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WHITE LOTUS DAY

"One generation passeth away and another cometh, but the Word of the Master endureth forever." This saying occurs to one in thinking of White Lotus Day, dedicated to the memory of Madame Helena Petrovna Blavatsky, the peerless, unapproachable teacher, yet the humblest and most modest of mortals. The present generation of members of the Theosophical Society know scarcely anything about her, so obsessed are they with the tales of those who have followed her and tried to fill her place, and who, in many respects, have ousted her from the public eye. White Lotus day, for example, according to Mrs. Ransom, general secretary for England, is to be a tribute "to the memory of Madame Blavatsky and Col. Olcott, and especially of Bishop Leadbeater and Dr. Besant."

Mme. Blavatsky would be the last to care about anything of the kind, and had no desire to impress her personality on anyone, but sheer gratitude compels the earnest student who owes all he knows of Theosophy to her labours, to acknowledge the debt, incomparable with any other gift bestowed upon these last generations, and unrivalled by anything elsewhere in science or philosophy. The time is coming when a new day will acknowledge the debt of religion also. The new edition of her works, of which two volumes have been published, have carried her message into

new fields, into the highways and hedges of literature and thought, and readers have been compelled to the feast she has spread by the astonishing treasures she has brought out of her store, and with which she has decked her Platonic banquet.

A book that has only just come into our hands, and which some critics have slurred over, carries the testimony of an independent thinker, never a member of the Theosophical Society, Eugene Rollin Corson, B.S.; M.D., son of the late Professor Corson of Cornell University. This book, "Some Unpublished Letters of Helena Petrovna Blavatsky," with critical comments and a biographical sketch, is one of the most valuable contributions to Blavatskiana that we have, and certainly the most valuable from an independent source.

In a prefatory note Dr. Corson says: "Had I not thought that these letters would help to clear up certain mooted questions; and vindicate her against certain charges of duplicity and lack of good faith, and even against graver charges, I should not have published them." There are many casual tributes paid throughout the volume. He writes on one point: "Whatever the mistakes of H.P.B., and they were many, they cannot diminish the power and the radiance of her genius; and of her mistakes, bad faith was not one; and all she wrote can well come under the motto of

Isis Unveiled; 'Cecy est un livre de bonne foy'."

These letters were written between 1875 and 1878, and serve to illustrate many points now disputed in her career and teaching. The dispute about her views on Spiritualism is fully elucidated. The spiritualism of the spooks and elementaries she repudiates. The spiritualism of the *nous*, of the *higher manas*, she regards as the true spiritualism. This book may give many hints and ideas for a new approach in celebrating the White Lotus Day anniversary, her day of "entering into Light."

THE CREST JEWEL OF WISDOM

From the Sanscrit of Sankaracharya

(Continued from Page 5.)

The Pupil Asks

"Hear with selfless kindness, Master. I ask this question: receiving the answer from thy lips I shall gain my end.

"What is, then, a bond? And how has this bond come? What cause has it? And how can one be free?

"What is not-Self and what the Higher Self? And how can one discern between them?"

The Master Answers

"Happy art thou. Thou shalt attain thy end. Thy kin is blest in thee. For thou seekest to become the Eternal by freeing thyself from the bond of unwisdom.

"Sons and kin can pay a father's debts, but none but a man's self can set him free.

"If a heavy burden presses on the head others can remove it, but none but a man's self can quench his hunger and thirst.

"Health is gained by the sick who follow the path of healing: health does not come through the acts of others.

"The knowledge of the real by the eye of clear insight is to be gained by one's own sight and not by the teacher's.

"The moon's form must be seen by one's own eyes; it can never be known through the eyes of another.

"None but a man's self is able to untie the knots of unwisdom, desire, and former acts, even in a myriad of ages.

"Freedom is won by a perception of the Self's oneness with the Eternal, and not by the doctrines of Union or of Numbers, nor by rites and sciences.

"The form and beauty of the lyre and excellent skill upon its strings may give delight to the people, but will never found an empire.

"An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the learned; these bring enjoyment but not freedom.

"When the Great Reality is not known the study of the scriptures is fruitless; when the Great Reality is known the study of the scriptures is also fruitless.

"A net of words is a great forest where the fancy wanders; therefore the reality of the Self is to be strenuously learned from the knower of that reality.

"How can the hymns [Vedas] and the scriptures profit him who is bitten by the serpent of unwisdom? How can charms or medicine help him without the medicine of the knowledge of the Eternal?

"Sickness is not cured by saying 'Medicine', but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

"Without piercing through the visible, without knowing the reality of the Self; how can men gain Freedom by mere outward words that end with utterances?

"Can a man be king by saying, 'I am king', without destroying his enemies, without gaining power over the whole land?

"Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth.

"So by steady effort is gained the knowledge of those who know the Eternal, the lonely, stainless reality above all illusion; but not by desultory study.

"Hence with all earnest effort to be free from the bondage of the world, the wise must strive themselves, as they would to be

free from sickness.

"And this question put by thee to-day must be solved by those who seek Freedom; this question that breathes the spirit of the teaching, that is like a clue with hidden meaning.

"Hear, then, earnestly, thou wise one, the answer given by me; for understanding it thou shalt be free from the bondage of the world."

The Means of Freedom

The first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain.

Thereafter, the divine Word, a turning of the mind to it, a constant thinking on it by the pure one, long and uninterrupted.

Then ridding himself altogether of doubt, and reaching wisdom, even here he enjoys the bliss of Nirvana.

Then the discerning between Self and not-Self that you must now awaken to, that I now declare, bearing it, lay hold on it within yourself.

The Vestures

Formed of the substances they call marrow, bone, fat, flesh, blood, skin and over-skin; fitted with greater and lesser limbs, feet, breast, trunk, arms, back, head; this is called the physical vesture by the wise—the vesture whose authority, as "I" and "my" is declared to be a delusion.

Then these are the refined elements: the ethereal, the upper air, the flaming, water, and earth.

These when mingled one with another become the physical elements, that are the causes of the physical vesture. The materials of them become the five sensuous things that are for the delight of the enjoyer,—sounds and other things of sense.

They who, fooled in these sensuous things, are bound by the wide noose of lust, hard to break asunder,—they come and go, downwards and upwards on high, led by the swift messenger, their works.

Through the five sensuous things five creatures find dissolution to the five

elements, each one bound by his own character: the deer, the elephant, the moth, the fish, the bee; what then of man, who is snared by all the five?

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.

He who is free from the great snare, so hard to be rid of, of longing after sensuous things, he indeed builds for Freedom, and not another, even though knowing the six philosophies.

Those who, only for a little while rid of lust, long to be free, and struggle to reach the shore of the world-ocean,—the toothed beast of longing lust makes them sink half way, seizing them by the throat, and swiftly carrying them away.

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance. He who, soul-destroyed, treads the rough path of sensuous things, death is his reward, like him who goes out on a luckless day. But he who goes onward, through the word of the good Teacher who is friendly to all beings, and himself well-controlled, he gains the fruit and the reward, and his reward is the Real.

If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honour them forever.

He who every moment leaving undone what should be done,—the freeing of himself from the bonds of beginningless unwisdom,—devotes himself to the fattening of his body, that rightly exists for the good of the other powers, such a one thereby destroys himself.

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

For this delusion for the body and its delights is a great death for him who longs

for Freedom; the delusion by the overcoming of which he grows worthy of the dwelling-place of the free.

Destroys this great death, this infatuation for the body, wives and sons; conquering it, the pure ones reach the Pervader's supreme abode.

This faulty form, built up of skin and flesh, of blood and sinews, fat and marrow and bones, gross and full of impure elements;

Born of the fivefolded physical elements through deeds done before, the physical place of enjoyment of the Self; its mode is waking life, whereby there arises experience of physical things.

Subservient to physical objects through the outer powers, with its various joys,—flower-chaplets, sandal, lovers,—the Life makes itself like this through the power of the Self; therefore this form is preeminent in waking life.

But know that this physical body wherein the whole circling life of the Spirit adheres, is but as the dwelling of the lord of the dwelling.

Birth and age and death are the fate of the physical and all the physical changes from childhood onward; of the physical body only are caste and grade with their many homes, and differences of worship and dishonour and great honour belong to it alone.

The powers of knowing,—hearing, touch, sight, smell, taste,—for apprehending sensuous things; the power of doing—voice, hands, feet, the powers that put forth and generate,—to effect deeds.

(To Be Continued.)

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Physical Nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two kingdoms, as well as that of the lower animals, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the "coats of skin" and the "breath of animal life."—*S.D.*, II., 59.

LIFE AFTER LIFE

or The Theory of Reincarnation

(Continued from Page 7.)

CHAPTER VII

NEW LIGHT ON OLD TEXTS

In the Old and New Testament there are many passages that can be naturally taken as referring to Reincarnation. A few of these passages have been quoted already. The main objection is not that such an explanation is unreasonable, but rather that orthodox authorities do not offer it even as a possibility.

Before alluding to the texts, it may be well to mention that many of the most orthodox Church Fathers (see Walker's *Reincarnation*, pp. 232 and foll.), to say nothing of the Gnostics, Manichæans, and Neo-Platonists, held the view: for example, Clement of Alexandria, Arnobius, Nemesius, Synesius, Hilarius, and Prudentius, and—to a certain extent—Jerome and Augustine*.

Solomon, in Proverbs (viii. 22-31), says, "The Lord possessed me in the beginning of his way before the works of old. . . . Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him: rejoicing in the habitable parts of the earth; and my delights were with the sons of men."

Jesus Christ was asked whether he was Elias, but he said of John the Baptist that John was "Elias that was to come"; and after John the Baptist's death, he said that Elias had come and they had done to him what they pleased (Matthew xi. 14. xvii. 12, 13).

He himself evidently alluded to Reincarnation when he asked, "Who do men say that I am?" For the answer was, Elias or Jeremias or one of the other prophets.

That many people, including disciples, believed in Reincarnation, is clear from the question, "Did this man sin, or his

* Mr. Mead points out that Mr. Walker is wrong in including Justin Martyr and Origen in this list.

parents, that he was *born blind?*" (John ix. 2). The man could only have sinned in a previous life. Jesus did not then reply that Reincarnation and Heredity were absurd ideas as a general rule: he simply said that there was a different explanation here.

St. Paul alludes to the doctrine of original sin. He insists that sin is impossible without a law to forbid sin, and, of course, without choice. He says that all have sinned, but that all have not sinned as Adam did. As Chevalier Ramsay writes, "If all have sinned, then all have voluntarily co-operated with Adam in the breach of the eternal law: for, where there is no deliberate act of will, there can be no sin," in the same way that "men can only be made righteous by their personal, deliberate, and voluntary co-operation with the spirit of grace, or the second Adam. The sin was really committed in a pre-existent state by the individuals of the present human race."

He goes on to write, "St. Paul seems to confirm this when he says, 'For the children being not yet born, having neither done good nor evil, it was said unto Rebecca, "Jacob have I loved, but Esau have I hated?." God's love and hatred depend upon the moral dispositions of the creature. Since God says that he loved Jacob and hated Esau ere they were born, and before they had done good or evil in this mortal life, it follows that they must have pre-existed in another state.

"If it be said that these texts are obscure, that pre-existence is only drawn from them by induction, and that this opinion is not revealed in Scripture by express words, I answer that the doctrines of the immortality of the soul are nowhere revealed in the sacred oracles of the Old or New Testament but because all the morals and doctrines are founded upon these truths. We may say the same of pre-existence. The doctrine is nowhere expressly revealed, but it is evidently supposed, as without it original sin becomes not only inexplicable, but absurd, repug-

nant, and impossible."

Professor Francis Bowen quotes another text. "There is an awful meaning, if we will but take it to heart, in the solemn announcement of the angel in the apocalyptic vision: 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' And it matters not, so far as the justice of the sentence is concerned, whether the former self, from whom we receive this heritage, was the child who, not many years ago, bore the same name with our present self, or one who bore a different name, who was born in another age and perhaps another hemisphere, and of whose sad history we have not now the faintest remembrance."

In Revelation iii. 12, the words "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," may refer to the state in which man may live with a spiritual body (for "there is a natural body and there is a spiritual body"), without desire for and attraction towards another incarnation in this world.

"You must be born again" admits of this as well as of the orthodox explanation. Again and again must a man live—be reincarnated—before he has learnt the lessons of this world and is ready for another and less material life. The objection—"Can a man enter into his mother's womb and be born again?"—was answered not by a reply that this was absurd, but that there are ways little understood by men. Surely one of the most natural and, so to speak, scientific ways is Reincarnation. We must be born again until we are born again—of the Spirit.

The texts referring to life as a pilgrimage or sojourning in this world, lose nothing if we think of the life in one body after another as a sort of travelling from place to place, so that we may learn more and more.

The texts that refer to fruits being according to seeds lose nothing if we include past and future incarnations. A man sows

physical and worldly seeds. Is it not natural that the fruits should be physical and worldly also? In this case, some of the fruits must appear in a future life like this one.

In conclusion, I would call attention to a very important mistranslation of an Old Testament sentence—one which has been an obstacle to Christianity and has never yet been explained by the orthodox to the satisfaction of any unbiassed mind. According to the Authorized Version, God is said to “visit the sins of the fathers upon the children unto the third and fourth generation.” Now the original, I think, meant that God would punish the sins of the fathers (*ie.*, the sins committed by the fathers) against their children, grandchildren, and great-grandchildren. In other words, suppose a man in a fit of anger nearly killed his son, who in turn had an unhealthy child on this account. Then the father would be punished. If we took Reincarnation into account, we should naturally hold that part of his punishment would be in a future life in this world.

The subject of the justice of God, however, demands a special chapter to itself.

(To Be Continued.)

Note by Editor: The translation of the Second Commandment, given by a Hebrew scholar from standard Jewish texts, differs from the King James Version and is as follows—“I, the Lord, am a zealous God, visiting the iniquity of the fathers (*pitris*, in Sanscrit) upon the children unto the third and unto the fourth (in the King James version the word *generation* is in italics, indicating that it is not in the original but was inserted by the translators, the word that should be supplied being *permutation*, or *incarnation*) of them that hate me, and showing loving-kindness unto the thousandth (*incarnation*) of them that love me and keep my commandments.” This removes a stigma from the Jewish code that has misled millions of people.

AS IN A LOOKING GLASS.

By Mrs. Walter Tibbits

(Concluded from Page 9.)

September the 5th, 1923, again with Feda. “You think of a Temple by day. *At night you go there with him.

Yes,” he says, “you *do* go together. You both belong to an Order or body spiritual. *It is white.* You go over with him and work at night. You have more work on earth in connection with this Order”

April 9th 1924.—Do you know Mr. and Mrs. X.? (our teachers on the earth plane)”.

“Yes, they are in the White Lodge under Maur-Maur”. (hesitating).

“Is it Maurya, Feda?”

“Yes, but it is the name of a man, not a woman, and he is a Teacher, a Master.”

April 26th, 1924.—Second sitting with Evan Powell. Walter appeared and, having pinched my breast, thumped on the pocket in which Colonel Corrie, who is next to me, had placed my invitation to the seance. Then he whispered a private message to me, touched the tip of my nose, (he loved a quiet joke) and vanished.

When I returned home and in reply to questions, told what had occurred, after leaving the room, I heard an old man say, “It is against common sense.” Two or three days later, in the evening, when the guests were safely engaged playing games in the drawing-room, I met by chance a coffin which was being surreptitiously taken downstairs by four men.

The old man had gone where common-sense was of no avail.

“Theosophy, Spiritualism and Psychical Research are three well-defined movements which have much in common with each other. They are like the good pullers in the dog-team, who, though they may quarrel and snarl when out of the traces, yet put their united force together to bring humanity and its burdens forward upon

*I am clairaudient and can hear certain Hindu sacred music wherever I am, “The Music of the Spheres”.

the road of progress. Each, it is true, considers itself the leader and by far the best of the pack, and has plenty of fight in it to maintain its position, but to the onlooker of a philosophical disposition, 'none is afore or after other,' and each is doing good work for the type or temperament to which it appeals. Behind them all is that relentless driver, the hungry human heart and the insatiable mind of man, seeking the truth.... But whereas Spiritualism confines itself to man's survival, and Psychical Research to his psychic activities here and possible survival, Theosophy takes the range of all Nature, above and below the human; of all time from the dim prehistoric past to the aeons of the future; of man's own being, from the sole of his foot to the heights of his spirit, where it reaches up into and is merged in the Divine. The majesty and the unsurpassed romance which this teaching spreads at the feet of the humblest learner have had more power over others than over the many who accept it for the sake of that romance. The sceptical, such as Frank Podmore, the learned, such as Mr. G. R. S. Mead, the practical, such as the business man, have felt the command which it exercises."

This will be read by many Hindus. Those who believe in Masters, but have not yet reached Their feet, will be pleased to have this confirmation of Major Tibbits from the other side that the Masters live.

The divorce between spiritualism and Theosophy is only apparent. I have it personally from a Member of the Lodge that H.P.B. was sent to the Eddy Farm House, U.S.A... to try to effect a junction. Peter Kropotkin once told me he considered dynamite valuable as a cheap means of drawing attention to vital truths. Spiritualism is the same. Two people, one on each side, anxious to communicate and the medium good, can almost always effect a meeting. Lord Dunraven, after a lifetime of reflection, has told us he ceased experimenting with Home, the greatest medium of our age, simply and solely because the phenomena never led further.

Precisely.

It is here that the White Lodge steps in. Spiritualism proves to the hilt a tiny fraction of the teaching of the Lodge as to the astral plane and its denizens and their experiences of the planes and people beyond.

For instance: I had lingered late in Paris one May, held by the impassioned fervour of the Abbé Fontagnères of Bordeaux at St. Roch who sent me his brochure très spirituel on the Maddalena as "a souvenir of the Mois de Marie."

"Dans l'heure de tentation j'ai prié à Marie pour la force", he cried from the old carved pulpit amid the mellow marbles. For a man of his fiery southern temperament it was not difficult to guess the nature and strength of that temptation to break his priestly vows.

Later in the sacristy, "Je ne le defends pas", *re* my impending meeting with my husband. It was unnecessary to tell him it would make no difference if he did, or that Marie, for me, was not a woman but the virgin primordial matter of the universe galvanized into life by her divine Son, the Logos.

Just as I was in the act of leaving the hotel a letter arrived, after five days of circuitous travel, to "Madame Esperance", to say that Mrs. Leonard had moved.

It was among the Surrey Downs, in a mediaeval timbered house, that we met this time. He told me that our memorial museum was to be in Kashi, Centre of Mysteries for the Planet, because of its associations and conditions, and not for spiritualists in London, for he said, "It is part of my work to help those who pass and don't realize where they are. This is difficult work sometimes, (for which his tact and charm of manner would admirably suit him), but I get instructions from the Masters for this work. I do meet the Masters. The same Masters you are under." Amongst those that Walter helped was Lord Curzon. He told me of Lady Alexandra's engagement before it was announced in the papers, and this was the

first message that Lady Curzon thankfully received from the other side from him, when she was at the Ritz Hotel in Paris.

"You and I are not spiritualists only in the ordinary meaning of the word, something more, higher teaching they can't accept yet. Spiritualism is not on the highest plane, we go a step further. We are trying to teach the higher knowledge, the greater understanding not only the one fact of survival and possibility of communication."

Said Feda, "He looks up to Maurya with reverence. He thinks Him *wonderful*. He and H. (Koot Hoomi?) are helping you. He says it is wrong to call them people. They are *powers*. It was the greatest pleasure to read in the letter of Mahatma Maurya to H.P.B. that He advocated the use of mediums in the case of sudden death by accident or suicide. This

is the summing up of my experiences of a lifetime in both camps. To none will it make any real difference because, as the black adept, Casanova, says of free-masonry, founded for the study of true theosophy. This secret (*i.e.*, to which all free-masonry leads up, the existence of the Divine Man) is in its own nature invulnerable."

Is it blasphemy to say Walter has proved those tremendous words of the Logos Himself, the Highest Manifested, Whose physical body is the Sun!

I am the Resurrection and the Life,
He that believeth in Me

Though he were dead, *yet shall he live*. All will be glad that I remain true to the convictions of 30 years' of the existence of Hindu Masters and have fulfilled the one obligation Hinduism required of woman, absolute devotion in widowhood.

THE PRESIDENTIAL ELECTION

BACK TO THE MANIFESTO

A Reply to Critics by Ernest Wood

Bishop Arundale and his supporters have suddenly become busy. This week my table is literally piled up with a flood of their circulars, several attacking me in various ways, but not one of them directly touching my Manifesto. All these critics are well-intentioned, and I hope we shall always be friends. They express a different viewpoint from mine—that is all.

There is a Statement and a leaflet by Bishop Arundale, a letter from Bishop Leadbeater, some miscellaneous flag-waving by various people—not unlike the Tory patriotism of old English politics—a letter from Mrs. Ransom in which she accuses me most violently of disparaging Dr. Besant's work, and a circular of Mr. Jin-arajadasa's in which he most ingenuously tells the people what I will do if I become President, with blissful disregard of the

promises I have made in my Manifesto and my little pamphlet entitled "Adyar". Two melancholy documents, more ardent than truthful, link up my Convention Lecture of 1933 with a resolution of appreciation of Dr. Besant passed at the same Convention.

Most of this is irrelevant, but there are some points on which I should like to make brief corrections and comments. One writer says: "I cannot imagine that any true Theosophist could hesitate for a moment after seeing our revered President's nomination. . . ." So, any member who differs from him in opinion or judgment is not a true Theosophist! Mrs. Ransom, quoting only a few erroneous lines from an imperfect newspaper report relating to my Convention Lecture, and entirely ignoring the official report in "The Theosophist" as well as the verbatim reprint of the lecture (a copy of which I will forward to anyone who sends an anna for

postage), seeks to pillory me in the eyes of electors as unfaithful to Mrs. Besant. She and twelve associates, and also Mr. Jinarajadasa, want to connect that lecture with the resolution on Dr. Besant which was quite naturally our expression of feeling at that Memorial Convention. Would Dr. Besant have been left in the cold if I had not been there to stimulate the members? The thirteen wrote to a local newspaper about it, and then used their own letter as evidence against me throughout the world. This "Mystery of Thirteen", true to type, have kept out of sight my reply, printed in the same newspaper, saying, of course, that I had freely worked for and under Dr. Besant for twenty-five years and certainly admired her as much as any of them.

But suppose I *had* criticized her—I would have as much right in that, as a true Theosophist, as in praising her. Could I not say, somewhat as Mr. Krishnamurti has done, that *she* did not try to bind me, and I have honoured her by truth as I see it? My critics seem to think that such intolerance as theirs is a qualification for leadership in the Theosophical Society!

One writer, troubled about particular creeds, says: "Is no one but an atheist qualified to lead the Theosophical Society?" The answer is, "Yes, a Theosophist, of course." Still, for my part I have nothing against a Bishop's being President of the Society. I never have had. In the General Council several years ago I voted against a resolution which was brought in to "safeguard" the presidential office against such a possibility. Even though Bishop Arundale puts the Liberal Catholic Church above the Theosophical Society as a means to high occult achievement (insomuch as in 1925 it was stated that it was necessary for him to become a Bishop in order to become an Arhat). I see no objection on that ground to his becoming President. It is quite conceivable that one may be a Bishop and still a perfectly liberal-minded man. So I cannot see why Bishop Arundale should make a

promise to the electorate, as he does at the end of his statement, that if elected he will remove the outward and visible signs of his allegiance to the Liberal Catholic Church. If the Society has not the courage to hold up its President without masking any part of his escutcheon we have fallen indeed.

Mr. Jinarajadasa is really greatly lacking in sense of humour. He wants the electors to take *his* word for my policy, instead of *my* word. Enough said. Back to my Manifesto, which I hope, is as clear as day, and, being a manifesto, constitutes a promise. Are all the electors in a state of senility, *sans* eyes, *sans* everything? If not, let them also read for themselves my earlier Convention Lecture (1930; printed in the book of Convention Lectures of that year, T.P.H.), which was given by special request of Dr. Besant, and see if they can find any statement that the Esoteric School should be disbanded, as my critic writes. As to 1925 events, perhaps the less said, the better. At any rate, a few years afterwards Dr. Besant herself voted for the withdrawal of the General Council resolution on the World-Religion. Also in 1929 she herself made a suggestion to the General Council that the Objects of the Society should be changed to a simpler statement, but it was outvoted. Still, all this does not bear on my policy; my Manifesto contains the truth, the whole truth, and nothing but the truth, as to my intentions, Mr. Kanitkar and his friends make the same mistake of asking members to judge me and what I would do by what other people say, and not by my manifesto. They who overlook the fact that Dr. Besant frequently entrusted me with highly responsible administrative and business affairs, since 1910, and I believe invariably expressed her satisfaction with the results, in The Theosophical Educational Trust as well as in The Theosophical Society.

Bishop Arundale is often entertaining and jocular, though it may sometimes be in a personal way. He now seeks to bring

a blush to the damask cheek of Mr. Smythe, of Canada, by calling him "Mr. Wood's principal nominator". Mr. Smythe will no doubt feel flattered at being thus appointed "principal" among a very excellent company (several of whom nominated both Candidates), whose names, however, I shall not divulge, since those who support me are liable to reprisals, as has occurred in India. On second thoughts, perhaps the idea is that Mr. Smythe's name is smirched—and therefore mine should be also—because he has been very outspoken in his criticism of "leaders". But as I personally have always held that criticism should be as welcome as agreement, I honour Mr. Smythe, and I hope that if I become President he will not hesitate to train his biggest guns upon me if he feels the need to do so. If such a thing occurred I should take the first opportunity to go to Canada and talk things over with him, and I promise him there would be no mental reservations on my part. I have had enough of *diplomatic* friends. It is true that he has made a mistake, with reference to Bishop Leadbeater's occupancy of the traditional President's quarters at Adyar, in the minor expression "without a by your leave", since the Executive Committee had agreed with Mr. Warrington's acting on the following clause of Dr. Besant's last will (1931): "My rooms as far as possible shall be left in their present condition, with the pictures of the Lord Vaivasvata Manu and of the Chohan Maurya especially to remain and shall be in the custody of the Outer Head for the time being of the Esoteric School of Theosophy", which action and agreement Bishop Leadbeater received with great satisfaction. If Bishop Leadbeater now chooses to entrust the keys to one of Dr. Besant's executors that is his private affair, and has nothing to do with any executorship; he is none the less in possession, and the Theosophical Society is not. The General Council resolution on the subject referred to by Bishop Arundale came later, after Mr. Smythe had written.

So the Bishop also is not free from "inexactitudes".

Another statement by Bishop Arundale is that I make a "subtle suggestion" that some members should not vote. I thought I had stated that in the clearest possible language, defining them as those who had not the courage to use their own judgment. Surely Bishop Arundale does not mean to suggest that Dr. Besant wanted members to use their votes *without* using their judgment! In my Manifesto I have not asked a single member to vote for me. I have simply stated a policy and I have shown its application in another pamphlet entitled "Adyar". I want members to choose between my policy and Bishop Arundale's by their own judgment, not to do what somebody else says.

Bishop Arundale makes much of the fickleness of memory. Was that the cause also for Dr. Besant's failure to leave written word that she *wished* him to succeed her, and *wished* the members to know of her wish? Or were her memory and prevision so good that she relied upon the accidental finding by Mr. Jinarajadasa (to his great surprise) and subsequent publication of two of her private letters written eight years before? To me the testimonies of four close associates of hers—Mr. D. K. Telang, (late General Secretary of the Indian Section), Rao Sahab G. Soobbiah Chetty (a great friend of H. P. B.'s, who discovered the original Adyar estate), Mr. B. Shiva Rao (editor of Dr. Besant's political paper), and Mrs. L. Jinarajadasa (who attended Dr. Besant personally for many years)—that Dr. Besant did not wish to influence the members in the forthcoming election, coupled with the fact that she left no written message on the subject, seems fairly conclusive, and it appears to me that those who use her name in this connection are going against her wishes and showing no loyalty to her.

Two ingenuous friends have written to me to the effect: "Now that Bishop Arundale has made his statement, why not retire

in his favour, as he is senior to you?" Another gentleman remarked that of course he knew that the Bishop was only "knee-high" to Mrs. Besant, but then I was only "ankle-high"! My answer to these friends is that I do not think Bishop Arundale would preserve the liberal view as I would. That seems to me so from his previous actions, and from his pamphlet "Adyar". I do not admit that he has any higher occult rank or greater or superior knowledge, which some seem to take for granted. The publication of Bishop Arundale's list of nominators may be excellent window-dressing, but only one nominator was necessary for the essential purposes of the election. There was canvassing for these nominations, with the aid of Dr. Besant's old letters.

Finally, let me refer to the general flag-waving about the Masters. Who has a right to say who is in touch with the Masters and who is not? Why should I, under these circumstances of an election be put at a disadvantage because I refuse to say (in the midst of a welter of conflicting testimony as to their wishes) whether I have direct and clear contact with the Masters or not? Such experiences of mine or anyone else's may possibly be the product of unconscious imagination plus visualisation or a mixture of truth and error. Even if I were scientifically certain of the accuracy of such experiences in my case, I should not like to exploit the hope and devotion of others by means of them. At any rate, I am sufficiently sincere about this matter to refuse to trade upon their help, just as heretofore I have refused all royalties upon my Theosophical books—any which have been pressed upon me, as in America, having been used to place books in public libraries. Occultism should never be used for the promotion of material agencies, however good the intention or end may be.

I agree with Bishop Arundale that all the discussion that has arisen about persons and memories is regrettable. All along I wanted merely his statement and mine to

stand side by side, but the trouble began with Mr. Jinarajadasa's "dragging in" of the names of Dr. Besant and the Masters, and the closing of the formerly open channel of communication between candidate and electorate, so that in some countries my Manifesto will never be seen, as I have developed no private clientele. I shall feel glad in the future that none of this controversy arose from "my side". Whatever happens now in the Society I view with great satisfaction that movement in the world which shows increasing recognition of the essential value and potentiality of what used to be called "the ordinary man".

Ernest Wood.

February 25, 1934.

ANNIE BESANT—

THE UNKNOWN

By Ernest Wood

(An Article written by request for
"Theosophy in India")

How difficult it is to write about Annie Besant! The things I would say I cannot, and the things I can say are too human to put into the statuesque description of a collection of capacities and virtues and deeds. Annie Besant *lived*—and who can put life into words, though sometimes she came near to that miracle?

She lived at every point, with quivering contact to every human interest. Approach her on any branch of public affairs, or upon any of the small matters which vibrate the emotions of individuals, and never would you find a dead or unresponsive point, never would you receive a mechanical reply. You might receive a frown—rarely, and soon to melt—but you would never meet a cultivated smile. I came upon her once weeping quietly alone; in explanation she pointed her finger to the newspaper, an account of a coal-mine disaster thousands of miles away. Another time when I was with her she fell heavily on her back down five or six rough stone

steps outdoors of a school-house in South India; my cry of dismay and expressions of sympathy evoked a frigid stoniness which lasted all the way back to Adyar.

I do not think she ever wanted to be Guru to anybody. I made her into mine while still a boy; she accepted and acknowledged the relation to the end of her powers—as with many others also—and oh the trouble I—and we—gave her. She was always looking for goodness, and even greatness, in us, despite all; in that, as in her public work, she never yielded to circumstances—what has death to do with life?—and to her our faults were “corpses of faults” almost from the moment they appeared.

If ever a human being was at the mercy of friends it was she. Humble without a sign of it, deeply loving without fear of showing it, she often played the part of loser—as true love does. Time and again she adopted “the second-best plan” of others, that they might express themselves and grow, and in the crash that followed she murmured no complaint. Much talk there has been of loyalty to her, much reality of her loyalty to others—in both cases the burden hers.

In early days I was struck with her gift of speech (in public), her capacity for continuous work, her force, her kindness. Gradually I came to know more. That is why I can scarcely write about Annie Besant.

“IN DEFENCE OF DR. BESANT”

Professor Ernest Wood writes:—In your issue of 1st January there is a letter signed by several members of the Theosophical Society entitled “In Defence of Dr. Besant”. The resolution of the Theosophical Convention reproduced in that letter was previously passed for presentation to the Convention at a meeting of the General Council of the Society at which I was present, and I voted for it. It was a memorial occasion and the natural place for such a resolution, and at the

meeting there was no reference to my lecture. The signatories of the letter have taken a very serious responsibility upon themselves in connecting my lecture and the resolution, and thus casting an aspersion upon me in the press at a time when the process of election of President of the Theosophical Society is going on, for which I am one of the two candidates.

I have worked with and under Dr. Besant closely for twenty-five years and I admit no inferiority to anyone else in genuine admiration for her. My lecture is in print, and I am willing to send copies to those who wish to read it who send 2 annas stamps to me at Adyar, Madras.

MR. LEADBEATER'S MOVEMENTS

Editor, *Canadian Theosophist*: — I should be glad to know what authority you have for two statements which you make in your December issue, p. 306:

1. “Mr. Leadbeater has entered into possession of the President's quarters at Adyar without a By-your-leave to anyone”.
2. “Considering his . . . mental condition.”

After Dr. Besant passed away, there was a clause in her will requesting that the Society should leave her rooms as they were at her passing. This was a matter on which she spoke, in the course of her last three years, not once, but a dozen times. After her death, the Vice-President at the first meeting of the Executive Committee put the proposition whether this clause in the will should be agreed to. The Executive, with one dissentient vote, agreed. In the will Dr. Besant asked the Head of the E. S. to take care of the rooms, a sensible request as someone has to be responsible for them. How then did Bishop Leadbeater steal a march on anyone and grab the Presidential rooms as you suggest?

During the last three years Bishop Leadbeater has written in the *Theosophist* in nearly every issue articles and reviews. He has regularly held one public meeting of

members a week where he has answered their questions, and nearly each week he has addressed the meeting of the E.S. These facts are well known to all in India. In the name of fair play, will you not publish one or more of his articles, so that your readers can judge for themselves what is his "mental condition"? As a journalist you surely know that you would be mulcted heavily in damages unless you can prove such a charge.

At the end of your article, you conclude that all your work is "all for the Masters". Is it so impossible to believe that there may be others who are as sincere as you are in their service of the Masters, without holding that because they happen to differ from you they must necessarily be a set of grafters and blackguards?

C. Jinarajadasa.

Geneva, Feb. 4, 1934.

I wrote Mr. Jinarajadasa a private letter saying that I had dealt with the first point, the information having appeared in the leading newspapers as a cable despatch from India. The second point I did not care to take up in public, unless he insisted. In reply I had a cable, "Please publish my letter." This has therefore been done. In the meantime Mr. Leadbeater has passed to his account, and as The Canadian Theosophist has always refrained from discussing his defects, it is only necessary to refer to his books, such as "Man: Whence, Why and Whither", or the writings in which he describes his extraordinary idea of what has been called "spiritual plumbing" in the alleged pouring out of accumulated prayers and their effluence upon churches and their neighbourhood; in fact any of his psychic revelations, so totally alien to the teachings of the Secret Doctrine and the Masters. A publication known as The Voice, republished by a Canadian, now deceased, gives the details of another episode in his life about which the least said the better for his reputation. His influence was psychic and in the nature of things, cannot endure.

THE T. S. AND ITS ESOTERIC SECTION

Mr. Ernest Wood in his Presidential Election Manifesto has raised a question of very great importance to the Members of the Theosophical Society, on which depends the future work and progress of the Society. Referring to the Esoteric Section Mr. Wood disposes of it as a kind of private body having no relation to the Theosophical Society itself. The history of the Theosophical Society does not, however, support this view.

In 1875 when the Society was founded its objects ran as follows:

"The objects of the society are to collect and diffuse a knowledge of the laws which govern the universe."

There was then this only object at the commencement of the Society. It became a semi-secret body by adopting signs and pass-words, with a ceremony of initiation on admission demanding from each Member a pledge of secrecy. The Society consisted at one time of three Sections and there were three Degrees in each Section. The late Mr. A. P. Sinnett, for instance, was admitted and his diploma issued as in the Third Degree of the Third Section, while a High Priest in Ceylon was admitted into the First Degree of the Second Section. Again in the first prospectus issued by the Founders in 1876 explaining the Origin, Plan and Aims of the Theosophical Society, the objects of the Society were described as follows:

"It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore study to develop his latent powers and inform him-

self respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes."

The plank of Brotherhood was introduced into the objects of the Society only at a later stage in 1879, after they had arrived in India, as one of its several objects formulated for the spread of work of the Society in all countries and among all the Faiths of the World. In 1888 the three objects of the Society were crystallized somewhat on the lines that we have in the Constitution and Rules of the Theosophical Society as it is to-day.

On the 9th October, 1888, while in London, Col. H. S. Olcott, in his Official capacity as President-in-Council, chartered the formation of the Esoteric Section as an integral part of the Society, in a document which ran as follows:—

The Esoteric Section of the Theosophical Society

I. To promote the esoteric interests of the Theosophical Society by the deeper study of Esoteric philosophy, there is hereby organized a body to be known as the "Esoteric Section of the Theosophical Society".

II. The constitution and sole direction of the same is vested in Mme. Blavatsky as Director; she is solely responsible to the members for results; and the Section has no official or corporate connection with the exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section and willing to abide by its rules, should communicate with the director, Mme. H. P. Blavatsky, 17, Lansdowne Road, Holland Park, London, W.

London, H. S. Olcott,
Oct. 9th, 1888. *President-in-Council.*

Attest:

H. P. Blavatsky.

Corresponding Secretary.

This proclamation of Col. H. S. Olcott was published by H. P. B. in her Magazine "Lucifer," (Vide October and November, 1888 issues). In doing so she introduced it with the following preamble:

"Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the real founders of the T.S. the following order has been issued by the President-Founder."

However, in order to remove any possible idea that the Society was going to be dominated by an inner organization, the name of the Organization was changed from the *Esoteric Section of the Theosophical Society* to the *Esoteric School of Theosophy*, with the Esoteric Section as a grade in the School.

The necessity for the formation of the Esoteric Section of the Theosophical Society will be clear to every Member if he would peruse the letter from Master K. H. received by Col. H. S. Olcott while on his way to London in August, 1888, sketching the general situation and briefly outlining certain broad principles regarding the place of H. P. B. and Col. Olcott in the activities of the Society. This letter was first published as Letter No. XIX in "Letters from the Masters of Wisdom," First Series.

Briefly summed up, in this letter Colonel Olcott was told that while he was to keep in his hands the administration of the Society, yet he was to give full liberty to H. P. B. to organize its occult side which dealt with the relation of the Masters to those who aspired to be Their pupils. The following is the part of the Master's letter which deals with this particular aspect of the situation:

"To help you in your perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this you must tell to all: with occult matters she has everything to do. We have not abandoned her. She is not given over to Chelas. She is our direct agent. I warn you against permitting your suspicions and resentment against "her many follies" to bias your intuitive loyalty to her. In the adjustment of this

European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the latter to her*. You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she.”

In this connection it will be interesting to study what H. P. B. has written in 1886 as the Original Programme of the Theosophical Society, published in her Centenary issue of *The Theosophist* in August, 1931.

In 1905 the Society was incorporated as a registered body with the three declared objects, the third of which runs as follows: “To investigate unexplained laws of Nature and the powers latent in man.” This was the only object for which the Theosophical Society was founded in 1875. The formation of the Esoteric Section within the Theosophical Society was officially ordered in 1888 to be organized on the ORIGINAL LINES devised by the real Founders of the Theosophical Society who are the Masters of the Wisdom. To enable the Society to justify and continue such work as the Esoteric Section of the Theosophical Society, the provision of a clause was made as 2 (d) of the Memorandum of Association which runs thus: “The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, etc.”

Apart from this a perusal of the Financial Statements of the Theosophical Society for 1904, 1905, 1906 and 1907 will show that shrine rooms were built at Adyar at the expense of the members of the Esoteric Section and the perpetual use of those Rooms for such purpose have been secured

by a resolution of the General Council of the Theosophical Society. Dr. Annie Besant, the late Outer Head of the Esoteric Section, has placed on record in her E. S. Accounts for 1908, the following statement:

“The balance of Rs. 1,482-1-7 due to Theosophical Society, Adyar, for building the E. S. room has been paid off by special contributions during the year, all but Rs. 135 contributed from general fund to complete the payment.

“A second room has been secured at a cost of Rs. 1,821-10-8 given by the O. H., which has been paid over to the Theosophical Society and the rooms secured in perpetuity for the use of the E. S. by a resolution of the General Council.

Adyar. ANNIE BESANT, O.H.”
Dec. 23rd, 1908.

Copy of Resolution No. 11

passed by the General Council of the Theosophical Society at its meeting held at Adyar on December 26th, 1908, runs as follows:

“Resolved.—That the rooms over the Library built by the President-Founder for the E.S., out of money received from the E.S., partly during his life-time and partly during the last year, together with the second room on the same floor, paid for by the actual President, shall remain in the custody, and for the exclusive use, of the E.S., so long as it shall continue to exist, but, in the case of its ceasing to exist, shall revert to the custody and use of the Theosophical Society, as part of the Headquarters.”

On perusing the above statements gathered from the records of the Society and from a reference to the following Publications on the subject, every member will, it is believed, be convinced that the position now taken up by Mr. Ernest Wood with regard to its Esoteric Section is unfounded and misleading. The Esoteric School is not an unrecognized private body with an origin different from that of the Society. It forms a part and parcel of the Theo-

(Continued on Page 52.)

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IN CANADA

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Felix A. Belcher, 250 N. Lisgar St., Toronto.
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Frederick B. Housser, 10 Glen Gowan Ave., Toronto.
Reginald Thornton, 52 Isabella Street, Toronto.
Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver.
Cecil Williams, 49 East 7th Street, Hamilton, Ont.

GENERAL SECRETARY

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

OFFICIAL NOTES

Much significance is attached to the decision of the Tibetan Lamas to invite the Paschen Lama to Tibet to take the place of the Delai Lama in conjunction with his own, thus uniting the secular and spiritual headship of the Buddhist faith in one man.

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We are informed on what appears to be good authority that the reason for Mr. Leadbeater taking his otherwise unaccountable voyage to Australia was to destroy the correspondence left at Sydney between Mrs. Besant and himself, as he had previously destroyed his letters to her, kept in the E. S. rooms at Adyar, which there appears to be an attempt to suggest that he had not entered.

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We regret deeply to have to record the death of M. Charles Blech, the general secretary of the T. S. in France. M. Blech was a most devoted Theosophist and one

of the oldest members in Europe. He had much to do with the organization of the splendid headquarters in Paris, and will be long remembered for his sincere and practical propaganda, which has gained so much for the society in France.

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A Friendship Memorial Service to the memory of the late Robert Norwood was held on his 6th birthday, March 27 at 5 p.m. in the Old Swedes P. E. Church, 2nd and Swan Street, Philadelphia. The service was conducted by Rev. John C. Roak, and all friends of the poet, priest and prophet were cordially invited to be present. We are glad to hear that our dear friend, Dr. Norwood has not been forgotten where he laboured so long.

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Owing to the scantiness of the funds in the treasury, there not being sufficient to pay for the May magazine, the general executive desired that a note be made of the fact in the magazine. Not all who have promised, have been able to make the payments looked for, but we hope that others may assist to bring the magazine to the end of the financial year in June. If all the members paid their dues we would be in fair shape, or if they would try and get subscribers we could get along nicely. A dollar a year is not much for the material furnished the reader.

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Mr. Sidney Cook, President of the American T. S., has received a cable from Adyar, which he relayed to Canada, to the effect that the members were to understand that all who were on the roll at the last annual report, whether in good standing now or not, were, according to the Constitution, eligible to vote. Members, therefore, who have received ballots, may be sure they have a right to use them and are hereby requested to send them in at once. The time for closing the poll in the United States is April 20 and the Canadian general executive decided to extend the time for Canadian members to that date. Members should use the envelopes supplied and

write their name and Lodge number on the *outer* envelope, so that the executive may know that it is a member's ballot and not one sent in by an impersonator.

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We have been advised by Miss Mayme-Lee Ogden of Rochester that the preparations for the international fraternizational Conference of Theosophists are being pushed forward, and the attendance is placed at a probable 500. All the main societies except the Wheaton and the New York Hargrove Society are expected to co-operate. Many Lodges of the Wheaton society are sympathetic and may defy authority and risk the terrible karma of being brotherly. Dr. Kuhn is expected to speak, and Mr. Clapp is to represent the Point Loma society. The U. L. T. will also be represented. We wish Dr. Stokes would attend. Professor Roy Mitchell is being invited. The Canadian General Secretary is dependent on the Legislative election in Ontario not falling on the date of the Conference. If the election is on the Monday before or the Monday after, he will attend. Toronto is expected to send a contingent across the Lake by steamer. With 500, cheap rates on the railways would be attainable.

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Mr. Jinarajadasa appears to be growing desperate over the possibility of Mr. Wood being elected President, as we hope. He accuses Mr. Wood of having charged Mrs. Besant with misuse of the Adyar funds. This is, of course, libellous, and might be the subject of legal proceedings. But the whole official Adyar group seem to think that Mrs. Besant has to be defended and some charges must evidently be trumped up so that she may appear to need defence. No one, least of all Mr. Wood, has attacked her, so these *soi-disant* champions are rather Quixotic, and may turn their mill-wheels with wind rather than with the Don's knightly spear. Mr. Wood was alleged to have slighted Mrs. Besant in his Adyar address but they carefully refrain from quoting anything that

might suggest a slight. Those who have read the lecture know that the charge was made to delude simple people who accept statements on authority and without evidence. Mr. Wood was one of Mrs. Besant's most trusted assistants and she frequently commissioned him with highly responsible administrative and business affairs ever since 1910, and invariably expressed her satisfaction with the result, and this in the Theosophical Educational Trust as well as in The Theosophical Society.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, April 8, Messrs. Belcher, Barr, Housser and Williams, and the General Secretary being present. Membership was reported at 330 at the end of March, as contrasted with 320 last year. New members also increased from 16 to 23, and reinstatements from 19 to 30. It is hoped all the lodges will mark this evident revival of interest, and take advantage of it with their associates. The funds on April 8th have fallen to \$81.41. It is obvious that support must be obtained to carry on the work of the National Society. The Convention at Rochester on June 16th and 17th was discussed, and it was resolved to give it as much support as possible. The ballots in the Presidential Election received up to date were checked off and validated, fifteen being unidentified, no name having been placed on the outer envelope. This is necessary to ensure that no bogus ballot can be received. Some fifty or sixty members appear not to have voted, and the attention of members is drawn to this as a full vote is desired, and Adyar has cabled that all members in good standing at 30th June last are eligible to vote. Also, the time has been extended to April 20th for their reception. The vote polled so far counted 7 for Dr. Arundale and 242 for Mr. Wood. The Executive will add any additional votes received by April 20th to this number. The next meeting will be held on the first Sunday in June (3rd). Meanwhile, the election

for the Canadian National General Executive will be proceeded with at once. It is hoped that White Lotus Day will be suitably observed by the Lodges.

THE GENERAL ELECTIONS

The following candidates have been nominated for the General Executive, by the Lodges named:

Hamilton—Robert A. Hughes.

Montreal—William A. Griffiths.

Toronto—D. W. Barr, F. A. Belcher, Maud E. Crafter, N. W. J. Haydon, F. B. Housser, H. L. Huxtable, Robert Marks, Kartar Singh, Mary Stuart.

Vancouver, Orpheus—W. E. Wilks.

Toronto, Hamilton, Montreal and Orpheus Lodges nominated the present General Secretary for another year of office.

The ballots are being prepared and will be sent out as soon as possible, notices of withdrawals being awaited, if any. Ballots are returnable to reach the General Secretary no later than June 1, when the voting will close. Members should mark and return their ballots as soon as they receive them. It should be clearly understood that only members in good standing, who are fully paid up for the year ending June 30, 1934, are entitled to vote and to these alone will ballots be issued. The ballot is a secret one, and the voting is according to Proportional Representation principles. Full instructions go with the ballot and it is hoped the members will read these. With regard to the result, at the last election the quota was 31, so that any member getting 31 first choice votes was sure of election. That would mean that Lodges like Montreal, Hamilton, or Orpheus, can elect their representative if all their members will vote for their own candidate.

The following notes regarding the candidates may assist the voters in their choice:

Who's Who of National Election

Dudley W. Barr—Number of years on Executive. Former Vice-President Toronto Lodge.

Felix A. Belcher—One of Toronto's oldest members. President West End Lodge. Generous supporter of Theosophy.

Maud E. Crafter—Indispensable worker at Headquarters; in charge of office routine and correspondence.

William A. Griffiths—One of Montreal's earnest members; treasurer of Lodge.

Nath. W. J. Haydon—Former President Boston Lodge; earnest student and well known correspondent.

Fred. B. Housser—Editor of Modern Theosophy section of magazine. Financial editor of Toronto Star.

Robert A. Hughes—Well known for his Astrology articles in magazine. Librarian of Lodge.

Horace L. Huxtable—1st Vice-President Toronto Lodge. Earnest student; well known for poetical literary work.

Robert Marks—Organizer of propaganda meetings for many years; earnest student and contributor of practical work at Toronto Hall.

Kartar Singh—Valuable worker and active for international amity.

Mary Stuart—Leader Secret Doctrine class; 2nd Vice-President Toronto Lodge.

Wash. E. Wilks—Dr. Wilks has been a member of the Executive many years; secretary Orpheus Lodge.

TO MY OWN DEATH

Not as the death of stars, quenching their gleam

With sudden fall of dawn; nor death of moon

Who lingers feebly along heavenway
Reluctant to unhouse that weary soul—
But, O, my death! Come as the Sun's
to him—

The Sun who never seems so rich in life,
As in his last hour when he shrouds himself
In rose and purple, and goes gloriously
To his horizon tomb!

—Frances Wierman.
East-West.

AMONG THE LODGES

"The Purpose of Life" was the subject of an address delivered by H. Lorimer, Vice-President of Montreal Lodge, before members and friends of the Theosophical Society at the Mount Royal Hotel on Saturday, March 10th. The President was in the Chair. Mr. Lorimer pointed out that the present depression is one of many through which the human race has passed, and, in his opinion, the solution will be arrived at by the application of certain definite principles of life. Dealing with these underlying laws, Mr. Lorimer said that they can be understood by a study of the experiences of humanity in past ages through the long process of evolution, which is involution—or life becoming involved in matter and expressing itself through various forms in accordance with cyclic law. All suffering is only the blocking-off of life, and since we, being Life, are also latent wisdom, it is possible for us in times of stress to call upon that wisdom and avoid some of the sorrow which falls to the lot of those who do not live in harmony with life's purpose. It is important to form a realization of the basic unity of life, without which it is impossible for us to work consciously toward the unfoldment of our own powers and contribute to the advancement of our particular race and epoch. Nor are we left entirely alone in the struggle, for just as man is linked physically with the more primitive forms of life on this planet, so is he linked spiritually with the Great Souls who have lived and passed on to higher phases of development. In the light of this deeper understanding, the speaker said, there is no justification for despair in the present crisis. In the rise and fall of civilizations what appears like retrogression is, in reality, progression which will lift mankind to heights hitherto unscathed.—E. G.

✱ ✱ ✱

Some Notes from an Orpheus Lodge meeting:—All normal human conscious states have as their basis or raw material

the pair of opposites, Kamic energies which manifest as dual forces which are really but the two poles of one thing; e.g., love of praise and dread of blame; love of wealth and fear of penury, etc.—hopes and fears in an endless series. These energies supply the motive power to life but as they are blind impulses of attraction and repulsion they can never guide or direct, and when they do usurp this power of direction which belongs to the intelligence as happens so frequently in all our lives we live blindly, irrationally. Growth consists in the human intelligence gaining the power to hold up and direct these energies. When actually under the strong sway of one of these forces little can be done beyond putting up what resistance is possible. It is by squarely facing the problem in one's calmer moments and seeing the irrational nature of the energy which dominates one, that the mind is dissociated bit by bit from this obsessing energy, and when again under its sway the mind has gained, in some degree, a dynamic energy which is capable of balancing this emotional energy, the intelligence remaining unimpaired by it and free to direct it. In this way the mind acquires the power of standing aside from emotional states, of refusing to identify itself with them, retaining its power of sane direction. This has to be done at higher and higher levels. These pairs of opposites are so strong an obsessing force in our lives because they are all rooted in one over-powering obsession the "love of self" which Man has built up and energized through the ages. We can attack this central obsession by dealing with the pairs of opposites one by one, but the direct way is the attack upon the Ego itself—the root illusion. As a result of balancing,—harmonizing the pairs of opposites by the dynamic energy of the enlightened mind this Kamic energy of the opposites is transmuted into free energy which the intelligence can use as it sees fit. Good and Evil in the practical sense are interchangeable qualities. What is good today may be evil tomorrow. It is not

possible to have Good without Evil—they are two aspects of one thing. Below the human kingdom there is no conscious choice, hence the power of doing good or ill does not exist. It is Manas which gives this power of individual choice. Man takes the forces of the Universe into his being and projects them coloured by his in-harmonious Egocentric will. This is the source of all evil and the discordant forces so generated rebound upon man with sorrow and suffering. Man has to undo all the ill he has generated. It is well then that he realize this and set about the task, for no God can do it for him. Good and Evil in the philosophical sense is living or failing to live in harmony with Universal law. In this sense, all that makes for Man's comprehending and undertaking his function in the Universe is good and this in a few words may be described as the awakening of the sleeping Divinity within.

THE T. S. AND ITS ESOTERIC SECTION

(Continued From Page 47.)

sophical Society intended to carry out the very objects of the Theosophical Society.

Reference. (1) "Letters from the Masters of Wisdom." First Series. Letter No. XIX published in pages 51 to 57.

(2) "Original Programme of the Theosophical Society (1886) and the Preliminary Memorandum of the Esoteric Section" (1888), by H. P. Blavatsky. Published for the first time in 1931.

(3) "Some documents in the History of the Theosophical Society," *The Theosophist*, March, 1927.

(4) "The Golden Book of the Theosophical Society." Compiled by C. Jinarajadasa, for the Jubilee Convention of 1925. Chapters on (a) Early Days in New York, (b) The Esoteric Section, and (c) The Objects of the Theosophical Society.

(5) "Old Diary Leaves," by Col. H. S. Olcott, Volume IV. Chapter 4—Esoteric Section.

My connection with the Esoteric Section

for the last 37 years, my service as Assistant Corresponding Secretary in India and Ceylon and Corresponding Secretary in Burma for some years and my personal contact with our leaders both past and present impelled me to write the above with the sole object of bringing to the notice of the members the true relation of the E. S. to the T. S.

M. Subramania Iyer.

Mr. M. Subramani Iyer is a gentleman whose name and position is entitled to the utmost respect from his long membership in the Society and membership in the E. S. for 37 years, of which he speaks. There is a tendency to ignore everybody who cannot boast a little, and perhaps I may be pardoned for stating that I joined the E. S. five years before Mr. Subramania Iyer. However this has nothing to do with the facts; which are chiefly that Mr. Iyer makes it a plea to charge Mr. Ernest Wood with high misdemeanours in having stated that the E. S. was not a part of the T. S.; which is exactly true, although the policy seems now to be to make it the political inside machine which shall dictate to the members, whether in or out, what they shall do, and how they shall think. The "charter" issued by Col. Olcott and quoted by Mr. Iyer makes this sufficiently plain—"the Section has no official or corporate connection with the exoteric Society save in the person of the President-Founder." This was emphasized again and again by Madame Blavatsky, and I am astonished that Mr. Iyer, as an old member, should take any other position. But the E. S. has been sadly changed, and anything that would tend to strengthen its use as a political machine has been adopted, and its real object has been overlaid with the object of giving personalities prominence and influence. I have had no communication with Mr. Wood on this subject but can imagine that all he intends in insisting on the separateness of the E. S. and the T. S. is to emphasize this point that in no respect is the E. S. to be regarded as the

dictator and autocrat of the T. S. The successors of Madame Blavatsky in the T. S. have evidently thought themselves wiser than she, and while paying lip service to her memory, they effectually displaced her books and her teachings among those they dominate, so much so that in a recent list of books for study issued at the antipodes not one of her books was included. Moreover, there has been a frequent issue of messages purporting to come from or to be inspired by the Master, when the imperative rule is that "if a member, whether falsely or truly, asserts that he has received letters or communications from Masters, unless directed to divulge the same, he will *ipso facto* cease to derive any benefit from the teachings, whether the fact be known or unknown to himself or to others." The number of times that this rule has been broken, beginning with a prominent case just after H. P. B.'s passing, indicates the laxity of members, usually prominent ones, in this respect. As I see it Mr. Wood is simply protesting in the name of the principles on which both the T. S. and the E. S. were founded, against the vicious policy of dictating to members how they should vote or how they should conduct themselves. Members themselves are to blame for not striving to exert their own initiative. How do they ever expect to evolve or develop if they are continually running to some one to be told what to do? The principles of Theosophy are intended to be assimilated so that men and women may develop independence of judgment, discrimination, and the power to decide for themselves. They were warned—"Students must not look for tests and trials of a special nature; these will come in the affairs of life and relations with fellow-men." "Otherwise his intuition will never be developed; he will not learn self-reliance; and two of the main objects of the School will be defeated. For an Adept becomes such by his own exertions, by the self-development of his own powers; and no one but himself can effect this work. 'An Adept becomes; he is not made'."

A. E. S. S.

KARMA

Notes from "Exposition of the Doctrine of Karma"—By "Bro. Atisha".

The meaning of Karma is five-fold:—

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

1. The origin of Karma lies inherently in the second Logos, but is guided by the Third Logos or Demiurgus.

2. The development of Karma is Evolution in the widest sense,—physical, moral, mental and spiritual.

3. The cessation of Karma is Nirvana.

4. Abstract Karma. The Formative Principle in Nature; nature-activity in the Subjective world.

5. Concrete Karma. Activity in the world of Particulars, i.e. in the objective world or Universe.

1. Physical Karma.

(a) In the purely physical realm, it is the Law of the conservation of energy.

(b) In the Biological Realm it is:—

1. Evolution.

2. Heredity.

(c) In the kingdoms of Nature it is their respective Evolutions and the Laws governing the persistence of types, species, genera, etc.

2. Moral Karma. The immortality of deeds.

3. Mental Karma. Simultaneity of Will and Action, of Deed and Effect.

1. Active Karma. The thoughts and deeds of the present life; a sowing for the future.

2. Passive Karma. The environments and conditions into which one is born, as a result of past lives.

1. Reproductive Karma, congenial character or natural disposition resulting from

the past. That which starts the new life.

2. Supportive Karma. Ability to nourish, add to, or develop the Reproductive Karma.

3. Counteractive Karma. Actions that weaken, obstruct, interrupt, or retard Reproductive Karma.

4. Destructive Karma. Actions that annul completely a supportive karma.

1. Weighty Karma—good or bad of a superlative or very serious nature, taking effect more quickly than other kinds.

2. Death-proximate Karma. The will or force behind one's dying thoughts, which have power to affect the conditions of the next rebirth, and that power is more or less effective according to the development of the Soul.

3. Cumulative Karma. The store of merits and demerits held at the time being as an inheritance of all past lives, and awaiting suitable occasion to fructify.

4. Habitual Karma; karma engendered by habits.

1. Immediately-effective karma; that which fructifies in this life, unless destroyed.

2. Remotely-effective karma; that which ripens in the next rebirth, or else fails forever.

3. Indefinitely-effective karma; that which is held over until circumstances will allow it to have effect.

4. Non-effective karma; that which is too weak to have effect, or that which is inhibited by destructive karma.

1. Bad karma, reaped in the worlds of sense.

2. Good karma, reaped in the worlds of sense, form:—i.e. on earth and the higher astral levels, in the heavens of form and of formlessness.

Karma has:

1. Justice.
2. Compassion.
3. Impartiality that is true.

Human, Planetary and Cosmic Karma.

1. Human—the evolution of man to God.

2. Planetary—the law of the birth, growth, decay of planets.

3. Cosmic—the law of the succession of manifestation to another; of successive "creations".

1. Agami or Vartamana karma.

2. Sanchita karma.

3. Prarabdha karma; which are practically:—

1. Karma done with in the past.

2. Sown in the past and reaping now.

3. Sown in the past and held over until suitable future.

4. Sowing now for reaping in the near or distant future.

1. Individual karma, that which pertains to one's self.

2. Collective (supra-individual, social, or inter-individual) karma.

a—Conjugal Karma.

b—Family "

c—Mutual "

d—National "

e—Racial "

f—Universal "

All the above are different ways in which the Law affects "en masse" those of united sympathies, psychic bonds, or whose lives run into each other, or blend. All humanity is one at its root and the deeds of one affect all.

Karmic Intelligences. The Four Lipika, Ministers of the Logos, or Karmic Gods, who direct the working of the law intelligently. Personified by the Greeks as Nemesis and the Three Fates.

1. Destiny and Fate. We are the decreers of our own fate. Destiny is a very powerful karma which we cannot prevent, but which was set going by ourselves.

2. Freewill. The will is only partly free, and as we improve our characters we gradually make our wills freer and freer. Culture and nurture improve character.

3. Transfer of merits to others. This

can only be partial, and may not be exactly in the way which we intended. It is in the hands of karmic Intelligences.

4. Ancestor-Worship. Based on family karma.

5. Aiding the suffering departed. Based on the law of the underlying unity of all souls, and the fact that we must on that account affect each other, here or departed.

Lessons taught by karma:—

1—Patience.

2—Confidence.

3—Self-reliance.

4—Restraint.

5—Responsibility.

6—Power.

7—Renunciation of the fruits of action.

OM MANI PADME HUM.

RAJA OR HATHA YOGA

I haven't heard much comment on Mr. Wood's Manifesto, though to me—apart from the open-mind which is evidenced on every page of his Script—the issue amounts to: Raja Yoga or Hatha—which? I am glad to see this as the significance of our first Object appears to have escaped the notice of some members.

At the present time this pivotal-point of the Mahatma doctrine is of paramount importance. Formerly the T. S. passed through a trial where the "gratitude" of its personnel for the Messenger who had given her life for them, was the issue; today, we face the very ordinary test of proving, how much we are fitting recipients of the knowledge entrusted to us, by our willingness to "feed" others. The "Orphan" cries for bread. With what shall we feed it—if at all?

In view of this, Mr. Wood's warning at the close of his Manifesto is fully warranted.

Of course this is but a personal opinion, and as such may be dismissed; there appear to be principles implicit in it nevertheless. For instance, I would ask any members who have experimented a little

beyond the "buzzing" of the feminine ratiocinating principle—which is their Self—that which expands, bringing with this expansion more life and warmth, or the congeries which would prevent this, thus causing a contracting sensation in which is implicit, freezing, crystallization, and—if the thought be carried to its logical conclusion—death?

This is quite simple, and to my observation there are many people trying to orient themselves to a better assurance with that consciousness which "would" do, quite irrespective—so far as I am able to determine—of its "ex cathedra" values. This appears very important to me, for the alternations between these poles is with most of these people classed as one psychosis, due partly to an over polarization of the negative by our place in Evolution, but more to the system of measurement of values now obtaining, which, ignoring the palpable major divisions inherent in 'homo sapiens'—clerical administrative—industrial and serving types—insist that all and sundry shall be measured according to the measuring-stick of one division only. In other words, that the professional man and scholar for example, have to succeed along their own lines and then have to translate this in terms of the standard of values now obtaining. Here then is the opportunity for the Theosophist—to aid in bringing about a better adjustment of values.

Further, anent the Raja and Hatha Yoga supposition. What in truth are we in the process of enhancing, which gives rise to such expressions as "a litter of occult societies, centres of selfishness," and places an interrogatory mark against the E. S.?

I would answer these questions by asking another: How can we know the great Self if we burn not up the small Self; and how shall we know what to burn up if we do not develop a centre of consciousness that transcends the current immanent one by concentrating on "others" who are outside its magnificent periphery?

All we get from much of what purports

to be occultism or even aesthetics in its narrower reading, is a longer devachanic period and what does this amount to?—A thousand, two thousand—say 10,000 to make the estimate safe—years of Subjective Spiritual experience, remembering of course that spiritual experience may be of the hate as well as the love side. That is, 10,000 years in terms of our time, or events in sequence, but which to the devachanic might be measurable by the flicker of an eye-lid! Might, I say.

Then, comes the awakening—generally a howl of dismay—which must give us pause!—For here we are, not even able to point to any place in time or space when we began, nor yet able to project ourselves in thought to a place where we are not,—what guarantee have we that our next awakening shall be less dismal than the present one?

There's the rub! It is not the Svargic or heavenly 'dream' which must give us pause, but—the awakening!

Are such thoughts too far a cry for the practical individual of to-day? I think not. True, like characters in a play, one's scenery may differ, and one does his little act clad in a different suit of clothes,—but has either of these externals ever helped one to overcome a disinclination to act? Could we trace our present inertia we would probably find that it existed in the past—Aye, and in a Past, panoplied likely enough, by purple, therefore will as like as not, exist in the future. What do we infer then—that the practice of aesthetics and E. S. activities questionable? By no manner of means.—Cultivate earnestly the best goods—but for whom?

Judging by Mr. Wood's remarks anent human nature, combined with his personal opinion of a spiritual teacher, the only logical assumption to be deduced from these statements, is that a Teacher can not make his teaching 'fool-proof'. History supports this view. But it is but fair to note what the S.D. says on the subject: That the

savants of the 5th spent their time in learning not teaching; and that the vision of one vates was not accepted till ratified by that of several others—and centuries of experience. Anyway we shall not insist on the point, but leave it for the academicians. Our point is this, that there exist people within and outside the T.S. who are actually trying their best to perform the altruistic dharma noted, but whose thinking principle is sadly muddled thereby, and such demand immediate attention.

To conclude then our contention on the Kingly and Elephantine Yoga, we can do no better than quote from an able exponent of the former: "Though I give all my goods to the poor, tho' I have all knowledge and understand all mysteries, and though I have all faith, but have not charity, I am nothing. . . . Charity is kind, is not puffed up, seeketh not her own, but extends herself to others, therefore since Mara is so subtle, is the better and safer way, so Messieurs et Madames of the T.S." *Faites Vos Jeux—Faites Vos Jeux!!*

Montreal.

J. C.

NEGATIVE STILL EXISTS

Editor, Canadian Theosophist.

In your March issue, your article describing the life and writings of "Mabel Collins" closes with the statement by Messrs Vandyke, Ltd., that the negative of the portrait of this old-time F.T.S. "has been destroyed".

This is not the case, as the negative is in my possession; I bought it with some other relics of 19th century theosophical associations, including one of the group of representatives of the T.S. who crossed the Atlantic to speak at the Congress of Religions, held in Chicago in 1893.

Prints from these negatives can be supplied on request.

N. W. J. Haydon,

564 Pape Ave., Toronto (6)

THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Houser

HUMAN RADIO STATIONS

H.P.B.'s prophecy that the psychologists of the twentieth century would observe many new manifestations of the subtle powers of man, is being fulfilled in many ways and the possibility of his receiving and projecting "radio messages" by his mind is now viewed favourably by science and the influence on human bodies of the myriads of radio waves which are being constantly projected into the earth's atmosphere, is attracting scientific attention.

Walter W. Massie of Edgewood, R. I., an electrical scientist and a pioneer in the development of radio communication, states "The whole universe is vibrating and every human body radiates ether waves much like a broadcasting station and is also more or less sensitive to the reception of them".

He also predicted that some day man would be able to control his individual radio waves and interpret those from other humans to the extent of reading their thoughts.

Examples Cited

New despatches from time to time bring to light stories of individuals who are particularly sensitive to radio vibrations. Recently such a case was discovered in Poland. The subject was able to hear the full program of the Lodz station whenever it was on the air, although there is no radio receiver in his home.

Another individual said to be sensitive to radio waves is Martin Bodker, living near Tacoma, Washington. These waves are said to cause him intense pain and actually cripple him unless he protects himself with counteracting electrical devices. For several years he used a home-made device consisting of a can wrapped with copper wire which, grounded in a can of water, served to dissipate the waves and give him some relief. An electrical engineer has now designed for him a condenser which gives him full protection. This engineer ascribed Bodker's suffering to his supernormal resistance to electrical and radio waves and said "I believe that many

other persons may be suffering from too much bodily resistance to radio waves, who think they have rheumatism, neuralgia and similar ailments."

A Scientist's View

At the recent annual meeting of the American College of Surgeons in Chicago, one speaker, Dr. George W. Crile of Cleveland, read a lengthy paper on this subject. The substance of his remarks was:

We are radio transmitters and receivers. Every living human body radiates ether waves much like a radio broadcasting station and is also more or less sensitive to them.

By "tuning in" on the human body as one does now on an ordinary receiving set, the medical man of the future will be able to tell the quality of the reception of waves from various organs, whether they are broadcasting a melody of healthful activity, signals of distress or a requiem of death.

"We already know", said Dr. Crile, "that in hyperthyroidism the percentage of short-wave radiation is higher than that in the normal state. We know that in anaesthesia the short-wave radiation is abolished and the long-wave radiation is increased. We know that it isn't the temperature of the body but the wave length that determines the chemical and functional activities of the body."

Individual Wave Lengths

Massie predicted the development of mental telepathy and thought transference on the supposition that each human body contains a distributing and receiving radio apparatus.

"I am certain", he said, "that every thinking human being radiates ether waves. Each person has his individual wave-length. Persons with dynamic personalities radiate more powerful waves than the so-called negative individuals, and the ability of a person to adjust his wave-length so that it will be in tune with another's is the secret of a magnetic personality."

"Moreover, I am convinced that, once we know how to control our ether waves

and intercept and interpret those of others, we may read not only the immediate thoughts of another person but what he was thinking about several hours before or his thoughts from day to day."

Mr. Massie believes that all the thoughts of a lifetime are stored up in the records of the brain and that "these records, which constitute what I believe to be the soul, leave the body en masse at death and become immortal under certain conditions. The thoughts we have recorded in our physical life will make up our heaven and hell hereafter. The man who has given his mind to evil thoughts will suffer throughout eternity while the one whose thoughts have been good will be rewarded with eternal happiness."

Thought Radiated

Dr. Orlando Venecci, an Italian scientist, philosopher and psychologist, is conducting experiments along these lines in Europe. In referring to the work of Professor Callegaris, one of the greatest mind specialists in Italy, he said, "Dr. Callegaris has proved that people can communicate with each other without talking, by means of luminous messages transmitted by the force of thought".

"Dr. Callegaris has found that in the human body there are three things in it which can be compared to the diaphragms in a telephone and which he calls 'cutaneous communicating discs'. One of these is situated behind the index finger of the right hand, another is on the right side of the neck and the third is on the leg between the calf and the ankle."

"Mingazzini concluded that human thought is radiated from the body in a mass of waves and it was this that decided him that there must be bodily centres which act as transmitters and receivers. Prof. Callegaris found this to be the case."

Dr. Venecci related details of certain experiments in thought transference in which aluminum capsules were fastened to these 'cutaneous communicating discs' and detailed messages sent from one person to another.

"There is nothing new about this", said Dr. Venecci, "the Hindoos having been doing this kind of thing for many centuries, as far as we can gather from reliable evidence. There is no doubt that in the worlds of the occult and the metaphysical, and in the realm of what can be done by the will-power, the wise men of India are 3000 years ahead of the west".

What Theosophy Says

Students of theosophy are aware of the many references in the Secret Doctrine and the Mahatma letters to electricity and magnetism as manifestations or aspects of Fohat, the universal life force. That the human brain can be considered as "a power house of generation and distribution consisting of four quadrillions of individual dynamos", to again quote Dr. George W. Crile, is a concept which is acceptable to students of theosophy; and that the fine but tremendous force manifested there can be directed and projected by the will to create forms, is another occult teaching.

The Secret Doctrine (vol. 1, page 312) defines Kundalini Shakti as "The power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that 'continuous adjustment of internal relations to external relations' which is the essence of life according to Herbert Spencer, and that 'continuous adjustment of external relations to internal relations' which is the basis of transmigration of souls. Punarjanam (Rebirth) in the doctrines of the ancient Hindu philosophers. A yogi must thoroughly subjugate this power or force before he can attain Moksha..."

Powers Latent in Man

In replying to a query of Mr. Sinnett concerning magnetic conditions and rain, K. H. said (M.L. 160-161) "We know of no phenomenon in nature—entirely unconnected with either magnetism or elec-

tricity—since, where there are motion, heat, friction, light, there magnetism and its alter-ego (according to our humble opinion)—electricity will always appear, as either cause or effect—or rather both if we but fathom the manifestation to its origin. All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor whose potential is ever changing due to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storm and winds.”

“By directing the most powerful of electric batteries—the human frame—electricified by certain process, you can stop rain on some given spot by making a ‘hole in the atmosphere’, as the occultists term it. By using other strongly magnetized instruments within, so to say, an insulated area—rain can be produced artificially. . . How can one man generate such an amount of heat and energy? preposterous, absurd. Yet I say, *that one man alone can do it* and very easily if he is but acquainted with a certain ‘physical-spiritual’ lever in himself far more powerful than that of Archimedes. Even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth, the changes of weather and *man*, who is the best barometer living, if he but knew to decipher it properly.”

H.P.B. Being Justified

H.P.B. realized that the teachings of the Secret Doctrine would be rejected by the age in which she lived and would only be accepted by scholars as science became more metaphysical “For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary, simply outlined. . . Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to re-

main a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still, even now, very limited.” (S.D. 1-21).

D. W. B.

THE PROPOSED N. R. A. CODE FOR THE CLERGY

A remarkable example of how the spirit of President Roosevelt's new deal is permeating even into the inner circles of the church is shown by a recent article in Harper's Magazine reproduced in the April number of Readers' Digest, entitled “God Save the Church.”

In this article David Carl Colony, Priest of St. Elizabeth's Church, Philadelphia and Master of Latin at Haverford School directs critical attention to a side of church work which raises issues never, as far as we know, raised before on this continent, nor any other except in times of revolution. That they are being raised to-day in the United States signifies that by whatever name you call it, a revolution is taking place.

Charge Against The Clergy

“The clergy to-day,” says Father Colony, “must face two specific charges; one is that of easy living when hunger stalks abroad throughout the land; the other is that they have made religion a competitive business”.

The evidence of this thesis is based upon the official record for 1932 of one of the leading eastern dioceses of the Episcopal Church. During one of the worst years of the depression the total receipts in the parishes of this diocese approximated about \$3,000,000. Salaries of the clergy consumed more than one-quarter of this amount which was distributed between 282 priests making the average priest's salary about \$50 a week. If there is added to this amount the services which most clergymen receive gratis, a conservative estimate of the priest's income would be about \$70 a week.

The second most important item after

the salaries of the clergy was music which consumed another \$300,000.

This made a total of \$1,050,000 for priests' salaries and music. In the same diocese the poor received a total sum of \$55,000.

"Three-quarters of a million for priestly salaries," writes Father Colony. "Three hundred thousand to lure people into the church. Fifty-five thousand to feed the hungry poor of God. God Save the Church!"

True \$70 a week is not a big remuneration for professional services but it troubles Father Colony's conscience. "Men who receive \$3 a week from charity wherewith to feed their entire family look upon the minister's salary as wealth untold. These—thirteen million of them—and many not much more fortunate, stay away from church. And when the reckoning comes, God save the Church!"

Competitive Religion

"Except for the Anglo-Catholic priests, most clergy in the diocese under discussion can stay abed as late as they please," comments, Father Colony, himself a priest. "I am not saying they do. It is probably very true, however, that few of them do not rise early enough to see the lines formed at the employment agencies. The morning, we are told, the minister spends in study. Either that is merely a form of speech, or most priests are dullards. Certainly the sermons we hear bear little of the mark of excellence which should come from constant study."

The \$300,000 spent on music likewise blights Father Colony's conscience. "Expensive organs are hired, fine organists are engaged, not in order to worship God in greater beauty but to attract the customers from neighbouring parishes. That priest is successful who can attract enough of his neighbour's parishioners to show that his congregation is growing in number, if not in grace."

An N.R.A. For The Church

In Father Colony's opinion the church needs an N.R.A., a minimum and maxi-

mum wage for each priest according to the size of his family, so that none will come into the church motivated by a desire for luxury and a man would be content to serve in any community, rich or poor, without the incentive for seeking the advancement of a more lucrative appointment.

As for the choir and the organist, these he thinks should be voluntarily contributed each church drawing them from its own members.

H.P.B.'s Viewpoint

All this is surely a very significant sign of the times and is in the spirit of what H.P.B. has to say about the social problem in her *Key To Theosophy*. "Every Theosophist," she writes on page 158, "is bound to do his utmost to help on, by all means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation or the development of the sense of duty in those who now so often neglect it in nearly every relation of life."

To this statement the question is raised—who is to decide whether social efforts are wise or unwise?

H.P.B. replies that "no person and no society can lay down a hard and fast rule in this respect. Much must of necessity be left to the individual judgment. One general test may however be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? . . . In every conceivable case he himself must be the centre of spiritual action and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow man."

Under the heading "Self-Sacrifice" (page 160) H.P.B. cites the work of Father Damien who spent his life to relieve the sufferings of lepers at Molokai and finally, after eighteen years, died of that disease. "In our sight", she says, "this poor Belgium priest stands immeasurably higher than, for instance, all those

sincere but vain-glorious fools, the missionaries, who have sacrificed their lives in the South Sea Islands or China. What good have they done? They went in one case to those who were not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of their Confucius and other sages. They died victims of irresponsible cannibals and savages and of popular fanaticism and hatred. Whereas by going to the slums of Whitechapel, or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good and preserved their lives for a better and worthier cause."

One could almost think that Father Colony had been reading these words of H.P.B. We wonder how many of his clerical brethren in Canada would support his proposal for an N.R.A. code for the clergy.

IS THERE ANYTHING IN ASTROLOGY?

A Frenchman has written a book on the cosmic influences on markets and trade cycles. A cabinet minister of President Roosevelt professes to have worked out the influence of the cycle of Jupiter on field crops. Science is discovering new rays with new properties and terrestrial influences. A new publication on Astrology has recently made its appearance and is quickly gaining a large circulation. Surely these are signs of the times as much as new deals and new money standards!

Astrology is not yet recognized as a science in so-called intellectual circles. Psychology and economics, which are still as much in the stone-age of understanding as astrology, have got themselves accepted as sciences but astrology is still "just hooev" in gatherings where the intelligentsia display their knowledge. It is of no use to blame the cheap literature and cheap advertisements with which so-called

astrologists make their living. Cheap and tawdry as they are, they are no more inaccurate than the literature and advertising of brokers and promoters who profess to prognosticate the stock market and the trend of economic affairs for those who wish to speculate.

An Aid To Self-Knowledge

There are definite signs, however, that the old science of astrology is again being studied seriously. The predictions of astrologers in recent years have proven so accurate, and the predictions of economists so wrong that many people who formerly considered it mere fortune telling are beginning to enquire into it. It is not only as a prognosticator that astrology invites attention. As an aid for learning to know oneself and for gaining a little knowledge of one's own karma it will be found useful and instructive.

H.P.B. said that if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, a philosophic research into the mysteries of being will always prevent some persons who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already full of woe. Astrology, philosophically studied, is one of the aids to this comprehension, and there is no book which treats the subject with as much knowledge and philosophy as the Secret Doctrine.

Karma and The Stars

"The exoteric cycles of every nation have been rightly derived from and show to depend on sidereal motions," says H. P. B. (S.D. I:706). "The latter are inseparably blended with the destinies of nations and men. . . . With the pagans of whom Coleridge rightly says, 'Time, cyclical time, was their abstraction of the Deity', that Deity manifesting co-ordinately with, and only through Karma, and being that Karma-Nemesis itself—the cycles meant something more than a mere succession of events, or a periodical space of time with a more or less prolonged duration. For they

were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of the seasons or of certain constellations. Modern wisdom is satisfied with astronomical computations and prophesies, based on unerring mathematical laws. Ancient wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit,—Astrology. And as sidereal motions do regulate and determine other events on earth besides potatoes and the periodical diseases of that useful vegetable—a statement which, not being amenable to scientific explanation, is merely derided, while none the less accepted—these events have to submit to predetermination, by simple astronomical computations.”

Esoteric Basis of Astrology

“The ancients had in their Kyriell of Gods, seven Mystery-Gods”—writes H. P. B., Volume two, page 25 and 26—“whose leader was exoterically, the visible Sun, or the eighth, and, Esoterically, the Second Logos, the Demiurge. The Seven,—who have now, in the Christian religion, become the ‘Seven Eyes of the Lord’—were regents of the seven chief planets; but these were not reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real Mysteries, and included neither the Sun, the Moon, nor the Earth. The Sun was the chief, exoterically, of the twelve great Gods, or zodiacal constellations; and, esoterically, the Messiah, the Christos—the subject ‘anointed’ by the Great Breath, or the One—surrounded by his twelve subordinate powers, also subordinate in turn to each of the seven Mystery-Gods of the planets.”

According to the Secret Doctrine, the significance of the seven planets which we know exoterically as Venus, Jupiter, Saturn, Mars, etc., is that they or their informing spirits are connected with the seven Theosophical principles in Man. “They are all Dragons of Wisdom”, says the commentary on the Stanzas of Dzyan (S.D. II. :25).

Who is the Dragon of Wisdom?

H.P.B. tells us on page 100 of Volume I. He is that which the Greek philosophers called the Logos. He is “incorporeal man” who contains in himself the creative hosts.

The creative hosts are the hierarchies that represent the alter egos or higher selves of the seven planets which, being all Dragons of Wisdom are seven incorporeal men.

“So also with man and every ‘man’ (every principle) in man. Each gets its specific quality from its primary (the Planetary Spirit). Therefore every man is a septenate (or combination of principles, each having its origin in a quality of that special Dhyani*). Every active power or force of the earth comes to her from one of the seven Lords.” (S.D. II. : 33).

Can Man Control His Stars

What, in other words this is saying, is that each of the seven principles in man gets its quality from one of the seven planetary spirits. Modern astrologists are therefore right with the Secret Doctrine in saying that each planet represents a certain part of man, Mercury, the mind, Venus the affections, etc. This being so, it is logical to assume that the aspects into which the planets move in the course of their motions will have certain effects upon the parts of man’s nature to which they correspond. Likewise they will have an effect upon events, since events on earth are the result of man’s thinking, feeling and acting and he will think, feel and act according to the parts of his nature which are brought the most prominently into activity by the influences of the planets.

Is man then the plaything of the stars? Not necessarily, but only in so far as he neglects to control his feelings and thoughts. When he has learned to control these he can control his stars, but as the mass of mankind has not achieved control, it follows that it is reasonably possible to foretell events on earth by studying the

*Dhyani here is Planetary Spirit.

motions of the planets provided the student is correctly and sufficiently informed concerning the planetary correspondences in man.

Karma

Meanwhile, while man is still the playing of his desires and thoughts, he is creating future Karma without knowledge of what it may be. Said in terms of Astrology, he is creating his horoscope for another life, according to the parts of his nature with which he now identifies himself he will decide the planets which will regulate the events of his succeeding life. No planet is malefic in its influence. It is only malefic in so far as one gives the influence malefic expression. It is how one responds to his planets that decides whether they shall work in one's life for good or evil. The influences of our planets bring us experience. It rests with us how we convert the experiences into character or, to put it another way, the manner in which we accept and use our Karma.

THE THREE TRUTHS

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

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

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

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

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

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