

# THE CANADIAN THEOSOPHIST

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VOL. XIV., No. 4

HAMILTON, JUNE 15th, 1933

Price 10 Cents

## THE MURMUR OF DRUMS

By M. M. Salanave

### IV.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## LIFE AFTER LIFE

### or The Theory of Reincarnation

By Eustace Miles, M.A.,

Formerly Scholar of King's College, Cambridge

### PREFACE

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

The first step is to feel hopeful.

The second step is to feel responsible.

I think that this theory of Reincarnation—namely, that one life in this world follows after another life, usually with an interval between—is likely to give us a sense of infinite hope and of infinite responsibility; it is likely to make us helpers of ourselves and of others, if we assume it to be a certain established fact, and act accordingly.

We cannot wait for materialistic proof. The theory is not proved as the law of Gravity is proved. True, the theory has analogies in Science and daily life; it has, as we shall see, very high authority; in the East and, to a smaller extent, in the West, individuals claim to remember fragments of past lives in this world. But this is not what is known as scientific proof.

On the other hand, the theory has an advantage over nine-tenths of the proved facts which we learnt at school—historical, geographical, classical, and even physiological. It can be applied practically in daily life.

Imagine for a moment that every one took the theory for granted, and regulated his or her whole life as if the theory were surely and indisputably true.

In the first place, there would be no torpid dilatoriness, nor any feverish "hustling." All circumstances would be our opportunities for bettering ourselves and our future circumstances.

In the second place, there would be no grumbling, no worrying. All circumstances would be the results of past actions of ours; they would be earned and deserved by us; or they would be our best possible training.

Side by side with the law, "Whatsoever a man soweth, that shall he reap," we should set the law "Whatsoever a man reapeth, that hath he sown."

The test of the theory would be its effects after a fair trial. By its fruits we should know it.

And if, after a fair trial, perhaps of a year, we found that the theory helped us to help ourselves and others in every possible way, if it made us better—healthier, happier, more successful, more useful—individuals and citizens, then it would be true in the highest sense of the word "true": that is, it would be safe and sound to use, even if "Science" still omitted it from her "Laws," and "Religion" still omitted it from her "Creeds."

The theory of Life after Life, however, has usually been misunderstood. It must be cleared from alien and false ideas and accusations.

It simply is the theory that our present life is one of a series of lives which have evolved gradually from the mineral, vegetable, and animal, to the human; that it is a result of previous lives—including human lives in this world—and a deciding influence in future lives—also probably

including human lives in this world.

But the theory has often been wrongly stated; wrongly advocated as well as wrongly condemned. It is best to understand the limitations.

1. The theory does not explain everything. It leaves many questions unanswered: for instance, it does not tell us how long an interval elapses between one life and another, whether 150 years or a much shorter or longer time.

2. The theory is open to serious objections, especially to the possibility or certainty of exceptions: for instance, when the disciples asked Jesus whether a certain man had been born blind because of his own mistakes made in previous lives (for he could not have made them in this life, if he had been born blind!) or because of his parents' mistakes, Jesus did not say that the two theories were generally absurd; he said that in this case there was a different explanation.

I would ask the reader, to whom the theory is new and not complete, yet not unobjectionable, to realize its main principle only—namely, that his present circumstances are the fairest possible results of his past lives and his present life up to date, and at the same time the best possible training-ground for his future life and lives. I would ask him not to wait for full proofs, but to begin living daily and hourly as if the theory were proved certainty. I would ask him to read the book leisurely, and then for a year—or even for a week or a day or an hour—act in all things as if it were sure fact, no less sure than the brightness of day, the darkness of night, the moisture of water, the heat of fire; as if the complete justice of God and the infinite opportunity of man were equally indisputable.

In adopting a change of diet, which probably saved my life and certainly restored my health, I did not wait until I had found a régime absolutely free from any kind of objection, and absolutely proved to be the very best for me. I learnt a few principles, I applied them, and I

went ahead, determined to be guided by results. Had I postponed any experiment until I had read about some perfectly floorless theory of diet, I should never have started at all. I should have died first!

As it is, I regard my present plan of diet not as the best for all—I know it is not that—but as exceedingly useful for myself and many tens of thousands of others, while all the time I am hoping to improve on it in various ways.

In a word, it is a makeshift and working theory. It helps me a great deal; it harms me—and others—scarcely at all. It seems to be scientific—or at least not opposed to science.

The same applies to my use of the theory of Reincarnation or Life after Life. I do not try to force it on others. I do not say that others must believe it. I simply say that I must believe it, until I find one that is more useful—one that tends to a better and happier life in this world—one that is more comforting and inspiring.

CHANDOS STREET, W.C.

October, 1906.

## INTRODUCTION

The following chapter first appeared as an article in the *Daily Mail* of August 25th, 1906. The result was a series of letters, mostly from individuals who thought that they remembered episodes or places from their previous lives, as when Dante Gabriel Rossetti wrote—

“I have been here before,

But when or how I cannot tell;

I know the grass beyond the door,

The sweet keen smell,

The sighing sound, the lights around  
the shore.”

Many of these apparent recollections could be explained otherwise. When a certain man saw himself at a place which, in this life, he said he had never visited, this may have been a memory of a previous life, or it may possibly have been an inherited memory of something in the lives

of his parents or ancestors (though “Science” does not regard such memories as proved facts); or it may be second sight, as when the mind of a hypnotized person is able to travel and see what is happening elsewhere; or it may be a memory of things actually seen (for instance, in infancy), or seen in a picture, or told of, or read of, in this life; or it may be a coincidence, the imagined place corresponding—as it might in one chance out of thousands—with an actual place.

But it is not on such isolated memories that the theory need rely. There are many other reasons why we should welcome the theory as a temporary guest in our mind, with a view to its becoming a regular inhabitant if it proves helpful. Some of these reasons are set forth briefly in this chapter as an introduction to the more detailed argument which will follow in the body of the book.

### Have We Lived Before?

Few faults are commoner than that of objecting to a theory before it has been examined and studied, before its real nature and essence have been understood, before it has been fairly tested and judged by its fruits. The ordinary way of the orthodox is to seize on some one feature that is popularly supposed to be characteristic, and to condemn this feature as if it were the whole theory.

For example, when a man said he was a “Vegetarian,” most people used to assume that he fed on potatoes and cabbages; and to proceed to condemn the theory on that account. So, when a man says that he believes in “Reincarnation,” many people say that they do not like the idea of becoming animals in the next life.

Therefore it is well to begin by showing what the notion really means.

### New With The Day

In the winter a plant is said to die: in the spring and autumn, however, we find that the real life and soul of the plant has somehow “reincarnated” in a new body. At night we sleep: in the morning we wake

with a body that is in many respects new—old cells have died, and new cells have taken their place. Now, imagine that in death we—the real ego—will leave the body, and will not die, but may, for all we know to the contrary, live a very active life, though more or less a different life from our ordinary “conscious” every-day life. Next, imagine that, after this apparent rest, the ego returns to the ordinary “conscious” every-day life again, entering the body of an infant. Imagine that every one of us is the sum-total, the result, the memory, as it were, of all his or her past lives, and that, as we have sown, thus do we reap, and, as we now sow, thus shall we reap. This is a part of the theory of Reincarnation.

At once two objections occur to the reader. The first is: Why do we not remember our past lives on earth? The second is: Why has not the theory any authority behind it? Why is it not mentioned in the New Testament? I will try to answer the latter objection first.

“Reincarnation” is found among the beliefs of Brahmins and Buddhists, and of the Magi; it is alluded to in the Jewish Cabbala. It has been advocated by many writers, of whom the following are a selection:—Dr. Edward Beecher, Henry Ward Beecher, Phillips Brooks, Boehme, Professor Francis Bowen (of Harvard), Giordano Bruno, Sir Thomas Browne, Bulwer, Professor W. A. Butler, Campanella, James Freeman Clarke, Cudworth, Dr. Dorner, Sir Humphry Davy, the younger Fichte, Flammarion, Glanvil, Hegel, the younger Helmont, Herder, Hume, Professor F. H. Hedge, Professor William Knight (of St. Andrews), William Law, Leibnitz, Lessing, Longfellow, Henry More, Julius Muller, Ovid, Paracelsus, André Pezzani, Plato, Porphyry, Pythagoras, Chevalier Ramsay, D. G. Rossetti, Schopenhauer, Bishop Scott, Scotus, Southey, Shelley, Virgil, and Walt Whitman.

#### In A Previous Life

As to the New Testament, we might understand the words, “Elias has come, and they have done unto him whatsoever they pleased,” to imply or state that John the Baptist was Elijah reincarnated. But a better instance is where the disciples asked whether a certain man had sinned, or his parents, that he was born blind. To have sinned before he was born must mean to have sinned in a previous life. The disciples found a man who had been born blind, and they asked the question: Is the cause of this blindness Reincarnation or Heredity? The belief in Reincarnation was quite common among the Jews, but was “forbidden” by the Council of Constantinople in 551.\*

As to the objection that we do not remember our previous lives, the best answer is that we may not remember the details—names, places, incidents, etc.—but that we *are* the memory of those lives. Apart from the cases (exceptional in the West) in which individuals claim to have remembered places or events known in previous lives, the start in the new life has been compared with the start by the man who has received his pass-book from the bank. He begins afresh with a balance (or deficit) of so much, and soon forgets the individual items.

As to the arguments in favour of the theory, it is impossible, in this space, to do more than outline a few of them. The chief seems to be that, dissatisfied with current ideas—such as the constant creation of new souls and the apparently arbitrary government of the world—people searched for a reason for things: they wanted grounds for hope about man and trust in God. They found that this theory, while it did not deal with dogmas and creeds, supplied a reason for things, and gave them hope about man and trust in God. For example, here was a child born to misery. Was there a reason? Was

\* There are some who deny that it was the doctrine of Re-incarnation that was forbidden.

there justice? Yes. While they believed that the misery was a great training-ground for the child, they also believed that the child had earned the misery in a previous life. While they believed that a man will reap what he now sows, they also believed that he now reaps what he has sown.

#### The Eternal Now

In a word, those who believed in Reincarnation, were satisfied that in the present life we are having what we have earned, and earning what we shall have. There is in this no inactive fatalism, but a firm belief in the justice of the universe, a belief leading us to

“Act, act in the living present,  
Heart within and God o’erhead.”

Then, again, these people were able to account for the existence of a genius, in cases where heredity explains scarcely anything. A special aptitude, gained by the ego in a past life, is, as it were, inherited by the ego from itself, though naturally the ego would be attracted to the body of the infant of parents who had this aptitude, whether for music, mechanics, mathematics, or sport.

The theory explains a great deal that orthodox religion does not attempt to explain. What orthodox religion calls “inscrutable” ways of “Providence,” the believer in Reincarnation calls justice. And I leave the reader to decide which is the truly sacrilegious and which the truly religious point of view—the point of view that regards God as the source of eternal justice and eternal hope.

Think also of the way in which the theory supplements the physical theory of gradual evolution. The body has changed slowly, partly in response to environmental conditions. Is it not natural to go a step further, and suggest that the mind has also changed slowly, the development of the ego depending not solely on a number of external circumstances, but largely on the way in which it has used those circumstances? Instead of each “soul” being a

fresh product, and then living in only one body (perhaps, thanks to the rate of infant mortality, only for a few months or weeks or days), we have now the ego passing through a series of experiences and losing nothing of importance—losing only the husks and shells of experiences. If we believe in a grand plan of Providence, surely we know that a few minutes of life in this complex world is feeble training for an eternity in heaven; surely we know that many successive lives are necessary (if, as I do trust, this world is a fine training-ground), before we are thoroughly educated; just as a boy or a girl must go through more than one class in a school before he or she is fitted for after-life.

Such are a few of the arguments in favour of Reincarnation. The great mistake made by its advocates has been to regard it as proved, in the same sense as the Law of Gravity is proved. The theory is not like an impregnable battleship; it is more like what Plato would call a raft to keep us from sinking in this world of apparent evil. If the theory helps to make a man or woman honourable, brave, courteous, healthy, happy, active, calm, then let the man or woman hold it till he or she gets a better. We do so sorely need some such theory, in these days of pessimism and resentment and slackness, of luxury and selfishness, that we had better use this one privately and unobtrusively, rather than wait till it be incorporated in the creeds. The theory is a harmless one, if a man lives by it and does not force it on others.

(To Be Continued.)

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Thou canst create this “day” thy chances for thy “morrow” In the “Great Journey” (cycle of existence) causes sown each hour its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.—Voice of the Silence.

## THE THEOSOPHY OF THE UPANISHADS

(Continued from Page 69.)

### CHAPTER III.

#### THE SUPREME SELF.

As from a glowing fire, kindred sparkles  
come forth thousand-fold,  
So from the Eternal, manifold beings are  
born, and return also.

*Mundaka Upanishad.*

In the beginning, while we are still very busy with our habitual lives, our habitual selves, we learn the nature of the higher Self chiefly by contraries; as one may learn the position of a light behind him chiefly by the shadows it casts.

We have already noticed that, in our old habitual lives, we were foiled principally in two ways; we could find no resting-place in desire; we could assure no complacency to our personalities.

When the light within us began to dawn, we were soon made aware further that the attempt to find a resting-place, the struggle for the triumph of our personalities, were something more than futile—were positively and actively wrong.

These feelings,—the keen sense of futility and wrongness of our pursuit of desire, the keen sense of the futility and wrongness of our self-assertion,—are the shadows that are to show us the direction and nature of the new light behind us, the dawning light of the higher Self.

From the first feeling, the keen sense of the futility of desire, we may learn in this way. We were led to this pursuit of desire by a strong instinct within us, impelling us to seek for joy, for delight, for gratification; and this instinct was further enforced by an impulse of preservation, impelling us to make permanent and secure the conditions of things wherein we hoped for the gratification of desire.

We were all the time looking for and striving earnestly after a resting-place, a secure foothold and harbour in outward

things, a warm, well-guarded nest, wherein we could enjoy our pleasures securely. This is far the strongest instinct in habitual life, the instinct that leads men to seek for wealth, for possessions, for property, for riches, not for their own sake, but because they hope by these things to gratify desire and to secure the power of gratifying desire, not only now but tomorrow, next year, in the future, as long as they can keep sickness and death at bay.

And the clear vision that the grim laws of things are against them; that there is no such thing as gratifying desire, or that desire has at best only a fugitive, evasive gratification, leading to bitterness and still keener thirst; that by no possibility can they secure their pleasant resting-places and sheltered nests for very long, because even if they withstand for a while, by strenuous efforts, the strong mutability of things, there is one mutability they can never withstand, one grim controversialist who gets the best of every argument at the end;—the clear vision of all this fills men with a kind of terror, of cold and abject fear, of craven cowardice that urges them into all kinds of folly to find forgetfulness of the spectre, even for a little while.

A dark enough shadow this, the treachery of desire, the insecurity of things, the inevitable end of it all; crying, we enter,—this is life; crying, we depart,—this is death.

A black enough shadow, sharply marked enough, undoubted enough. A shadow cast by the dawning inner light. We may judge of the brightness of the light by the darkness of the shadow.

For if we look well at it, this inner light will presently instruct us of the reason of all this; of the true cause of this crying insecurity of things. And the cause we shall find is this.

We found in the growing light more than one positive intimation. We were drawn to perceive that this new power within us behind our personalities was higher than and opposed to our person-

alities, while yet it was in no sense hostile and foreign to ourselves, but rather the very self of our very selves. And we found in this new power also a new savour, a savour of enduringness, of everlastingness; an intimate intuition that this immemorial ancient changes not with changing things; that the power whose right hand is conscience, whose left hand is wisdom, is undying, immortal, eternal, and yet our very selves.

To the question: How can a man be certain that this higher Self in him is eternal? one may best answer by another question: How can a man be certain that he is alive? He feels that he is alive; he experiences that he is alive; he knows that he is alive. And so with the higher Self. Its very presence carries with it a sense of eternalness, of everlastingness. One can only answer—taste and see. Every one who has once recognized the touch of this divine power, has recognized and recorded also the sense of its eternalness.

A growing light, a power drawing us upwards and onwards, carrying with it the sense of eternalness, the sense that its growth and splendour know no limits; a power like this, and yet the very self of our very selves; our most intimate possession; our most real being.

This is the light that threw so black a shadow; and, from the nature of the light, we can fully understand the form and blackness of the shadow; just as from the direction of the shadow we might guess the position of the light.

For if it be true that there is within us a higher Self, a divine Self, whose growth and splendour know no limits, whose very nature is eternalness, then it is very clear why there could be no satisfaction for us in desire, why the grim way of things kept breaking up our shelters and setting us again adrift, why the relentless waves washed our sand fortresses away. If the laws of things had reversed all this, if they had allowed gratification of desire, a full joy in gratification, a lasting refuge and security for this joy, then our lower and

habitual selves would have been made permanent, lasting, all-sufficing, and we would have been shut out irrevocably from the truer and higher Self, from the Self whose nature is eternalness, whose growth and splendour shall know no limit. Finding full satisfaction in husks, we should have been shut out from our kingdom.

If the seedlings taken from a hot-house and planted in the rain and sunshine of fair natural day could become vocal, they would doubtless bewail their unhappy lot for a while before they recognized the vigour and healing of new, strong life. Like them, we also bewail our fate; but presently we shall understand, and be very thankful for that rough, sanative counsel of mutability, and the grim, prevailing arguments of death. We shall see that life is a larger, broader, stronger thing than we suspected; and shall set about the work of living in real earnest, in a better mind.

The perpetual failure to gratify desire and the longing for a safe shelter for gratifying desire, and finally the new, keen sense of the wrongness of desire, are to teach us this: that these sorrows are the best advisers for our wrongheadedness; for our destiny is not to gratify desire in snug shelters, but rather to enter into the life of the higher Self, of the Self whose growth and splendour know no limit.

Then the other shadow, not less black and terrible: the law that there is no complacency for our personalities. The little ambition of vanity, the great vanity of ambition, bring us something different from a sense of glad well-being, of placid content and joy. And this quite undesired result they bring us, with an unflinching and dogged regularity, at every attempt of ours at self-assertion, every effort of ours to make our personalities prevail and triumph over other personalities. Strife breeds hate, and hate breeds fear, and fear hath torment.

And this law we have unlimited opportunity to verify, such is the grim

generosity of things. Some day we shall take our experience to heart, and fall to seeking the reason of so universal a law. No complacency for our personalities; our vanity perpetually thwarted; our little self-security incessantly undone. And this with an unerring iteration that fills us with lamentation and despair, till we see the reason of it.

We shall find this reason two-fold, a lower and a higher reason. The lower reason is very like what we have found in the futility of desire, the perpetual restlessness of things. It is that, if our lower selves were allowed to triumph and prevail, their triumph would shut the door against the higher Self; would shut us out of our kingdom, out of the divine life whose essence is eternalness, whose growth and splendour know no limit.

There is another reason, higher still. We were persistently thwarted in our efforts to make our personalities prevail over other personalities; our weapons of strife and hate wherewith we would have wounded these other personalities, were turned against ourselves as fear and torment. And, in the quiet light of the truer Self, we shall begin to understand the reason of this, and to be profoundly grateful that it was so. For we shall begin to understand that these surrounding personalities whom we would have triumphed over and wronged are in a close and intimate way akin to us; that the higher Self lives for them also; that the truest Self of us is very near to the truest Self of them also.

And as the light grows stronger within us, as we become more and more at one with the higher, truer Self, and enter deeper into that rich, strong life of the higher Self, whose essence is eternalness, we shall find a growing necessity, a commanding impulse to substitute harmony and love for strife and hate. We shall find that our own well-being imperatively demands the well-being of our neighbour also; and this imperative demand we shall fulfil, not to secure our own well-being,

not unwillingly and grudgingly at all, but with a certain gracious readiness that bears the name of love.

And it is whispered that when we are perfected in this path we shall come upon the well-hidden secret of the Eternal—that the highest eternal Self of ourselves is the highest eternal Self of those others also; that the supreme Self of all is One.

Therefore, in a very real sense, love is the fulfilling of the law, the one commandment which, if truly kept, will make us free. It is a law springing out of the profoundest reality of our being.

So that we are led, little by little, by this new light within us, to perceive that our true way lies not in the gratification of desire, not in the triumph of our personalities, not in sensuality and selfishness, but in the opposite of these, in the turning away from these. And thus with a certain earnest strenuousness more and more touched with gracious sunlight, we shall enter the life of the truer and better Self, which is the bridge and pathway to the supreme Self, the Self of all beings.

For these two reasons we may find no complacency for our personalities, and we should be profoundly grateful that we may not find this complacency. And as the second reason—our final oneness with the other selves—is higher than the first—our right to growth and splendour—so the violation of the second law is more pregnant of real evil than the violation of the first. Our self-assertion, the attempt to make our personalities triumph over other personalities, is a greater evil even than the gratification of our desires; selfishness, self-assertion, whether of bitterness or of self-righteousness, is a greater violation of law than drunkenness or evil living. And for this reason it was said: This one commandment I give you, that you love one another; and again: Unless your righteousness exceed the righteousness of the self-righteous, you shall in no wise enter the divine kingdom.

There is only one right assertion of self,—the assertion by a man of the

divine Self within himself, against the lower self, the self of sensuality and selfishness. And while a man is busy with this, the last feeling likely to come to him is self-righteousness; feeling the enormously strong hold of the lower self, with its grossness, its timidity, its cravings and cowardice, he will rather declare himself the chief of sinners. While he is busy with this, he will have little time for condemning others; others who are still under the clouds that have hardly dispersed for him; others who are still, by painful experience, verifying the grim laws of being that have so newly brought him to the beginning of the way. And when he has perfectly become one with the divine Self, he will have little inclination for condemning others, for he will have learned that the divine Self for him is the divine Self for them also; that they are in truth his other selves. And his other selves a man will help with generous sympathy and love, and not with bitter denunciation.

Thus we find, in the light of the higher Self, with its eternal life, that the old grim counsellors who sowed sorrow for us so unceasingly before were really our best and gentlest friends; winning us, by the only way that could have won us, to the life of the truer Self that is the path to the Eternal.

They barred the way to gratification of desire to save us from the sense of well-being where no well-being is; they forbade us to find a false resting-place in outward unlasting things in order to bring us to our true rest; they sharply destroyed the complacency of our personalities, and thwarted all our efforts for their triumph, to win us to a better way than strife, to love and union that shall at the end be perfect oneness. From the wandering, limited, faulty life of our habitual selves, grim death and sorrow have led us, by their irresistible persuasion, to the true life of the true Self, eternal and universal; the Self of all that lives.

"The Spirit that wakes in the dreamers,

fashioning desire after desire; this is the shining, this the Eternal, this they have declared as the immortal. In this all the worlds rest, nor does any go beyond it.

"As one fire, entering the world, becomes one with form after form, so one inner Self of all beings grows one with form after form, and is yet outside them.

"As one breath, entering the world, becomes one with form after form, so one inner Self of all beings grows one with form after form, and is yet outside them.

"As the sun, the eye of all the world, is not smirched by visible outer stains, so the inner Self of all beings is not smirched by the sorrow of the world, but remains outside it.

"The one Ruler, the inner Self of all beings, who makes one form manifold,—the wise who behold him within themselves, theirs is enduring happiness, not others.

"The enduring of unending things, the soul of souls; who, though one, disposes the desires of many; the wise who behold him within themselves, theirs is peace everlasting, not others.

"This is that, they know, the unindicible supreme joy. How then may I know whether this shines or reflects its light?

"The sun shines not there, nor moon and stars, nor lightnings, nor fire like this. After that Shining, verily, all shines; from the shining of that, all this reflects its light."

[*Katha Upanishad.*]

(*To be Continued.*)

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To the Eastern Occultist, the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal, and has naught to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas, the Ego, to liberate itself from the thralldom of sensuous perception, and see in the light of the one eternal present Reality.—S.D., II., 621.

## A NEW ERA

By F. B. Housser

In the past few weeks a series of revolutionary bills have been signed at Washington, the ultimate social effects of which are only beginning to be realized. It is not yet clear how far Mr. Roosevelt is prepared to go in bringing in an entirely new social and economic order, but he has already gone far enough to indicate that on this continent at least, we are entering a new era of which the Theosophical Society must take cognizance if it is not to lose contact with the present age.

It is well known that the president's advisors do not belong to the same class as that which was relied on by Mr. Hoover and Mr. Coolidge. The latter took their cues from the financiers and industrialists. Mr. Roosevelt is taking his from University professors, farmers, editors and former under dogs, who, whatever their faults, have no personal axes to grind and have not minds cast in the moulds of the capitalistic philosophy. The group with whom Roosevelt is said to be working is popularly known as the "Brain Trust" which, according to a writer in a recent number of the New York Times, aims at the re-construction of American civilization with a long view ahead. "Some of the measures it proposes are temporary," one of them is quoted as saying, "but the basic idea is fixed. Fifty years would not be too long to set the foundation firmly." He did not believe, he said, that the mass of the people would be willing to continue or be satisfied to revert to the uncontrolled battle between capital and labour which was the bequest of the nineteenth century to the twentieth. When asked facetiously if the millenium was in sight, he replied that cynicism and human nature prevented that assurance, but that the struggle, with more powerful political backing than ever before, would continue.

In his radio address delivered on Sunday evening, May 8th, President Roosevelt described his policy as one, not of govern-

ment-control, but of government-partnership in industry. The purpose of this partnership he described as the control over production, the maintenance of a fair level of prices, the limiting of working hours and the guarantee of fair wages. This envisages a controlled competitive system under industrial dictators appointed by the government.

The president clearly stated that although the Government was to be a partner in agriculture, railways, banks and industry, it would derive none of the financial benefit that partners usually do. The facts are however, that the United States Government has now invested billions of dollars in the form of loans in three of these major national departments of American industry, (banking, agriculture and railroads) and the state will be for many years to come an actual financial partner in them.

### Programme Non-Retroactive

The programme on which Mr. Roosevelt has embarked is one which, once started, is not retroactive. Once the Government becomes a partner in business, it becomes responsible in the eyes of the public for all the mistakes that business makes. If a company goes bankrupt, its shareholders will claim that it should have been saved. If over-production, unemployment and a collapse of prices occur, the Government will be blamed for not controlling these things even though control was impossible. As time goes on the state will therefore be compelled to increase its control and be a more active partner. The trend of the future will certainly be toward complete socialization of industry including the absolute control of the machinery of production along the lines suggested by Technocracy. In other words economic changes are occurring on the American continent which are certain to have revolutionary results, not only on the physical structure of society, but likewise on the thought and attitude of the generations now growing up. These changes promise to affect, and are even now affecting, the moral and

mental outlook of young people as deeply as these have been affected in Russia since the inauguration of communism. We are entering a new era, the initial steps of which are moving so fast that few, as yet are awake to it, being blinded by sentimentality, greed, fear, cynicism, stupidity or ignorance.

When the president of the United States starts out to control production, fix prices and fix wages, the civilization on this continent has crossed a Rubicon. He cannot ever go back to the system under which we lived prior to 1929. This is being recognized by responsible people on all sides. Bassett Jones, Research Associate in Industrial Engineering at Columbia University, recently summed up the arguments saying—"One may assume that the time will come, if it is not already here, when the question of whether or not we shall continue under capitalism, will be answered without debate for it will be impossible to continue."

From a series of interviews with Mr. Roosevelt's closest political associates, it is evident that the Roosevelt administration does not regard its bill to control industry as a mere emergency measure, but as something permanent. In the New York Times of May 21, Harold L. Ickes, Roosevelt's Secretary of the Interior is quoted as saying—"Reconstruction of American industry and a revolutionary change in our concept of the relation of worker to employer was forced upon America by the breakdown of the industrial and financial order in the crash of 1929. That crash marked the collapse, but did not cause it. The source of men's living is coming under something like social control. Government has to go a new way because the old way is closed forever."

On the same day Assistant Secretary Trugwell of the Agricultural Department, said to an interviewer—"Many people were a long time realizing that what happened last fall was not an election, but a revolution. The old order had been slowly

weakening for years and its foundations gave way all at once, opening the way for a completely new programme."

Secretary Roper said—"This new era has been on the horizon of reasonable interpretation for several years and the results of antiquated systems were emphasized by the domestic and world distress of the last four years and brought leadership needed to launch the new era.

The new era is not only confined to the field of economics. Scientific men are making the same sort of statements concerning science. Waldemar Kaempffert, scientific writer for the New York Times, said recently—"Science is facing a crisis which can be compared with that which was precipitated by the Copernican theory. Because of the crisis an entirely new system of philosophy is now in the making." A book has recently been published in Germany by Professor Hans Reichenbach, "Atoms and Cosmos" in which the same prediction is elaborated.

At a dinner in New York given in honour of Einstein in March, one of the scientists present said in passing—"Even at this close range we can see the mortality of practically all current theories, both of the microcosmos and the macrocosmos. There is an over-population of hypotheses; they crowd and cancel one another."

#### The Theosophical Society

What is the Theosophical Society going to do about it? If the Society in its lectures and propaganda fails to recognize the significance of what is happening, so much the worse for the Theosophical Society. "You must remember," says H. P. B. in the *Key To Theosophy* "that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If then they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being lead away by it, the result can only be that

society will drift on to some sand bank of thought or another and there remain a stranded carcass to moulder and die."

The Theosophical Society if it is to attract intelligent young people to itself in future (and if it fails to do so it must perish), will have to frame its message to meet the new psychology everywhere apparent today. Wherever one goes among University students and other intelligent groups of young people, one finds that they approach all subjects from a social angle. Art, science, religion, morals and everything else are being discussed in terms of the changing social-economic-scientific outlook. Surely then, this is our cue. In a large measure our propaganda still talks in terms of the young people of pre-war days. Many of the problems we stress no longer exist as problems in the minds of present-day youth. The thinkers among them are no longer concerned with theological perplexities. The pre-war youth became interested in theosophy as a result of a revolt from or an interest in Christianity. The youth of 1933 is in revolt against social injustice. His perplexities have to do with social and scientific problems and the right attitude toward them. He wants more than anything else what the Theosophical Society was founded to give, a scientific and practical theory of brotherhood in social and economic terms. He wants to be shown its application to the economic, moral and scientific problems of our place and age. If he lives on the American continent he wants to know the significance of America to the race and the individual.

To all these questions the Secret Doctrine has answers. Such a revolution is exactly what H.P.B. and the Himalaya Mahatmas predicted in the twentieth century. The responsibility resting upon our lecturers and writers is to study more diligently the movements and trends of modern thought and remarshal their appeals and arguments so as to strike a responsive interest in the minds and hearts of younger members and investigators. The older members will be called upon to

strive, as H.P.B. says, to recognize their own inherent bias, and to avoid being led away by it. Otherwise the present society will expire on its feet for want of new young blood and become "a stranded carcass to moulder and die."

## THE "UNIVERSAL FAITH" OF THE EMPEROR AKBAR OF INDIA DESCRIBED BY HIS PRIME MINISTER ABUL FAZL<sup>1</sup>

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee!

Polytheism and Islam feel after Thee,  
Each religion says, "Thou art one, without equal."

If it be a Mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the Mosque,  
But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox,  
But the dust of the rose-petal<sup>2</sup> belongs to the heart of the perfume-seller.

<sup>1</sup>Abul Fazl (1551-1602) was the Vizier or Prime Minister of the great Emperor Akbar of India (1542-1605). Occult tradition says that he was H. P. Blavatsky in a previous incarnation. This creed was written by Abul Fazl as an inscription for a temple in Kashmir. The original Persian and the translation above is found in *Ain-i-Akbari* of Abul Fazl, translated by H. Blochmann (Calcutta, 1873) p. xxxii.

<sup>2</sup>This line is Sufistic. The longiag of the heart after God is compared to the perfume which rises from the rose petals. The perfume-seller, i.e., the Unitarian, is truly religious, and is equally removed from heresy and orthodoxy. (Blochmann.)

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

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## OFFICIAL NOTES

The late Charles Lazenby's writings, "The Servant," and "Ordion", the latter occult comments on the "Sermon on the Mount", may be had from Dr. Stokes, 1204 Q Street, N.W., Washington, D.C., or from N. W. J. Haydon, 564 Pape Avenue, Toronto (6), Canada.

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The Canadian Theosophist is being issued a week earlier than usual this month, to get it out of the way for the Convention. It would be too late to give any adequate report of the Convention this month, and so it is hoped to give a full report of the proceedings in July.

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Members of the T. S. in Canada will remember that June is the last month of the official year, and that membership dues are payable on July 1. The hard times have led to many members becoming inactive in the last two or three years. They

may be reminded that by paying their dues for 1933-34 at this time they may be reinstated in good standing once more, and it would be a very solid encouragement to the General Executive and the Lodges generally if they could take this course, especially now that the tide of affairs appears to be turning towards a revival of industry.

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An article on "The Civilization of Japan" by R. Shimizu was read by that gentleman before the Toronto Society on October 7, 1911. It will be interesting to readers at the present time when such a change has occurred in the Japanese policy. We trust that the old chivalrous spirit may be revived and active in the Island Empire. Mr. Shimizu was a student at Queen's College, Kingston, when he wrote the article, and we hope he will pardon us for printing what is such a fine estimate of the Japan of his time, in our next issue.

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The book which we begin to publish this month, "Life After Life," is intended to introduce to those unacquainted with the subject the important doctrine of Reincarnation, held throughout the world by so many thinking people. The fact that Christianity has ignored it for so long makes it difficult for some people to familiarize themselves with the new view of life which it presents, but it so completely solves all the difficult problems which other explanations of life suggest that scarcely any one becoming acquainted with it fails to adopt it. It justifies the ways of God to Man as no other conception of life can do.

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By the time these pages are read by most of our subscribers the Niagara Convention will be a thing of the past. Great efforts have been made to bring out all who desire to gather together in a fraternal spirit to discuss the affairs of the day from a Theosophical point of view. It is hoped that the idea may take hold and lead to an annual repetition of such a Convention.

where all kinds of Theosophists may meet on a non-sectarian basis, and without regard to anything but fundamental Theosophical principles. For those who may receive this before the 10th and 11th we trust they may be able to be present and add their weight to the success of the occasion.

## AMONG THE LODGES

White Lotus Day was celebrated at Victoria, B.C., on Monday, the eighth of May, at the room of the Victoria Independent T.S. when members of that society were joined by members of three other organized theosophical societies of Victoria to commemorate, in a spirit of personal good feeling and friendliness, the debt we owe to the self-sacrifice and achievements of Mme. Blavatsky. In the course of my opening address from the Chair, in commenting upon the programme for the evening, I reminded the meeting that H. P. B. had expressed the wish that at these yearly celebrations, which she foresaw would be held, extracts should be read from the books, from which selections had been prepared, by some of our members. These books contain the fundamentals of the Esoteric Philosophy which H. P. B. brought from the East and presented to the West, and she was ever desirous that the value of the message should be more in our thoughts than admiration of the messenger, and I suggested that the great value of that message consisted in the evidence she produced to prove that the Brotherhood of Man was a fact in nature of the most profound importance in all matters affecting the welfare of mankind, not merely an ethical aspiration, or a beautiful ideal state of communion to be hoped for in the far future—as it had been regarded before her utterance enlightened western thought. But realization of this Brotherhood, I maintained, is not to be obtained by members of theosophical societies all trying to think alike, but in our feeling nothing but friendliness towards each other, however

much we may differ with regard to doctrine, policy or loyalty to this or that leader. If our main efforts were directed towards thinking alike, the Movement would soon settle down to a dogmatic sect. Mr. Berridge, of the Point Loma T.S., contributed extracts taken from an address delivered at the H.P.B. Centennial Congress held on the island of Visingsö, Sweden, August, 1931 by Dr. Purucker. After referring to the fact that H.P.B. came to a world that had almost forgotten the possibility of spiritual knowledge, when even to speak seriously of the soul of divinity or of lasting hope was "considered to be a mark of intellectual imbecility", Dr. Purucker tells us that with H.P.B. a mighty power came into the world for she was inflamed by "the inner divine Sun, the inner Buddha, as we Theosophists say". She was "an Initiate of the Order of the Buddhas of Compassion and Peace". Her human soul could at times step outside her body when it was taken over by another human soul loftier by far than even hers. She makes in her writings, he tells us, a distinction between "H.P.B." and H. P. Blavatsky. The latter was a chela, the former the Master's mind speaking through her. Thus she was an avatar of a kind. This accounts, he believes for the contradictions of her character. This idea of a dual occupation of Mme. Blavatsky's body was emphasized throughout the extracts read, but we are warned against any attempt to worship her, we are to try to become like her, but we must not set her upon a pinnacle. Mr. G. S. Carr of the Victoria Lodge of the T.S. in Canada, reminded us that meetings of this sort had been going on all day long as the earth revolved in its daily course. We met because of H. P. B.'s unswerving loyalty to a great trust she had accepted, a trust to bring a message to the West well knowing what the cost to her personality would be. She accepted the self-sacrifice as she accepted the trust. The speaker said he objected to the term so often used that H.P.B. was "sent" by the Masters which seemed to imply some

degree of coercion. Actually she was warned of the dangers and sufferings that she would call down upon herself if she accepted the Masters' offer to act as their agent. Mr. Carr said we should always bear that in mind and, in our turn, be loyal to the Wisdom with which she had presented us, working it into our daily lives, our thoughts and acts. Mr. W. H. Griffiths, of the Victoria Independent T.S. added his voice to the warnings that had been sounded against allowing our admiration of H.P.B.'s character and the quality of her achievements to develop into worship that would place her upon a pedestal of divinity. There were indications, he thought, of this tendency being actually in operation today. It was to counteract this temptation to worship, which she foresaw, that she had expressed the wish not only that we should read from the books chosen but that we should, on these occasions, pay tribute to the memory of all those who had worked and died for the Cause of Humanity. Continuing, he spoke of H.P.B. as the great Liberator. By the publication of *Isis Unveiled* she had destroyed the power of dogmatic ecclesiasticism to hold the people in mental thralldom and thus prepared the way for the advance of the liberating teaching of the Wisdom-Religion. Mrs. Mary King, of the Brotherhood Lodge of the Canadian Federation was invited to address the meeting and she responded by briefly expressing the pleasure it gave her to be present at this friendly meeting of theosophical students, thus echoing a sentiment that had been voiced by all the previous speakers and was, I believe, cordially felt by all present.—W. B. Pease.

Victoria, B.C., 26th May, 1933.

P.S.—In making the above record the writer has made no attempt to quote the exact phrases used by the speakers, but he has endeavoured to reproduce the impressions the addresses left upon his memory.—W. B. P.

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Orpheus Lodge Notes, White Lotus Day, May 8th, are reported as follows:—The

Theosophical Movement seen in its true perspective, is but the latest of a long series of efforts to oppose superstition and to keep the light of the Ancient Aryan Wisdom available for those in search of it. A special effort is made and a new impulse given to spiritual enlightenment in the last quarter of each century. Students of history can trace many of these efforts of the past; that of the 18th century being linked with such names as the Count St. Germain, Cagliostro, Mesmer, etc. There is, however an important difference between the 19th Century Movement and those which preceded it. All through mediæval times the pre-eminence of Ecclesiastical power made it impossible for this work to be carried on openly; it was confined to secret societies and underground channels. But it was known that towards the end of the 19th century the close of a major cycle approached and that the great religion of the West, already long past its maturity, with its energies waning, its ideas lifeless and crystallized, could not escape the rapidly approaching forces of decay and disintegration and the time had arrived when it was considered feasible to make an open and widespread attempt to make the Aryan philosophy known amongst the peoples of the West. Permission was given to make this attempt, despite the heavy risks it entailed, could a suitable agent in a European body be found. That enigmatical, eccentric, and remarkably endowed woman known to the world as Madame Blavátsky, and to students as H. P. B. was selected. Remarkable even as a child for her intensity and her overpowering interest in things Occult, and as she grew up the centre frequently of amazing phenomena, she as a young woman broke away from home surroundings and travelled widely throughout the world, visiting among other countries, Egypt, India, and Tibet, receiving training meanwhile for the work she was to do. In 1874 she was brought into contact with Col. H. S. Olcott in the United States, a man whose unusual energy, devotion and organ-

izing ability proved of great value in building up the Theosophical Society. In 1875 these two, together with W. Q. Judge and a number of others started the Theosophical Society in New York. H. P. B.'s plan at this time was to work with the Spiritualists, they being people whose minds had broken free from the heavy weight of orthodoxy and who were already convinced that there were forces in and around human life which neither religion nor science would recognize. This plan was largely a failure. The Spiritualists bitterly resented the stand she took that mediumistic phenomena were not caused by the spirits of the dead as they believed, but by elementals using the astral reliquæ of dead people. Nevertheless, the Society thrived and grew. With its Headquarters and many branches in India, and centres in America and England, France and Germany, studying and spreading its Aryan doctrines and exposing superstition both religious and scientific, the Theosophical Society became a menace to established religious interests, who did not scruple to use every means in their power to discredit it. Not daring to attack the Teaching itself which would have only advertised its ability to withstand criticism, they used every means which slander could suggest and treachery invent to blacken the character of the woman who was the focal point for the energies pouring through the Movement. Spiritual energy cannot be projected into human life without a recoil, which has to be taken and withstood by someone; and it was the failure of the members of the Society to stand firm together under these attacks which led to repeated failure of the Society to accomplish what was hoped for it. The result was two-fold, the usefulness of the Society as a channel for spiritual energies was largely destroyed, and H. P. B. had to take a large share of the recoil in her own person. It is impossible to throw the searchlight of truth upon the superstitions and blind prejudices of people and not arouse resentment and hatred, and the person who

is going to do this must be prepared to sacrifice all honour and reputation in the eyes of the world, and it is nothing remarkable that even now after the lapse of well-nigh half a century H. P. B. in some Encyclopedias is described as the greatest impostor and charlatan of her time, despite the fact that the accusations brought against her have been proved to be without foundation over and over again. But today, helped no doubt by the vindication her teaching has received as the result of close examination, and by the later discoveries of science, her personality, although it still defies complete analysis and classification, as genius has a way of doing, is coming to be regarded more and more by intelligent people the world over as that of the most gifted as well as the most persecuted woman of her age. It is probable that we are, as yet, far too near these events to appraise the work which H. P. B. has done, and that when seen in its historical perspective, it will be found to be much vaster than we realize.

### THE THREE TRUTHS

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

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

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

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

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

## PHILLIPS THOMPSON

Our readers may remember that last July we had a message from Phillips Thompson through Mr. N. W. J. Haydon, and now we regret to record the news of his death on May 20. As in the case of many of our members his connection with The Theosophical Society is not mentioned, as it still seems to be regarded as a blemish on any career either by their friends or by the newspapers. We append the obituary notice from The Globe of May 22:

"An active journalistic career extending over sixty years was closed on Saturday with the death of Phillips Thompson, widely known throughout Canada, at his home in Oakville, in his eighty-ninth year. Born at Newcastle-on-Tyne, England, he came to Canada with his parents in 1857, and for some years lived in Belleville and Lindsay. He later moved to St. Catharines, where he studied law, and, turning his attention to journalism, became connected with the St. Catharines Post, for which he covered the Fenian Raid. Settling in Toronto two years later, he worked on the Telegraph, under the late John Ross Robertson, before founding the National, a weekly publication devoted to current topics.

"In 1876 he moved to Boston, Mass., where he served on the editorial staff of the Boston Traveler, of which he later became literary editor. Three years later he returned to Toronto, and came to much prominence when he covered the Irish land campaign of Charles Stuart Parnell for The Globe. Writing under the nom de plume of "Jimuel Briggs," his articles attracted much attention and were widely read.

"Speaking to The Globe last night, P. F. Cronin, a close friend of the late Mr. Thompson, related that when he attended the Irish Race Convention in Dublin sixteen years later, in company with the late Dean Harris and the late Hon. J. J. Foy, former Attorney-General, no one was more

inquired for than Mr. Thompson, who was spoken of as an outstanding Canadian writer, who knew Ireland as did few persons from abroad. The Maine liquor laws and the famous coal strike in the Hocking Valley, Indiana, were among other assignments he covered for The Globe. For a time he was a member of the Press Galleries at Ottawa and Queen's Park, and subsequently became associated with other Toronto newspapers.

"After serving for a short time in the Provincial Forestry Department, he returned to the journalistic field and for the last thirty years wrote for mining and textile trade journals. In 1887, he published a book entitled "Politics and Labour," and in 1905 contested a seat for the Toronto Board of Education, being defeated by Controller James Simpson. He retired to Oakville in 1912, and had lived there continuously since.

"He is survived by his widow, Edith Fisher; one son, Phillips W. Thompson, Oakville; and three daughters, Mrs. Frank G. Berton, Victoria, B.C.; Miss Florence Thompson, Toronto and Miss Edith Thompson, Oakville. The funeral will take place from the family residence, 100 Dundas Street, Oakville, this afternoon, at 3 o'clock, with interment in St. Jude's Cemetery, Oakville."

The Mail and Empire of May 25 had the following note, and we need not add anything more to indicate that he was in all things a Theosophist in spirit and in truth:

"Mail and Empire, May 23.—It was a rare thing for the late Phillips Thompson to be on the popular side, or the winning side, in any debate in the course of his long and honourable career. He espoused the cause of minorities and his political theories were never those of most people, however it may be with them in the future. But there was no journalist in Canada more respected and admired by fellow newspaper men, and all others with whom he made intimate contact."

## “BROTHER TWELVE”

Since The Victoria Daily Colonist of April 27, The Toronto Evening Telegram of May 20, and The Toronto Star Weekly of the same date have published illustrated articles on Brother XII. and his colony near Vancouver Island, it may not be out of place to say a few words about him and his fraudulent work.

It first came to our knowledge in Toronto through letters he sent to The Canadian Theosophist; very plausible letters, which were published in that magazine. The cloven foot soon came through, however, and as soon as he proclaimed the heresy of Leadership any student of Theosophy should have been aware what was in store. The Theosophical Society in Canada, whatever else it may have done, has always been warned and aware of that danger. But it is impossible to save those who are determined to get lost. Warnings only made enemies of former friends. A large number, comparatively, of the Toronto Lodge members became enamoured of the idea of going to heaven in a hand-basket. It was impossible to convince them that there is no easy Path. All the paths “lead uphill all the way, Yes, to the very end.”

This present state of life is hell, and there is no escape. We must pay our debts, even to the uttermost farthing. Until that is done we can in no way come out. But it is pleasanter to listen to seductive voices who will tell us that if we follow a Leader and put up certain sums of money we shall arrive in heaven here on earth.

At any rate a number of our members decided that Brother Twelve was a better guide than anyone else in Canada, and they made their choice. We tried to disenchant them, but they preferred the wiles of the tempter. They left more or less comfortable homes and more or less profitable jobs and hied them away to the West. Their story can be partially read in the articles above mentioned.

They were turned out finally by the

Leader, beggared, disillusioned, sadder, but, we hope, wiser men and women. They could have been saved all that misery but they chose that particular experience, and no one could prevent them having it. They will, if they are sufficiently sensible, be no worse of their trials, unless, indeed, they continue to think they are wiser than other people, and so render themselves liable to fall under other illusions in future.

It is possible that the general public, reading of these experiences, may think that Theosophy leads to this kind of thing. Theosophy is intended to protect people from just such experiences, yet ever and again, Theosophy is used by people like Brother XII. to lure simpletons to their doom. Promises of wonderful occult advantages and protection from legendary evils tempt people to give up their homes, their friends, and their money, and place themselves under the power and control of as wicked people as the earth contains who pretend to be members of the Great White Lodge, and make other extravagant claims.

We will hear it said that just as bad things have been done in the Theosophical Movement as by Brother XII., and this is unfortunately too true. India, Australia, California, have their tales to tell, but in every case it is by neglecting the teachings of The Secret Doctrine and not by following it that these sorrows have fallen on the misguided students. Members everywhere have learned the habit of conjuring up fears. They should remember above all things that it is through fear that these self-constituted Leaders rule. Reasonable men and women are taught that if they fail to obey these deceivers they might lose their souls! That was one of the weapons of Brother XII. The Churches use it to some extent too. All these Leaders operate through fear. It is a warning beacon to those who are wise.

Theosophy is a message of Love, of Liberty, of refusal to interfere in the affairs of another, of refusal to accept large sums of money for faddish earthly objects, of refusal to set up kingdoms in this world.

It teaches that a man is his own Master and that he must be his own Saviour in the place in which he finds himself. Life is to be lived in the conditions in which we find ourselves, and the initiations of life come through our daily circumstances and experiences.

We have nothing but sympathy for the friends who were led into sorrow, and we hope they will come back and give their former friends their confidence, and that they will find none of us vainglorious or spiritually vaunting ourselves in the foolish thought that we are exempt from any similar downfall.

### KRISHNAMURTI AT ADYAR

Referring to the letters from Messrs. Jinarajadasa, Warrington, Wood and Schwarz, in your March issue of the Canadian Theosophist, I wish to say at the outset, that, for once, I heartily approve of an action by Mr. Jinarajadasa in which he refused to allow an outside body to locate itself on Theosophical Society ground at Adyar. But, as "Raja" has, for many years, been a prominent personality in the T.S., that body has, I think, a right to a full and explicit account of the events in connection with last Adyar Convention, that led to "Raja's" sudden change of attitude, for it is well known that for many years he gave full approval to the presence, at Adyar, of the Star Office and shop. Answers to the following queries would help to an understanding and allay justifiable doubts in the minds of the members.

1. Was Mr. Krishnamurti a bona fide member of the T.S., when he attended last Adyar Convention?

2. If not, why are special apartments kept prepared and reserved for him at Adyar?

3. Why was he specially invited to attend the 1932 Convention?

4. Was it to enable Messrs. Leadbeater, Arundale, Jinarajadasa and others, to put personal pressure upon him (Krishnamurti) in their attempt to induce (sic)

him to withdraw his condemnation of "ecclesiasticism", "leadership" "psychism", etc., and instead belaud the same with special reference to the L.C.C.?

5. Seeing that Messrs. Leadbeater, Arundale, Jinarajadasa and others, have for many years enthusiastically approved of the existence of the Star Office and shop at Adyar, why has its presence so suddenly become so obnoxious?

6. Is it because Mr. Krishnamurti is now so uncompromising in his denunciation of the "ecclesiasticism", "leadership", and "psychism" of Mr. Jinarajadasa and his confreres?

A clear and comprehensive answer to these queries will indicate just what has occurred at Adyar Headquarters to evoke the letter that Mr. Jinarajadasa found it so urgently necessary to publish and which his associates in office found equally necessary to repudiate. These latter officers, having signified their prompt and decisive disapproval of Mr. Jinarajadasa's action and letter, rather lamely ask that the matter be immediately consigned to oblivion! This is absurd, for obviously, strong reasons only, could impel such action by "Raja" and its immediate repudiation by the officers mentioned.

In these circumstances, I for one protest against the proposal to suppress the matter. This has been the characteristic policy of the Adyar junta during the whole Besant-Leadbeater regime, and of this policy Adyar literally reeks. It was this policy that, for many years, at every Sectional Convention where independent thought was likely to display itself, ensured the dramatic appearance of a member of the junta, or a deputy with a moving appeal for "harmony", but whose specific function was, by *any* means, to sidetrack or suppress all inquiries or criticisms inimical to the junta or its supporters. I have had frequent personal experience of these untheosophical methods in almost every English-speaking Section and at the hands of every member of the junta, and can testify to the unsatisfactory nature of these

methods. No sir! Let us have the whole matter cleared up immediately. *Otherwise we shall start the coming new regime contaminated by the unsavoury political methods of the past.*

H. R. G.

## REVIEWS

### THE COMPLETE WORKS OF

H. P. BLAVATSKY

We have already directed attention to the first volume of this publication and further acquaintance with it impels us to make further reference to its distinguished pages. For those who care for narrative prose there are two stories of occult power and phenomena which are not rivalled elsewhere. There are "A Story of the Mystical," page 80 and "The Cave of the Echoes," page 189. There are however other articles in the pages noted that should compel the attention of every earnest student. "A Crisis for Spiritualism" reveals some of the secrets of the dealings of the Church with those who represent occult knowledge and power. The duplicity with which scientific men could approach the subject of Spiritualism is illustrated in several articles about the proposed scientific investigation of the cult in Russia. "The Russian Investigation", "Mediums Beware!" "The Russian Scientists," deal with this subject. British scientific men are handled in "(New) York against Lankester"; "Huxley and Slade," deals with "the conspiracy of certain scientists to stamp out spirit by their one-sided theory of evolution." One of H. P. B.'s finest articles is at page 135 on "Indian Metaphysics." Those who have not read this have missed a splendid exposition of occult philosophy. Another valuable article is on "Elementaries" (page 159), clearing up some of the misunderstandings about post mortem conditions. We find a passage on pp. 175-6 which ought to be widely read. "Dogma? Faith? These are the right and left pillars of every soul-

crushing theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eyes of true philosophy it seems an insult to common sense that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a Church of Spiritualism. Spiritualism must either be a true philosophy, amenable to the tests of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects. Realizing as they do the boundlessness of the absolute truth, Theosophists repudiate all claims to infallibility." Had Mr. Krishnamurti been trained in this view of Theosophy or even were he willing to accept it now, what a President he would have made in succession to Mrs. Besant! (Rider & Co.)

### OLD DIARY LEAVES V.

The fifth volume of Old Diary Leaves, is Col. Olcott's account of the Theosophical Society between the years 1893-1896, and it were to be wished that he had spent as much time proportionately over his years with Madame Blavatsky as he has done over these three or four. It is difficult to acquit him of animus. He talks of Mr. Judge's ingratitude, yet there is little gratitude for the man who might have remained President of the Society when Col. Olcott resigned, but who moved heaven and earth to get the Society, unwilling as it was at the time, to ask Col. Olcott to withdraw his resignation, and when he did and was replaced in office, his reward was to accuse his friend of ambition to be President; who also by strenuous exertions collected \$17,000 and replaced the defalcations of Col. Olcott's treasurer at Adyar. Col. Olcott describes the situation as having "a

loathsome aspect." "It was not the mere Executive function he wanted; his childish ambition was to be taken as the veritable successor of H. P. B., as the out-giver and transmitter of spiritual teachings, the visible agent of the Great White Lodge: that was the cause of his downfall and lasting disgrace." Mr. Judge had stated and was always positive that Madame Blavatsky could have no successor, and it is a pity that this is not generally recognized. But time alone can adjust the opposing views of the partisans on either side of this dispute. There was much misunderstanding, and unquestionably on each side intentional misrepresentation of and misleading of the principals by others who stood in the background and worked out their nefarious designs unknown or unsuspected by those most concerned. We shall be glad to abandon the whole subject, but as long as it is brought up by one side so long it will be necessary to show that another side exists. An English Correspondent writes as follows what may fittingly be included here: "A statement in *March News and Notes*, making it appear that Mr. Judge did not come to London to face the charges and that it was he rather than Col. Olcott and the Judicial Committee (as was the case) who decided not to go on, made me take *Old Diary Leaves*, Fifth Series, to see actually what Olcott did say. For me it makes very sad reading indeed. Fortunately, one has not to take Olcott's assertions, for he also quotes official documents and does not see that these (his own words, too) contradict him again and again and reveal him in rather sorry light. As you have perhaps noted it opens with a reference to Mr. Judge's 'treachery' which, considering the date is January 1st, 1893, and Mr. Judge's defence was not 'brought up' until well on in 1894, makes it, as to dates, look the treachery to be on his side, doesn't it? He dubs him again and again with epithets of choiceness and as 'guilty' and then, naively, quotes his own words from his Chairman's address in *July, 1894*, to the Judicial Committee:

'...now meeting Mr. Judge in London, however, and *being made acquainted with his intended line of defence*, I find that by beginning the enquiry we should be placed in this dilemma, *viz.*, we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours; based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defence is that he is not guilty of the acts charged...' (pp. 186-7). And so we must leave those who claim to represent the Masters of Wisdom to show by their thought, word and deed that they have some ground for their assumption. (Theos. Pub. House, Adyar).

#### Books By Bhagavan Das

One of the finest books ever published under Theosophical auspices is "The Science of Social Organization" by Bhagavan Das, great scholar and great mystic, while remaining most practical thinker. As in the case of his other books, a new edition of this is being issued and the first volume of the greatly enlarged edition is to hand. It is possible that the general reader will prefer the first edition for its unnumbered pages, but the scholar will rejoice to have such a full documentation and the explanations here given. The T. P. H. is to be congratulated on this work, which should have a wide sale among Western social workers and all who desire to know the secret of successful national life. The author speaks of ten years' delays in getting out the work and the compromise by which a first volume is now issued, with the hope that the second will be completed before the end of this year.

He has been much occupied with political and social events in India, and another book, now issued, "The Essential Unity of all Religions" has also occupied him. This also is an indispensable text book for those who study Comparative Religion. It was prepared as a paper for the first World Conference on Education held in San Fran-

cisco in July, 1923, and in his foreword he says: "The River of Life is ever flowing; whoever feels thirsty can dip his bucket directly into it. The sane truth wells up independently in the heart of Seer after Seer. While compiling the book and revising it again and again, I have prayed constantly to the Great Masters of all the living Religions, Manu, Krishna, Vyasa, Zoroaster, Moses, Isaiah, Laotse, Confucius, Buddha, Jina, Christ, Muhammad, Nanak, and the Spiritual Hierarchy to which they all belong, for guidance of my very feeble fingers in this humble effort to serve my fellow men and women and children of all countries."

#### Other T. P. H. Books

"The Uttara Gita" or The Initiation of Arjuna, is intended to follow the Bhagavad Gita, and comes as a thin volume in the T. P. H. Oriental series, price 12 annas. It has to do with the chakras and the identity of the forces in the body with those in the Universe or Macrocosm. "O Arjuna, he who does not covet material objects does not take birth again in this world."

Adyar pamphlet No. 99 has been reprinted, "Life after Death," by Mrs. Besant. Two new pamphlets are Nos. 172-3, "A World in Distress", first by C. Jinarajadasa and others, and second, by A. Ranganatha Mudaliar, B.A., B.L., M.L.C. These are the Convention Lectures given at Adyar last December.

A fifth edition of "The Idyll of the White Lotus" and a third edition of "Nature's Finer Forces" by Rama Prasad, have been issued by the T. P. H. These are always valuable books for students and no Theosophical library should be without them. The "Idyll" is a book for those who wish to be free but are uncertain of the way, doubtful of what they should abandon, ignorant of what they should accept. The Three Truths lie at the heart of it, and should be known to all. "Nature's Finer Forces" is an introduction to occult science and will help many who wish only to un-

derstand something of the elements of the study.

#### "Mount Everest"

Dr. George S. Arundale has written (or rather lectured) a new book at the 1932 sessions of Wheaton Institute Summer School and Convention of The American Theosophical Society. The book will attract or repel accordingly as the reader is inclined to accept its assumptions or reject them. Dr. Arundale tells us a good deal about himself and not without candour. He lets it be understood that he is a member of the Great White Lodge, as an Arhat would naturally be. "There is nothing more wonderful than to be present at a meeting of the Great White Lodge, whether that meeting is presided over by the very highest Authority Himself, or by some Hierophant appointed for that purpose. If, of course, the highest Authority Himself presides, then there is no discussion. No one speaks, He but presides to give His commands. So, when any of us are present at a great meeting of the Brethren, a meeting which is sometimes attended by splendid representatives from infinitely distant stars, then we are present in silence, we listen in silence, and then we go forth to carry out those commands as best we can. Those are the supreme moments in our lives, to hear the words of the King, silently, and to obey in the measure of our feeble and partial and even ignoble power!" He wishes that, as it is above, so it might be below, and "that there were some kind of a reflection of such a gathering in the outer world, where some one would speak, even though with infinitely diminished authority, be listened to in silence, not with the mind, nor the emotions, but with the will, with the voice of the King, Himself, speaks. We need that here in this crude world of ours." It would be easy to have it if Dr. Arundale were elected President to succeed Mrs. Besant, and the members of the Theosophical Society would all become members of the E. S. and obey in silence while the representative of the King gave his

orders. We fear our world is too crude yet. Meanwhile Dr. Arundale meekly fills his place, and though he has been "at times, if I may say so quite reverently, at variance with the President as regards methods of work, pronouncements, and so on, but two things have always helped me. First, she is my Chief, so it is her responsibility. In the second place, almost certainly, she knows better." This is the method of sacredotalism, and this is what Krishnamurti has rebelled against, and others of us also. Under such a system originality is impossible. We must be moulded like the peas in a pod. But there is no reason why those who seek originality should not read all the books they come across, and there is much in Dr. Arundale's book which will inform, instruct and enlighten. For instance, "the most wonderful thing really, if you can stand it, is for someone to tell you that you are a fool. That sounds unsympathetic and cold, but it actually is the best treatment." We can subscribe to this, and also to some remarks on superstition which ought to be noted. "It is when you are a slave to them that you must get out of them." But the sting of slavery is not to know that you are a slave, and that is why most people are slaves.

### AMONG THE MAGAZINES

"Theosophy in Ireland" is an unusually interesting issue in the January-March number. T. Kennedy opens with an article on the Depression or the financial crisis or whatever we may please to call it, the bad Karma of the Nations, really, the result of their selfishness and unbrotherly relations long existing among them, and now bearing bitter fruit. As the immediate cause Mr. Kennedy attributes it to the Money-system. "It is all very well to say that if there were no tariffs, if there were no stock speculations, if foreign investment would always accelerate, the Monetary system of the fifteenth century could be made to work in the twentieth; but the

Monetary system does not fail to work because of these things, but these things on the contrary, are brought into existence because the system could not have lasted as long as it has without them. . . . And it will be observed that it is, in fact, precisely the privately controlled Monetary system of America that has broken down, and that it is to the real socialized credit of the community at large that the bankers have had to have recourse." What has Mr. J. P. Morgan to say to that? In the previous issue of Theosophy in Ireland, Mr. Kennedy showed that he was not interested in what any capitalist thought, for he defined the ideal money standard as follows: "We hear proposals for an expansion of the fiduciary issue; for a mixed standard of gold, silver and wheat, etc. Such limits for the basis of our exchanging mechanism will prove at least as arbitrary and imperfect a relation with actual economics as ever Gold did. There is, indeed, in the long run, no other practical alternative to Gold as the basis of Financial Credit than the Real Credit of the nation, defined by Major Douglas years ago, as the ability of the community to produce and deliver Goods and Services as, when and where required. Statistics of production and consumption would determine the quantity of money to be issued and withdrawn; the financial symbols of money (credit) to be valueless, thus avoiding the age-old superstition of money, which decreed that the symbol should, itself, be valuable, as well as the thing symbolized." Capt. P. G. Bowen writes notes on "The Sayings of the Ancient One," who is not Lao Tse, but from a translation of a script of a million words purporting to have survived from an ancient African civilization of which the Bantus are descendants. Those who recall the story in the Occult Review of February, 1913, will be interested to read the later story of the boy whose birth had been prophesied by Buddhist soothsayers in 1903, and who now turns out to be one of the expedition that has been lost in Brazil since 1925, the young man being the son

of Col. P. H. Fawcett. Mrs. Fawcett has never given up hope of their return, alleging that she has been kept in touch with them telepathically through four different agents living as far apart as Tunis, New Zealand and California, but who send her identical messages all at the same time from her husband. He and his son are said to be in captivity with an ancient white race in remote regions of Brazil. The last article to which we call attention is by K. M. Nicholls, "Dublin Literary Notes", a most outspoken and desirable utterance. "If we read all the time unquestioningly (this word is printed unquestionably, but we have ventured to revise it) then it is certain we are reading more or less unthinkingly and might as well not read at all. . . . When we are told in 'Light on the Path' to 'Seek out the Way,' does it not really imply an almost ceaseless subjective activity? Seek out the Way by '*self-devised and self-induced methods*'; nor can we permit ourselves to be weary in well-doing."

The Theosophical Forum (Point Loma) has been very kind in connection with the Niagara Convention and gives the programme in full, reprints Mr. Williams' article on the Convention, besides stating that a notice had been sent to the presidents of all Lodges of the section calling their attention to it. The Point Loma Society is looking forward to a Convention of its own on the arrival of Dr. de Purucker at Boston on October 14, on that evening and the following day and evening. This cannot be definitely settled until Dr. de Purucker's return to England from the Continent towards the end of July. He expects with his Staff to stop over at Chicago, en route from Boston, to participate in the World Parliament of Religion there. The Forum prints Dr. de Purucker's address on "The Need of Regeneration in the Theosophical Movement", delivered before the Wirral (Adyar) Lodge at Birkenhead last January 5. He spoke plainly on certain points which are worthy of the attention of all who call themselves The-

osophists, Here is such a passage: "I am trying to bring about a reunification of the *disjecta membra* of the Theosophical Movement, *i.e.*, of the various Theosophical Societies, so as to form a compact organic entity to do battle with the forces of obscurantism and of evil in the world, just as there was one organic entity, the T. S., in the time of H. P. B.; and I believe that this will come to pass, but perhaps not in my lifetime. I may be called to give an account of what I have done before the thing comes to pass; but verily, I believe with all my soul that this Theosophical unity will some day be an accomplished fact. Now we at Point Loma hold certain doctrines and hold them with tenacity; we love these doctrines more than life, because to us they are Theosophy, all of it pure Theosophy, but not all of Theosophy openly expressed. We of Point Loma don't like other strange doctrines, or new doctrines, added on to these ancient Wisdom-Teachings of the gods. We don't like psychic visions added on to the Message of the Masters. But for pity's sake is the Theosophical Movement not broad enough to allow its component members, its component fellowships, *i.e.*, the different Theosophical Societies which compose it, to believe what they please, and to honour what they may choose to honour? If not, then the Theosophical Movement has degenerated; and personally I don't believe that it has degenerated. I take you Brothers of Adyar: you, I believe, teach and accept certain things that I personally cannot accept as Theosophy. But do I say that you are ethically wrong in holding to these your beliefs and in teaching them, and do I say that you have no right to do so? Never. My attitude has always been: give fellow-Theosophists a full chance; if what they profess and believe as truth is true, it will prove itself to be true; if what they profess and believe is wrong, time will uproot it. We of Point Loma ask for the same kindly tolerance. It was so in H. P. B.'s day, and it should be so today. There is no reason in the world why the different

Theosophical Societies today could and should not combine together to form a spiritual unity as it was in H. P. B.'s time; and the only thing that prevents it is the spirit of doubt, of suspicion, of mistrust, of hatred. These are lovely Theosophical virtues, aren't they?" Then he adds what is equally necessary and well said. "Mind you, I must add that I don't like anything artificial in this Fraternization Movement, because I want the real thing. You at Adyar, if you don't like something that Point Loma has to say or to teach, I would like you openly to express your opinion about it and to tell us so; and if anything that you tell us is good and true, we will then listen and we will test what you say; but equally we reserve the right to tell you, our Brothers of Adyar, what we don't like; and I believe that it is only on such a basis of mutual understanding, on a platform of interchange of opinions frankly and manly expressed, that such a reunification of the different Theosophical Societies can ever be brought about."

The Torch, Vancouver, is distinguished, Vol. 10, No. 6, by an outburst against vaccination. "At the time of going to press, news reaches us from Rome, Italy, of the deaths of ten children and serious injury to many others as a result of disease inoculation, the excuse being that the serum was adulterated. We leave it to the imagination of our readers as to what is pure serum and vaccine since it is all the result of inoculating an animal with disease." And may it be remarked that no doctor will guarantee his vaccine or serum as absolutely certain to incur no risk. "Diphtheria anti-toxin is procured by inoculating a horse with a culture of bacilli at frequent intervals; then, as his body becomes so accustomed to the poison that there ceases to be a feverish reaction, from one to two gallons of blood is drawn from the horse by opening an artery. This is allowed to settle and the glary liquid which settles at the top is taken off to use as anti-toxin. Other substances are mixed

with this serum; the mixture is tested on animals and finally on children, for it is only in the experimental stage still, as no one can say just what effect it will have in any given case. If they could they are fiendishly criminal in subjecting children to so deadly a dose. Little graves are dotted all over the country as a result of this experimentation upon children, the excuse being given to the sorrowing parents that the child's heart must have been weak, rheumatism is in the family or the child was weak anyhow, and that is all that is heard of these constantly occurring cases; but occasionally the whole world is stirred at some wholesale tragedy and some one gets slight punishment, as for instance in the Lubeck tragedy when seventy children were killed by vaccine, the doctor responsible was given two years in jail! The evil continues in spite of the publicity given to these crimes, for millions of dollars are invested in the manufacture of serums and vaccines and 'vested interests' must be protected. There is one way only of stopping these tragedies and that is by persistently making known these crimes that more may be educated to demand that they cease. We have voting power. Why not use that power in keeping from our legislative assemblies every member who is allied with any association which advocates the poisoning of the race by means of serums and vaccines."

"Terre d'Europe" is the name of a new newspaper that has been issued from 73 Rue des Saints-Peres, Paris VI., the first issue of which has come to hand. Its idea is to unite the 37 countries of Europe, including Turkey in Europe and Russia, in one confederation. It is an ambitious plan, and in so far as it is ambitious it is doomed. If it is determined by a generous hope for the masses there may be a future for it, but the masses themselves have to be converted to the idea, and they are too easily led in opposite directions to make it probable that they will unite against all temptation to secure themselves the advantages of peace and cooperation for the

things they most need. But we do not wish to discourage our colleagues. It is a worthy and a noble aim, and if this age is not wise enough to accept it, ages to come will take it up and build the great commonwealth of Man.

"Buddhism in England" commences its eighth volume with an engraving of the statue of the Buddha at Kamakura. The first main article is by Mr. R. A. V. Morris on "What the Buddha really Taught," a valuable compendium by a competent student. "The Buddhist World and its Outlook on the Present Crisis" is by Mr. Christmas Humphreys. A scientific treatment of "Heredity in Relation to Karma" by Dr. Irene Bastow Hudson is complementary in some respects to Mr. Morris' article and should be read by all students who pursue the study of occult principles with metaphysical vision. The first volume of Madame Blavatsky's collected works is reviewed by Mr. Humphreys. There is a report of a lecture by Mrs. Alice Bailey who is visiting in England. Her remarks were to a degree astrological. A letter on the futility of discussing Reincarnation without defining scientifically the terms employed will assist many readers.

## THE FUTURE

By George C. McIntyre

Centuries ago King David of Jerusalem sang: "So teach us to number our days that we may apply our hearts unto wisdom", a song of which the words are forgotten although the melody lingers on, for wisdom is not knowledge, but that quality beyond knowledge which is able to direct us how wisely to apply our knowledge. To-day knowledge marches abroad in battalions, but wisdom is as hard to find as a bank loan.

With all our knowledge of the universe and its laws most of us are in the situation of Felix the cat. We walk up and down with a vocabulary of three words "What to do? What to do?", and the brilliant

idea which bursts on Felix about the third turn is somewhere delayed in transmission. "Where do we go from here?" is no longer a song; it is a wail of bitter anguish.

When Hamlet soliloquized: "the times are out of joint", he had not experienced the present times; else, perhaps, he had used a few more terms out of Shakspeare's vocabulary of 30,000 to describe a situation hitherto unknown and unimagined.

Are we able to predict the future? No, for there is that eccentric element of free-will which may cause "enterprises of great pith and moment, with this regard, their currents turn away, and lose the name of action". But there is a means whereby we may know the cosmic forces which are pulsing through the habitat of the human race, so that we may refuse to assimilate these forces, or better still, use them like the devastating power of lightning to brighten our immediate surroundings, or to light up the soul within.

Astrology, the real science of Ptolemy, of Flammarion, of Kepler, of Alan Leo, and of thousands of others, deep thinkers, searchers for and finders of truth without the geographic limitations of creeds or rituals, is the one source from which can arise before a distracted and disorganized world society the truth as to what it is all about, or can set up any sign-posts to indicate swollen rivers, unguarded cliff-edges or poisoned wells.

In a brief article, such as this is compelled to be, we must start our treatise from the dead line of now, expunging all the past and its lessons whether digested or unabsorbed. What is coming?

First in the largest cycle now operating of which we have any knowledge, technocracy must go; the machine is doomed and ready for the scrap-pile, and from the dust and cloud of falling factories and crashing equipment, will emerge THE MAN, free, noble, and untrammelled by creed or by social distinction. Free to live out his life as a human being in the image of God as he was intended to do. It will be the Age of Reason and of the Rights of Man. This

period will extend from 2000 to 2500 years, and may set up a condition which may reach out into the centuries of a much greater and more spiritual era.

The next cycle is a thirty-year period, beginning about 1940, at which time begins an era of intensive education and culture, possibly surpassing any era since the Golden Age of Greece.

This period will have a resemblance to the Golden Age of English Literature, or the Italian Renaissance of the 16th century. This will be followed by a cycle of thirty years during which time the common or working people will have an opportunity of operating the world's affairs. It will be a cycle for the Soviets and they will make the most of it.

Just at the present time there is opening up a sad time for the trusts and financial combines. All large financial institutions, Banks, Insurance Co's, Railways, Trusts, Industrial Corporations, or Investment Institutions of size are going to be legislatively restricted, regulated, and shorn of many privileges and perquisites which they have long enjoyed, their operations scrutinized and regulated to a degree, and in fact the financial elements are about to be taken for a somewhat bumpy ride.

The Gold Standard will be retained for a while yet, even there may come a re-valuation of gold. If this latter comes it will be soon. Then in about two years must come an entire shift of monetary standards. Money systems and capitalistic bases will be overthrown and new devices for exchange mediums developed.

A rough chronology for these events might be arranged as follows:—

Starting now—lasting about 2500 years  
Religion of Man.

1940-1970—Era of Education.

1970-2000—Era of Soviets.

1933-1935—Gold Standard.

1935-1942—Revision of Monetary Systems.

Started now — 1936 — Regulations of Corporations.

## CORRESPONDENCE

### ENGLISH OF THE VOICE OF THE SILENCE

Editor, The Canadian Theosophist:—  
Dear Sir, Referring to my article, "The English of the Voice of the Silence", my attention has just been called to an article by Mr. C. Jinarajadasa, M.A., entitled "The Personality of H. P. Blavatsky", which appeared in *The Theosophist*, for September, 1930. In it are the following words:

"In one of her works, 'The Voice of the Silence', G. R. S. Mead helped her considerably by suggesting rhythmical phrases to express her thought. There is now in Adyar one page of the manuscript of this work; the erasures and corrections on it show that its present beauty of language was not due to any spontaneous inspiration."

Mr. Jinarajadasa's statement thus confirms my conclusion that the iambs in "The Voice" were not H. P. B.'s but Mr. Mead's.

R. A. V. Morris.

248 New Church Road,  
Hove, Sussex, England,  
May 2nd, 1933.

### HAS H. P. B.'s MISSION FAILED?

Editor, Canadian Theosophist:—Referring to the statement from 'a valued correspondent' published in *The Canadian Theosophist*, March 1933, (Page 18), is it not somewhat anomalous to speak of 'H. P. B.'s mission having failed?' All the evidence is to the contrary. It may not have achieved all that our leaping hopes may have desired, but failure? No! Is the Theosophical Movement dead? Your own magazine, other Theosophical magazines, the existence of the different Theosophical Societies, are all evidence that H. P. B.'s mission did not fail and has not failed. Individuals may have failed; but the Theosophical Society?—assuredly, No!

Your correspondent regrets "exceedingly

all this correspondence 'for and against Judge.' Why, then, does he (or she) continue it and proceed to pass judgment on Judge and on Katherine Tingley?—ending by saying, "I fancy it's difficult to judge some of these Great Souls that came in contact with H. P. B. during her lifetime as we should judge the pygmies which appear to surround us now." Would it not have been wise, then, to have refrained from passing judgment?

No one can regret more than I 'all this correspondence'; but when occasion arises, as it did, and as it now arises again, for 'a loyal defence of those who are unjustly attacked', all regrets must be put aside; and that is why I write now.

Your correspondent writes of Judge: "For my own part, I think he was a *weak* man; that, possibly, was the vulnerable part in his armour—and especially towards women—hence the power K. A. T. exercised over him." This statement is a baseless calumny, both against Judge and against Katherine Tingley. I state this on my own knowledge both of Judge and of Katherine Tingley, and from my close association with both in the capacity of Private Secretary of the former during the last three years of his life, and of the latter for more than a quarter of a century. I speak from knowledge and not from assumption or hearsay.

As for his being a weak man and making 'mistakes', he would have been the first to say that he was not perfect, not infallible, and as having made 'mistakes'. So, too, did H. P. B. speak of herself. Was H. P. B. therefore a 'weak woman'? Judge was a *strong* man, as H. P. B. was a *strong* woman; and whatever may have been his 'weakness', it certainly was not as your correspondent 'thinks'.

Is it not time to cease such ignorant criticism and accusation?

Who is your anonymous, or unnamed, correspondent? Similarly, one might ask, who am I or any one? What has your correspondent done, what heights achieved, to warrant him (or her) or me or you in presuming to say that H. P. B.'s mission

failed, and that she was withdrawn, or that Judge's 'individuality' (note the word) was 'a weak one possibly'?

Is this the 'love' that your correspondent claims he (or she) has for Judge? I love Judge, as I love H. P. B. and Katherine Tingley; for I saw and see in them nobility of soul, greatness of heart, strength of character, and I protest against any 'pygmy' judgment of them.

Joseph H. Fussell,  
Secretary General.

Oakley House, Bromley Common,  
Kent, England. Apr. 19, 1933.

## SCIENCE TRYING TO TRACE LEMURIA

London, May 13.—(CP)—British scientists are to explore the bottom of the Indian Ocean, four miles below the surface, in a search for traces of the lost continent of "Lemuria", stated to be more than 1,000,000 years old.

An expedition under Captain J. M. Mackenzie, who captained the *Discovery* of Sir Douglas Mawson's last voyage in the Antarctic, will leave London in August to begin the search. They will be nine months at sea (between Africa and India) in a tiny research craft of only 105 tons. The craft is now being fitted at Alexandria with latest inventions for under-sea exploration.

Steel bottles, which close automatically at a certain depth, will be let down to take specimens of the sea life and record temperatures. Lead lines will be dropped four miles down to take samples of the ocean floor.

In this way the expedition hopes to discover traces of the continent of "Lemuria", which is supposed to have stretched from Madagascar to Sumatra and India in pre-historic times. Another object is to discover whether there are mountain ranges and ridges under the sea such as the Meteor expedition found in the Atlantic.

The scientific leader of the expedition will be Colonel Seymour Sewell, D.Sc., director of the Zoological Survey in India.

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By Alice Leighton Cleather and Basil Crump.  
This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

**THE VOICE OF THE SILENCE.**

Translated and Annotated by H. P. Blavatsky.  
A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

**THE BLAVATSKY PAMPHLETS.**

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

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

### A PRESENT FROM THE EDITOR

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

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