the "most learned as the most scientifically logical wranglers in the world." On page 158 the Master indicates that the Lama Buddhists of Tibet are practically the only custodians of the Secret Doctrine. On page 58 he describes how the lamas differ from Christian priests. If we want to talk Theosophy to Christians we use Christian phraseology. It is equally natural to talk to Buddhists in Buddhist language. This is all that Mrs. Cleather aims at in China, as far as I can see. There is no harm possible in allowing English readers to become familiar with Buddhist forms of Theosophical thought. Madam Blavatsky, and we feel sure Mrs. Cleather likewise, would give "Buddhistic occultism its legitimate place and no more"; Mrs.

Chalk's letter inclines us to think that she would not even give it so much. As she quotes from page 249 of the Lucifer-volume, may we ask her to turn over the page and read: "Why should any of us—aye, even the most learned in occult lore among theosophists—pose for infallibility? Let us humbly admit with Socrates that 'all we know is, that *we know nothing*'; at any rate nothing in comparison to what we have still to learn."

### PLAIN TALK

Editor Canadian Theosophist:—May I offer a few remarks, the theme of which often passes before my thoughts, involving expenditures, new membership enrollment, class of reading matter offered the public, through the "Canadian Theosophist," etc. It would appear that the T. S. has become nearly swamped in the same sea, which has engulfed many others, and threatening still others. It does seem to me that the T.S. is assuming financial responsibility, beyond its means, considering the ebb and flow of its membership. Why not conduct it along safe and sound lines? It would appear that when \$100.00 of unexpected receipts have been recorded, then a one thousand dollar obligation is assumed, with the result that when financial distress becomes a fact, the T. S. is in the same sea, with other lines. The Theosophists, more than any other cult, are just the ones who ought to show other Exoteric Societies just how to keep things running smoothly, as we claim we know the inner or Esoteric causes of at least many things, but this Utopia does not seem to attain in practice. With reference to membership, a lot of our apparent troubles hinges directly on this point. Increased membership would, as you know, distribute costs, but we read a sad tale of woe frequently in the "Theosophist". To my thinking it cannot be otherwise, i.e. (lack of membership) as you no doubt will admit that there is a certain pronounced feeling for TRUTH by

many more people than just those who study Theosophy, and these are all potential members, but there is nothing in our periodicals to enlist the continued interest of these potential subscribers, it is only the unusual and extreme devotee who will stop long enough in his quest to obtain a foot-hold, so to speak, of modern Theosophy, our reading material is so vague and cluttered up with Sanskrit terms left unexplained, that he or she gives up the quest after a short while, surely this is a short-sighted policy. In my reading in "The Voice of the Silence" I see a lot of these words and phrases explained in foot notes. While these notes are all right for those who have the patience to look them up, their explanation should be immediately following the "term" or "phrase" used, but set in parenthesis. In other words, Eastern Esotericism when translated should be expressed in modern English; the writer who uses these Eastern "terms" must surely know their signification, or else his writing is all nonsense and to leave them unexplained simply puts the stamp of nonsense on the writer by any unfamiliar reader.

As I see it, it seems that writers in the "Canadian Theosophist" have chiefly in mind the excellence of a high literary style and I may also mention, sarcasm and ridicule. The three are not conducive to interesting new members. I have been patiently looking for regular writings in the "Theosophist" for some plain common sense presentation of the subject that I could pass them on to my neighbours, and say, "Read these, and see if it doesn't give more common sense on Religious thought than what is doled out by the Orthodox Churches," but have found nothing I could give to my neighbours with this assurance.

I could write you out directions as to how to shoe a horse, set a vehicle tire, grow a crop of corn, and no man could say but it was O.K., but I'll defy you or anybody else who is an entire novice, to turn out the three simple jobs correctly. There would

be required many pages of detail, ere the new hand could make a success of it even with much practice. I find in my various readings and studies that most writers are strong on general principles, but they casually keep their hands off particulars; why, simply because they do not understand them well enough. I could write out a general description as to the construction of a large locomotive, but to give a group of mechanics the detailed and technical instructions as to its construction would be quite beyond me. Just so it seems to be with many writers on the higher lines of thought. These few remarks are not to be construed as criticism, but offered as the viewpoint of a farmer blacksmith who has not been able to attend meetings in person but whose judgment and opinion has been formed by the reading matter received. Theosophical writers seem to be labouring under the impression that since Theosophy is an old science or teaching, that all of their readers are more or less "adepts", thereby entirely overlooking the fact that there are many millions who have never even heard of "Theosophy", let alone becoming adept in its teachings. I address these remarks to you in the hope that you may be able to discuss the points enumerated, with the premier heads of the "movement" for a more constructive policy.

F. J. Ebertt.

Delhi, Ont.

### A JUDGE OF BUNK

Editor, Canadian Theosophist: — Did anyone ever tell you that you are somewhat enigmatic? Whether they have or not, to me you are very much so. For instance, in your March issue you say: "It is amusing, for example, to see the critics trying to pull Mr. Pryse's writings to pieces. They offer a *prime* test to the real student of esoteric teachings." A more fatuous, totally uncalled for remark could not be made. His writings do not offer a *prime* test, nor any other sort of a test for they are only bunk! Just take

a glance at Mr. Morris' letter in the April issue and you cannot fail to see how utterly Mr. Bombastic is put to rout, and so easily too. In the same issue, Mrs. H. Henderson hands Pryse a penetrating stab when she says that the offence consists not in the personal tone of the letters of Pryse's critics, but rather in his substitution of his own voice for "The Voice of The Silence."

Another instance, to me, of your enigmatic character is your attitude towards Kunala (a correct attitude, I believe) in comparison with your attitude towards de Perucker. Of the former you say: "No real messenger of the Lodge would assert himself as such." And of de Perucker, who claims to be the recipient of personal visits from the Masters in flesh, you speak in flattering terms and give him the grasp of friendship!

And one more instance: Did it ever occur to you that H.P.B. taught that after Her departure at least one man would continue to know and be known to the Masters? Of course you know to whom reference is made: H. H., the Panchen Lama. Such being true, why is it that you almost ignore the existence of this great Soul? There was a time when He was practically inaccessible, but of late years this is not so at all; How illogical it seems to me for a follower of H.P.B. and Her Masters to almost forget that a Priest-King, an actual incarnation of Amitabha, is available to them! Surely, He is the greatest of known living men.

Yes, in spite of some really good things you give us, you do amaze me. Why not recognize *Undisputed Authority*?

J. C. Miller.

Manila, P. I.

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No receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart, to oppress it, in a kind of civil shrift or confession.  
—Francis Bacon.

## A CREED

I held that when a person dies  
His soul returns again to earth;  
Arrayed in some new flesh-disguise  
Another mother gives him birth.  
With sturdier limbs and brighter brain  
The old soul takes the roads again.

Such was my own belief and trust;  
This hand, this hand that holds the pen,  
Has many a hundred times been dust  
And turned, as dust, to dust again;  
These eyes of mine have blinked and shone  
In Thebes, in Troy, in Babylon.

All that I rightly think or do,  
Or make, or spoil, or bless, or blast,  
Is curse or blessing justly due  
For sloth or effort in the past.  
My life's a statement of the sum  
Of vice indulged, or overcome.

I know that in my lives to be  
My sorry heart will ache and burn,  
And worship, unavailingly,  
The woman whom I used to spurn,  
And shake to see another have  
The love I spurned, the love she gave.

And I shall know, in angry words,  
In gibes, and mocks, and many a tear,  
A carrion flock of homing-birds,  
The gibes and scorns I uttered here  
The brave word that I failed to speak  
Will brand me dastard on the cheek.

And as I wander on the roads  
I shall be helped and healed and blessed;  
Dear words shall cheer and be as goads  
To urge to heights before unguessed.  
My road shall be the road I made;  
All that I gave shall be repaid.

So shall I fight, so shall I tread,  
In this long war beneath the stars;  
So shall a glory wreath my head,  
So shall I faint and show the scars,  
Until this case, this clogging mould,  
Be smithied all to kingly gold.

John Masefield.

## REVIEWS

## REINCARNATION

"Reincarnation" by Dr. Gustave Geley (Rider & Co., London, 1/-) is a perfect *mulum in parvo* of the subject, and we would like to reproduce the whole of Gabriel Gobon's Introduction. He mentions the book "Libero Arbitrio Determinismo Rincarnazione" by Dr. Innocenzo Calderone, published in 1913, "the results of a vast international questionnaire on reincarnation." The world-war "prevented the public from realizing to the full the significance of this remarkable document—a veritable probing to the depths of the spirit of the age—which proved how much modern thought had in common with the thought of antiquity upon the subject of rebirths." Then we are informed that "Dr. Calderone's questionnaire has established the fact that several very influential members of the Italian and Polish clergy have openly adhered to the doctrine of successive lives. We may cite amongst others Mgr. Puecher Passavali, of the order of the Capuchins, apostolic preacher to the Holy See and vicar of St. Peter's, Rome; the celebrated prelate Towianski; Mgrs. Falcowski and Baycowski, etc. And of celebrated Italian Catholics who have died believing in reincarnation, there is, for instance, Tancredo Canonico, Senator and President of the Supreme Court of Appeal. And so these notabilities of the Catholic world of today discovered afresh the consoling and logical belief, that, in their time, had captivated such Fathers of the Church as Iamblichus, Origen, St. Jerome, St. Clement, of Alexandria, St. Gregory of Nyssa, St. Pamphilus, and St. Girolamo." The present little book (60 pages) contains Dr. Geley's reply to the questionnaire with 24 other brief opinions by eminent men on the subject. The lucidity and directness of Dr. Geley's reply may be judged from

this statement on one aspect of the theory. "You know, my dear friend, that I am a reincarnationist. I am so for three reasons. Because the doctrine of successive lives seems to me *from the moral point of view fully satisfying, from the philosophic absolutely rational, from the scientific seemingly true, and better still, probably true.*" It is then, from this triple point of view, moral, philosophical, and scientific, that I am going to analyze and comment upon it. *The moral aspect of reincarnation* is too well known to necessitate a detailed exposition here. It has its base in the celebrated phrase, *immanent justice*. This immanent justice is the result of a normal and regular play of terrestrial life. The soul never being other than that which it makes itself in the course of its evolution, throughout its successive existences, it follows that its intelligence, character, faculties, and its good and bad instincts are its own work. It must infallibly carry with it then its own consequences. Each of its acts, works, efforts, pains, joys, sufferings, errors, and faults has a fatal repercussion, an inevitable reaction in one or other of its existences. There is no need for divine judgment or supernatural sanctions. As has been very happily said, we are rewarded or punished not for what we have done but simply by what we have done." In regard to the necessity of reincarnation philosophically, Dr. Geley quotes the reply of the Japanese to the missionary: "How can we believe all that you tell us of the attributes of Divinity? It is one of two things, either God has not wished to punish evil or else he has not been able to. If He has not wished to do so, He is not sovereignly good. If He has not been able to He is not all-powerful." "Evil is simply the measure of inferiority of worlds and souls, or the law of the past" and thus diminishes in proportion to evolutionary progress. We must refer the reader to Dr. Geley himself for his treatment of objections raised to the doctrine and to his scientific view of it. Students cannot do without this little book.

### “THEURGY”

A most useful little book is “Theurgy, or the Hermetic Practice” by E. J. Langford Garstin (Rider & Co., 4/6). It is described as “a treatise on spiritual alchemy,” and is really an exposition of Kabalah in relation to alchemy, the Greek and Egyptian and other mysteries and to occultism in general. The inclination appears to be to avoid eastern mysticism and neither Theosophy nor Blavatsky is mentioned. But the unity of truth is so obvious that this will not deter the student from seeing what the author is striving after. He is synthetic in his attitude and if he has a prejudice against the Secret Doctrine it is his own loss and will not injure the student who takes his book in the proper spirit. In his first chapter he says: “Of the three sources mentioned above, Egyptian, Semitic and Greek, the first is unquestionably the most ancient, but Egypt has left but few traces for us. The Jews derived their knowledge primarily from her through Moses, whatever they may have adopted subsequently from Chaldean, Babylonian and other sources, while even the Greeks obtained much of their inspiration from her Mystery Schools. Thus therefore, is it that the Qabalah, the Jewish Mystical tradition, which was handed on orally for centuries, and was not written down till some as yet undetermined date in our era, forms one of the principal keys, not merely to the Jewish and Christian Scriptures, but to all the other sources we have mentioned; for the language of symbol and allegory is a universal language, and the student will observe for himself that many of the Alchemical writers were avowed Qabalists.” This indicates the range as well as the limitations of the author. Beyond this his only reference is to the “Bardo Thodol” the Tibetan Book of the Dead, from which he takes a recently published passage. The obscurity of the Qabalistic writings is not made less by such a volume as this, but it will interest students to have so much of the essence of

the teaching of this school brought together in its normal unintelligibility. Its influence for Truth and Purity however must be commended.

### “PROBLEMS OF DISEASE”

“New Light on the Problem of Disease,” by Geoffrey Hodson, (Theosophical Publishing House, London), is a textbook of Leadbeaterism in matters therapeutic. It begins with a preface in which it is stated that “intuitive perception” has been the origin of the book. Then we get twenty “assumptions” of which Nos. 16 and 17 are the basis of the “intuitive perceptions.” These state: “There is a spiritual alchemy, by means of which adversity, resulting from actions motivated by selfishness, can be diminished or even dispersed by the deliberate exertion of energies and the enactment of deeds motivated by love. The alchemy of the spirit may be applied to the healing of disease by the sufferer himself, and constitutes the true science of spiritual healing. This volume is an attempted exposition of this principle.” The first thing that will strike the reader is that Mr. Hodson knows nothing of the principles underlying osteopathic treatment. He refers all disease to the karma of past lives. It ought to be obvious that most of the disease that afflicts the world is due to the immediately generated karma of the life now in progress. There are three kinds of karma, karma being precipitated, suspended karma which is being held over for precipitation in another birth, and karma which is the result of action in the present life. Except for a reference to malformations on page 33 there does not seem to be any consciousness of the immediate generation of disease in the present volume. Malformations are usually the result of accidents or bad food in the present incarnation and no alchemy is required to remedy them. Impure milk may deform an infant, and we have striking examples of it here in Ontario. A fall or a blow may deform the body of a child. The use

of instruments at birth may cause deformation, or paralysis. There is a moral karma behind these results of course, but there is no spiritual alchemy needed to remedy such cases if a proper knowledge is possessed by the healer who can "lay his hands upon them." If Mr. Leadbeater had been better educated no doubt Mr. Hodson would have written a better book.

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### "MAN KNOW THYSELF"

An author signing himself "A Pythagorean," has issued a little booklet entitled "Man Know Thyself," sub-titled "A Forecast of the Future." It is issued by the Adina Press, 15 Primrose Terrace, Edinburgh, Scotland, at Two Shillings (and sixpence. The book is really more Kabalistic than Pythagorean but may be taken as a combination of the two aspects of occult study, inasmuch as it is largely concerned with the permutation of the numbers one to ten. Those who are interested in the mystical interpretation of the Hebrew and Christian Scriptures will find this little book most suggestive and impelling. Those who begin to be conversant with the language of symbolism can scarcely fail to reap a rich harvest from its pages.

### ASTROLOGY

(Continued from Page 271.)

next transit of Uranus through Gemini will begin in June 1942, and it will reach the 9th degree in October, 1943, it requires but little seership to anticipate revolutionary changes in the body politic of our neighbour to the south during that time!

H. P. Blavatsky gives an excellent idea of truth of Mundane Astrology in the Secret Doctrine, vol. I., p. 646, 1888 edition.

"Why, then, should Occultists and Astrologers, as learned as these Astronomers, be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles? Why should the

claim that they know this return be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunctions of the same constellations must necessarily produce, if not quite the same, at any rate, similar effects. Are the prophecies to be derided, because of the claim made for hundreds of thousands of years of observation, and for millions of years for the human Races? . . . In the prognostication of such future events, at any rate, all foretold on the authority of cyclic recurrences, no psychic phenomenon is involved. It is neither prevision, nor prophecy; any more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge, and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance that England is on the eve of such or another catastrophe; that France is nearing such a point of her cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own Cycle of racial Karma has led her."

These prophecies are based on the "records preserved through the Zodiac for incalculable ages."

(To Be Concluded.)

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I cannot call riches better than the baggage of virtue. The Roman word is better, "impedimenta." For as the baggage is to an army, so are riches to virtue. It cannot be spared, nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit. . . . The personal fruition in any man, cannot reach to feel great riches; there is a custody of them; or a power of dole and donative of them; or a fame of them; but no solid use to the owner.—Francis Bacon.