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THE NIAGARA CONVENTION.

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

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

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

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

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

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

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

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

THE THEOSOPHY OF THE UPANISHADS

(Continued from Page 39.)

CHAPTER II.

THE HIGHER SELF.

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

Katha Upanishad.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of the real values of things.

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

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

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

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

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

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

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

Hear again the words of Death, the teacher:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[*Katha Upanishad.*]

(*To Be Continued.*)

THE MURMUR OF TIBETAN DRUMS

By M. M. Salanave

(Continued from Page 47.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be Concluded.)

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

CYCLES OF ENGLISH HISTORY

By Cecil Williams

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

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

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

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

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

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

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

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

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

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

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

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

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

—7—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Black death
Degradation

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

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

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

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

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

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

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

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

THE CREATION HYMN OF THE RIG-VEDA

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

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

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

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

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

—Rig-Veda, 10, 129.

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

THE GENERAL EXECUTIVE

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

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

THE NIAGARA CONVENTION

Cecil Williams

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

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

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

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

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

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

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

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

Theosophy for Everyday Life

First North American International Inter-Theosophical Convention.

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

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

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

SPECIAL NOTICE

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

Tentative Programme: Saturday

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

Sunday

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

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

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

Its ideas of Tolerance are permeating the churches.

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

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

We Must Give Theosophy "A New Deal"

TOURIST HOMES

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

THE HOTEL

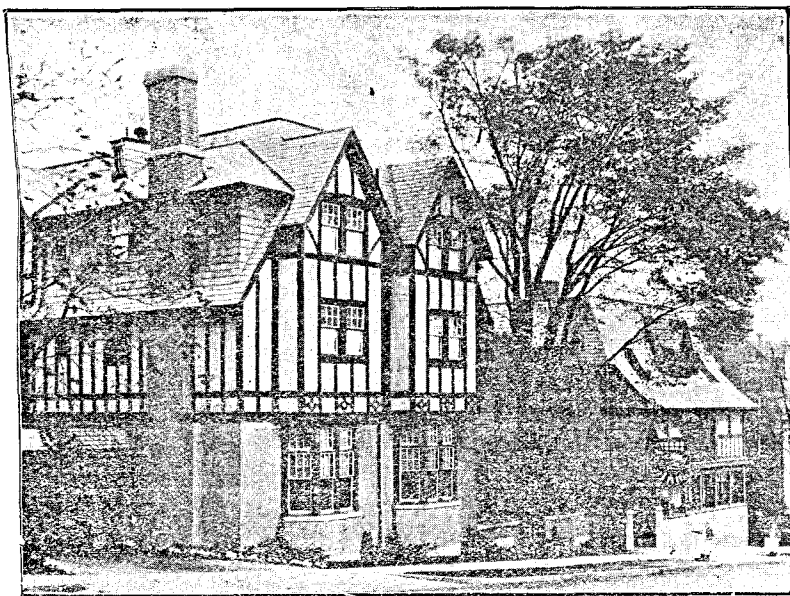
The Fox Head Inn is "a typical Old County Inn," furnished with a refined atmosphere of comfort, adjoining Queen Victoria Park and overlooking the American Falls. Every room has bath or running water. Taxi cars from the Inn will meet guests at all stations upon notification. Guests arriving at Niagara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

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

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

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

WHERE SOCIETIES MEET



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

CROSSING THE BORDER

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

PUBLICITY

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

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

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

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

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

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

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

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

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

AMONG THE LODGES

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

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

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

THE ENGLISH OF "THE VOICE OF THE SILENCE"

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

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

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

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

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

In this passage the meaning would be perfectly expressed by:

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

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

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

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

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

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

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

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

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

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

which is excellent prose with no attempt at metre.

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

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

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

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

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

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

2. In his pamphlet, "The Quest—Old and New", (1926), Mr. Mead stated:

"Moreover I edited or re-edited many of H. P. Blavatsky's writings."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

R. A. V. Morris.

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

UNITY IN THE THEOSOPHICAL MOVEMENT

By William Kingsland

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MAGAZINES

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

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

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

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

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

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

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

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

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

this is to be continued.

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

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

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

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

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

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

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

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

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

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

CORRECTION FOR "THE EGOS" JANUARY, 1933

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

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

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

THE JUDGE CONTROVERSY

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

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

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

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

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

W. Kingsland.

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

THE MESSAGE OF ANCIENT INDIA

By Robert A. Hughes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WOODS IN WINTER

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

G. P. Williamson.

THE THREE TRUTHS

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

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

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

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

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A PRESENT FROM THE EDITOR

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