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“ THE MASTER SOUL IS ONE ”

This is one of the greatest difficulties for those who have not faithfully pondered over the mysteries of their own being. There is no evidence of a physical nature that can be satisfactory to another than he who has experienced it, to convince the doubter or the incredulous.

The unity of life is sufficiently obvious for reasonable people to appreciate the fact that consciousness is also a unity, and that as the body breathes air, so the inner body dwells in an atmosphere of thought. These are the prakriti and the purusha of the East, the matter and spirit, roughly, of our West. One lives physically by breathing. One lives mentally by thinking. Our development depends upon our efforts towards a more perfect state of being. Such development is attained by stages.

These may be re-embodiments, objectively, or they may be efflorescences subjectively of latent powers within us. There is one law for all in these advances, and that unity of law is itself an evidence of the unity of life and being. “I and my Father are one” is the assertion of the Exemplar, the model Being represented in the New Testament as the Saviour of mankind. He is called the Son of God, and it is stated that God so loved the World, not men merely, but the cosmos, that He gave His Son for its and their salvation.

This recognition of the cosmos can scarcely be accidental, though some theo-

logians fear it might be mistaken for Pantheism, and perhaps it is even that in the high sense that Tennyson recognized as the Higher Pantheism. At all events it upholds the unity of all things.

This being so, those who profess Theosophy must understand that their profession places them in the ranks of the Saviours of the world. Their life is not their own. They have a duty, a task, a mission in life. It is something that humbles any man who realizes his own inadequacy, his own defects and limitations. He will not place himself with the Great Ones, but be proud to serve in the lowliest place he can find, as long as he is permitted to do anything for the Cause of Humanity.

He must learn to forget himself utterly before he can even begin to tread the Path of the Great Ones in their high spirit and truth, but he will let his light so shine that he may glorify them in the hearts of men who understand and see his humility and unselfishness.

He will not differ much in his ways from the ordinary man of everyday life, and he will not be singled out from his fellows in ordinary life except by those who perceive the spirit in which he works, and the self-sacrifice which inspires all his acts. Men may suspect him as foolish, or as a prig, or as even a hypocrite; but he will care for nothing of these things as long as he knows he is partaking of the Divine Life of the Universe.

THEOSOPHY A WORLD RELIGION

By Robert A. Hughes

*"For I dipt into the future, far as
human eye could see,
Saw the vision of the world, and all the
wonders that would be."*

Tennyson, *Locksley Hall*.

*"In all probability the essence of the
teachings . . . professed by the Theosophical
Society will soon become the faith
of millions."*—Count Keyserling,

Travel Diary of a Philosopher. . .

In our times, as the apparent result of a world economic depression, there has arisen a tendency towards the revival of the religious spirit. The first quarter of this century was a period of reaction from the depressing influence of the smug complacency of "Victorian religion". An era in which materialistic thought became more and more fashionable, succeeded that age of belief. This culminated in the Great War, which you will remember was fought to save civilization and to perpetuate democracy! It apparently defeated its own purpose, as civilization is very insecure to-day, and democracy has no longer a political home on earth. The spectacle of both sides—the Allies and the Central Powers, using the influence of the Church to further their sanguinary plans, did irreparable damage to Western religion. Since the War the Church has been continually slipping back and back, and had the artificial post-war prosperity continued Christianity would have died a natural death as was inevitable.

Death is usually preceded by a momentary re-awakening of the desires of the dying and the person feels better. The Christian Church is to-day, perhaps, in this state of reaction. It may indeed outlive our generation and even survive for several centuries; but its day is ending, and its Sun setting. One of those prophetic statements that H. P. B. so often

makes throughout her books occurs in her *Esoteric Character of the Gospels*, published in *Lucifer*, February, 1888. She writes: "Belief in the Bible *literally*, and in a *carnalized* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. . . . theological Christianity must die out, *never to resurrect again* in its present form." The leaven of Theosophy has to some extent helped to broaden the outlook of the Church; but Christendom still hangs on like grim death to its cherished superstitions, but the evil day is only postponed.

What then has caused this temporary religious revival which is taking place? The rapid spread of the Oxford Group movement is concrete evidence that the younger generation within the Church are groping for spiritual enlightenment, which, alas, the Church has not got to offer them—save within the teachings of the Nazarene which since its inception it has misinterpreted and misunderstood. It is mainly due, perhaps, to the economic instability of the masses that is driving the superstitious to seek help again from the God of their fathers. Conditions such as we have suffered are prolific for the prestige of the Church; and it has seldom failed to take advantage of the panic fears of the multitude and so consolidate its position.

Its prophets fail to see, however, that this condition is only temporary and is doing to the Church only what morphine does for the sufferer. We are living in a changing world, an age of transition, at the end of an epoch and the beginning of a new age. Several great cycles came to an end about the close of the last century, and the World entered a transitional period of change, unrest, and war, and is to-day facing tremendous revolutions in human thought and government which will eclipse all that have gone before.

The appearance of the Great Comet of 1910 signalized the opening years of this transitional period, which may last for several centuries. The great astrologers have always maintained that comets only visit earth to signalize great changes. No one can deny the tremendous events that have followed in the wake of that comet—war, revolution, the breakdown of Empires, political and economic insecurity, all leading to world socialism. No institution can afford to-day to remain conservative and unchangeable, as has the church for centuries. Perhaps, as some may say, this has been her salvation, and so she will endure. The age in which we live has had its parallel in later Roman times about the beginning of the breakdown of the Empire, with the difference that a new political philosophy is being born to-day. It may be upon the rock of socialistic philosophy, the political philosophy of the Nazarene, that the ship of church-craft will eventually be wrecked. Two great alternatives face mankind to-day in regard to the future of civilization. We stand on the cross-roads—one of which leads forward to chaos, disaster or barbarism, and the other, if we have sense enough to travel thereon, leads forward to the rosy dawn of a new and greater day for humanity through socialistic or co-operative methods.

Never has the Christian Church faced such, to it, awful changes! Can it survive either the inevitable crash, which will happen if we fail to make humanitarian changes in our social structure, or weather the terrific storms that are even now apparent on the world's political horizon. It is very doubtful. The organization that divorced Christianity from its followers, and stole man's divinity, debasing him into a slave of the gods, by placing the Witness of the Inner Light among the Gods in the far-off heavens, as an unique entity, instead of where he should be, in the hearts of man, cannot endure except as a withered corpse. The uncertainty of the age in which we live is perplexing

people who are innately religious; they do not know what principles to live by, because all past teachings seem wobbly. This generation cannot adhere to the outworn platitudes of churchianity, as the world is ready for radical changes in its religious thought.

What has all this to do with the modern Theosophical Movement? Mankind, to-day, needs a new religious philosophy born of these changing times that will give him the courage and incentive to rebuild civilization as it should be. In other words the world is gradually reaching a stage where deeper or fuller explanations of the esoteric teachings of religion can be understood. Churchianity cannot supply those truths that are needed by the modern mind, for the church looks back into the past; dreaming of its past glory, and so has lost, if it ever did have, the power to interpret its own teachings. Theosophy, on the other hand, can supply everything that mankind will need for its religious life for ages to come, in the teachings of H. P. Blavatsky.

What then is the probable future of the Movement? Will it continue as it has, more or less successfully, as an organization for the dissemination of spiritual, philosophical and scientific truths? Or will it follow the fate of similar movements, in earlier ages, degenerate into a religious philosophy, and then gradually into an organized religion? The purpose of this article is two-fold, first to call the attention of all thinking theosophists to a grave danger that even now threatens the T.S., and the probable effect of this danger on the future of Western humanity; and secondly how the theosophists of this generation can, without harming the Movement, contribute to the formation of a sane religious philosophy for the generations yet unborn.

"Nations", wrote Dean Inge, "get the religions they deserve, and the future of the white races is not secure." Inge did not have in mind the probable rise of Theosophy to the status of a world-

religion, though any thinker contemplating the tremendous power the fundamental doctrines of theosophical philosophy would give to an unscrupulous priest-craft would indeed shudder for the future security of the white race. Is Theosophy doomed to become another "religion", and so add more weight to the weary load of religionism that man has carried upon his back throughout all these centuries? Anyone who has studied the rise of Christianity knows how the Gods of Olympus gave way before the crushing advance of Byzantine superstition. It is men upon whom the gods feed, for they are mainly gigantic thought-forms in the Astral Light. The Olympians, according to the Emperor Julian, appeared in his day in a vision, as old and decrepit men; for their sustenance had been withdrawn—a new religion had been born. The indifference of our generation to current religion is weakening its strength by the withdrawal of its energy. The position of Theosophy in this changing world is that of a stable and sane philosophy well able to endure when human institutions, which are based on the thought of the past, are tottering; for Theosophy can explain by scientific doctrines, such as Karmic Law, the conditions in the world to-day, when other philosophies must remain silent for lack of knowledge.

As the kaleidoscope of modern world events continues to change theosophists may find themselves called upon to minister to the religious needs of those who will survive the impending changes that are coming. Some will no doubt claim that because Theosophy is the KEY, or in other words the synthesis of science, religion and philosophy it could not become a religion. We must remember, however, that while THEOSOPHY has been present at the birth of all religions—theosophical societies have, *because of enemies within the movement*, (through the steady growth of sacerdotalism), become religions.

It is a failing of human nature, to substitute one god for another. So the theoso-

phist who fails to understand what Krishna meant by his words in the Bhagavad Gita: "I am the Ego which is seated in the hearts of all beings", is apt to worship the SELF as God in place of the one taken from him. It is this tendency which is the most fertile field for the growth of priestly power. The Masters in their letters to A. P. Sinnett speak strongly against the popular conception of God and of organized religion. "I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priest-hood and the churches. It is in these illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity."—Mahatma Letters, Pages 57 and 58.

In spite of the fact that the true founders of the Theosophical Society taught that the idea of a personal god was a philosophical and scientific impossibility, and so could not exist in a universe of law, yet prominent members have and still do teach this absurdity. A perusal of neo-theosophical literature will convince one how wide the divergence between the Theosophy of the Masters and that of many members has become. Leadbeater's writings are perhaps the most outstanding example of the shameless fostering of the priestly spirit in the T.S. This ex-priest, "prophet", and thaumaturgic clairvoyant investigator, has wielded a sinister influence over the minds of gullible members in the Adyar T.S. His writings abound with the most preposterous claims—the very essence of unscientific, unphilosophical and superstitious twaddle. This man has done greater harm to the Theosophical Movement than any other living persons who are among his dupes. Those who have read that Monumental farce — *Man:*

Whence, *How and Whither*, will no doubt agree that Carlyle's denunciation of Cagliostro would indeed fit Leadbeater. To give him credit I must say, however, that Leadbeater has saved the church-founders of the future infinite labour in his definition of a theological god!

One can understand neo-theosophists believing the clairvoyant mummery of Leadbeater and his dupes, but one cannot excuse in any way the direct tendency to sacerdotalism of those who claim to adhere to the original teachings—which is to be found in the worship of personalities. Throughout the entire movement this dangerous religious tendency is increasing. The worship of personalities is not, however, in the T.S., by any means new; need it be mentioned that it was first perceived by H.P.B. herself. To counteract the tendency H.P.B. went out of her way to kill its growth by her actions and words. This marvelous and unique woman, who still towers head and shoulders above contemporary theosophists—though dead, did not care to be classed as an idol, for she wanted people to study and understand the philosophy she taught. Personality worship has an insidious growth, for it grows by the exalting of noble theosophical ideals, witness the growing worship of William Q. Judge in one section of the movement. Those who practice personality worship never realize the consequence of their thoughts, and so little understand that they are sowing the most prolific seeds of servile sacerdotalism.

The danger of the moment, due to the re-awakened or re-animated interest in H. P. Blavatsky's books, is to the revival of the tendencies to worship their great writer. The danger of the worship of such personalities as Annie Besant and C. W. Leadbeater is now passing, while H.P.B. is again casting her light over the organization she founded. Should the innate worship grow, for remember many members of the T.S. once belonged to the Church and that tendency does not die but only lies in abeyance, we shall see the

Society on the down-grade towards sectarian religion, with all its terrible consequences. I wonder, however, how the leaders would overcome the difficulty of the sex of H.P.B.; for within historic times the founders of all religions have been men! Perhaps this is a sign of the new age!

"Our chief aim", writes one of the Mahatmas, "is to deliver humanity of this nightmare (*i.e.*, the imaginary personal god of the religionists), to teach virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery."—M.L., page 53. "Surely", writes H.P.B. in an editorial in *Lucifer*, November, 1888, "the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith!" Theosophists, however, are unconsciously fostering the sacerdotal spirit, forgetting it is only by self-devised and self-induced efforts that we progress; and most of them satisfied with belief rather than knowledge. Thus the Society has passed out of its pioneer period of spiritual enterprise, and is sinking gradually into the slough of worldly sophistry, planting the seeds of sacerdotalism for the priestly tyranny of people yet unborn.

"Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world," writes the Mahatma; and H.P.B. warns us: "Let no man set up a popery instead of Theosophy." Yet these things practically exist in the T.S. to-day in practice if not in name. With the erection of hierarchies or the rise of infallible leaders spirituality has died out in all genuine religious or philosophical movements, until only the dead shell remained. The beginning of this century has seen the gradual encroachment of the sacerdotal spirit into the Society. Priest-craft is built on or nurtured by the very things that many the-

osophists have and are even now amusing themselves with—psychic-claptrap, messiah and personality worship, ceremonialism, successorship or leadership, and the formulation of creeds. Merely because, just now, this insidious growth is checked to some extent by a slight revival of interest in the works of H. P. Blavatsky does not mean that it is dead. Eternal vigilance by all true theosophists, will be the price of safety; for unless a determined effort is made to stamp out these seeds of sacerdotalism in the T.S., my words may well constitute a prophecy, and H.P.B. may also be justified in her statement that the Twentieth century may be the last one of the Christian Era!

The thought of the T.S. becoming the vehicle of a new world faith, is obnoxious; for the part it was founded to play in the theatre of history is greater than most theosophists realize. The T.S. was founded to prepare the racial mind for an even greater influx of spiritual thought, based principally on ancient Aryan Philosophy. An evidence of this work is the gradual introduction into the current language of the terminology of Sanskrit philosophy, so that when the time is ripe the great theosophical philosophers of the future will be able to speak to the Western peoples in a language they will understand. In this case it matters little whether or not the T.S. endures as an organization, when it completes this preliminary step to greater illumination coming principally here in America.

Historians of the future will regard the period in which we live as one of tremendous complication, a terrible but instructive period, an age of transition. It is, or will develop into, an era of social reconstruction or reorganization. The tocsin of the fearful struggle, of the great social upheaval, that always precedes lasting reforms is now being sounded throughout the world. The record of stupid blundering of the politicians at the World Conference at London should stand out in letters of fire of the insecurity of present

so-called Christian civilization. As on the wall of Belshazzar's palace were written the words MENE, MENE TEKEL, UPHARSIN, that only a Magician could read and explain to a foolish world, yet to-day all should be able to understand the handwriting on the wall. As this is an age of transition we may expect these conditions to continue for several centuries. To expect peace, political and economic security in these days, or for several centuries to come, is to look for disappointment.

In periods such as this, great crises in civilization, there have appeared in the world remarkable men—Magicians and philosophers, whose influence is seldom appreciated in profane history. Consider that great Oriental Adept, to whom the birth of modern democracy is principally due—the Count of St. Germain, who stands a dim and shadowy figure behind the tremendous political complication of pre-revolutionary France, and who is to this day unappreciated for the part he played in bringing about the revolution. As we are again entering one of these great critical periods, is it not reasonable to suppose that in the realm of science, religion, philosophy and statecraft, these men may again appear to help humanity create a new social order and a new religious philosophy? What finer material could these noble Servants of the race work with than Theosophy as presented to us by H.P.B.? The time is not far distant when adepts will, if we are to consider history, appear again here in the West. The Theosophical Society can make their work easier, by accomplishing its own destiny. The idea of Brotherhood may be considered as the first rule of the T.S. to-day; yet the earliest *raison d'être* of the Society was: "To keep alive in man his spiritual intuitions". This rule is vastly more important than brotherhood, for without it brotherhood could never exist. The rule in itself contains something prophetic, for it must refer to these coming tumultuous times when the religious convictions of mankind will be shaken to their roots!

Another argument in relation to the growth here on this continent of a new religious philosophy, based on the ancient religious and philosophical thought of the East, is to be found in the affirmation of keen students of political economy that the "Pacific Era" of World trade is now dawning upon us. In other words the control of the trade of the World will centre in the Pacific Ocean instead of the Atlantic. The United States, Canada, China, the Soviet Union and Australia, or the nations that shall arise from them, are the World-leaders of the future; and so shall each have their day of power. What has this to do with theosophical philosophy? Simply this, that all down through history, culture, science, philosophy and religion, have followed the great trade routes, and so have centred in the great trading centres. Thus the decline of the present European Empires is hastening the Era of Pacific trade and with it a more liberal exchange of Oriental with Western thought.

Our Western philosophers have dealt more with practical aspects of life, and though providing a necessary view, they have not solved the many perplexing problems before the race to-day. Eastern philosophies on the other hand have sustained, through untold centuries, the Asiatic peoples and upheld their institutions through many crises. Knowing that Eastern thought has been subject to abuse, that the Easterners, while glorying in their ancient cultures, have allowed "superstition and spiritual slavery" to dominate their lives; yet a blend of Eastern with Western thought would create a truly workable religious philosophy to take the place of the one that shall be swept away. Buddhism is now looming upon the World's religious horizon to-day and may even be the 'new religion' that is coming.

With the exchange of trade will come the exchange of thought. Philosophers and scientists will, no doubt, travel over the trade routes, as did Pythagoras, Aristotle and Plato in the past. Vancouver and

Shanghai; San Francisco and Calcutta, will then become great centres of culture, pivotal points through which the ancient, but ever new ideas of the immemorial East will spread into the West. It was probably this vision that H.P.B. had in mind when she wrote that the twenty-first century would see the triumph of Occultism. It is, she writes, in her fourth message to American theosophists, "one of the tasks of the T.S. to draw together the East and the West," and also to help in the "Aryanizing (of) Western thought". Theosophy is not a religion, but is Religion itself, and as such can never degenerate into a sectarian faith, though its Society can and perhaps will in the course of time do so, yet the T.S. can and may become the focus through which these ideas filtering in from the East shall be adapted and modified to suit the racial mind.

In a day when nominal Christianity is fighting for its life against the political theories, now being tried in at least one land, that were taught by its own founder—namely Socialism, we can expect its failure to hold the minds of its followers and see the rise of another and more virile and humane cult. Theosophy has been present at the rise and fall of all religions and will be present at the birth of this new one, regardless of the organization or its name. Thus theosophists must arouse themselves to the spirit of the age, otherwise along into oblivion with profane institutions will go the Theosophical Society. The position of Theosophy in this changing World must be one of education along the lines of religion, philosophy and science, as well as the new science of political economy. I do not mean that the T.S. must commit itself to any view that it was not founded to support, but that its members must take a greater grasp on life or reality, and so face conditions in the World to-day. The task before theosophists is herculean, philosophy must be rescued from degeneration, and science must be spiritualized, for if it is not it will destroy civilization, and spiritual

thought be kept alive when organized religion entirely fails. The only way these tasks or duties of the T.S. can ever be done is by the complete awakening of all theosophists. This revitalization of the Society is only possible by a greater appeal to the youth of to-day, an appeal based principally on practical or economic Theosophy as taught by H.P.B. in her *Key to Theosophy*. It is to youth that we must turn our eyes; they are the architects of the New Age.

As I said before, traditional religion is weakening. Unobserved by the great mass of religious people the 'rock' of human sentiment on which the Church was founded is crumbling; for the new ideas even now seeping in from the East are beginning to change the outlook of the intellectuals. The Church unalive to the spirit of this new age will fail to grasp opportunity, as its exponents, as a body, lack the courage to face the new world opened to us by science. Only Theosophy can face and transcend the science and philosophy of our day, as it is at once scientific, philosophical and religious, qualities necessary to the Religion of the Future.

Even as the fusion of the known world wrought by the Roman Empire paved the way for Christianity, as the product of the then existing religions and philosophies, so to-day the entire World, its languages, customs, religions, sciences and philosophies, are opening the way for a new renaissance of Religion. A far greater fusion than that which gave birth to Christianity is now taking place. The World is fast approaching Internationalism; when the peoples of the Earth will meet and fraternize as never before. Sectarian religions, like Christianity, are the bulwarks not of Catholicity or Universalism, but of religious individualism. The proof of this statement is simply that, as a rule Christians are not anxious to bring the immortal message of the Nazarene to others, but they want, as a typical writer puts it, to bring about the day when "the

Cross triumphs over the Crescent, and Christ shall in all these Moslem lands have the pre-eminence." In other words they want others to believe as they believe, to implant their sectarianism, not Christianity, in other lands. Such so-called religions are reactionary and not progressive.

Theosophy is the only modern scientific philosophy, embodying as it does the highest religious, scientific and philosophical conceptions of the race, that can and does try to understand the religious conceptions of other races. Having as its basis the underlying truths of RELIGION, it has been able to cull the best from all religions, and so enable their adherents to appreciate more the divine teachings of their own creed, when once they are freed from the theological twaddle they are usually wrapped up in. An evidence of the reactionary tendencies of Christendom is to be found in the deep-rooted opposition of the Church to Socialistic reorganization of Society. The Church has always supported Capitalism and commercial exploitation as against the great mass of humanity which its founder came to succour. It is neither desirable nor possible that Christian sectarianism will continue to hold the field of Religion in the West.

Enough has been said, speculation though much of it be, to show that we may expect a renaissance of the the human spirit freed from long ages of sectarianism; and that the destiny of the T.S. is greater than most students realize. Though because of inertia within the Movement it may fail in this high duty, and so disintegrate. It is not the purpose of the Society merely to live on to 1975 so to hand over to another agent of the Enlightened Ones the control of an organization calling itself theosophical. Anyone can found a society, and if necessary new organizations will appear. It is the work that counts, not its vehicle. The real work of the T.S. is to prepare humanity, by the spread of theosophical thought, for this greater influx of spiritual philosophy. As long as the Society continues

to carry on this duty it will be able to draw from that strange and powerful vitality which, in the past, has enabled it to survive the most death-giving blows that would have shattered ordinary organizations. The end of this present transitional period will be the entry of humanity into the Aquarian Age—the age of humanity according to scientific Astrology, in which Brotherhood will be practiced instead of just talked about. The Theosophical Society is thus the fore-runner of a new age of mankind, and its teachings are indicative of the religious thought of the people of that age. The “day after tomorrow” when the political, social and religious re-adjustments are over, is one of promise to mankind, an age of brotherhood and peace. Let Theosophy be where it should—in the vanguard of human progress.

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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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THE CREST JEWEL OF WISDOM

From the Sanscrit of Sankaracharya

(Continued from Page 36.)

The Subtle Body

Then the inward activity: mind, soul, self-assertion, imagination, with their proper powers; mind, ever intending and doubting; soul with its character of certainty as to things; self-assertion, that falsely attributes the notion of “I;” imagination, with its power of gathering itself together, and directing itself to its object.

These also are the life-breaths: the forward-life, the downward-life, the distributing-life, the uniting-life; their activities and forms are different, as gold and water are different.

The subtle vesture they call the eightfold inner being made up thus: voice and the other four, hearing and the other four, ether and the other four, the forward life and the other four, soul and the other inward activities, unwisdom, desire, and action.

Hear now about this subtle vesture or form vesture, born of elements not five-folded; it is the place of gratification, the enjoyer of the fruits of deeds, the beginningless disguise of the Self, through lack of self-knowledge.

Dream-life is the mode of its expansion, where it shines with reflected light, through the traces of its own impressions; for in dream-life the knowing soul shines of itself through the many and varied mind-pictures made during waking-life.

Here the higher self shines of itself and rules, taking on the condition of doer, with pure thought as its disguise, an unaffected witness, nor is it stained by the actions, there done, as it is not attached to them, therefore it is not stained by actions, whatever they be, done by its disguise; let this form-vesture be the minister, doing the work of the conscious self, the real man, just as the tools do the carpenter's work; thus this self remains unattached.

Blindness or slowness or skill come from the goodness or badness of the eye; deaf-

ness and dumbness are of the ear and not of the Knower, the Self.

Up-breathing, down-breathing, yawning, sneezing, the forward moving of breath, and the outward moving,—these are the doings of the life-breaths, say those who know these things; of the life-breaths, also, hunger and thirst are properties.

The inner activity dwells and shines in sight and the other powers in the body, through the false attribution of selfhood, as cause.

Self-assertion is to be known as the cause of this false attribution of selfhood, as doer and enjoyer; and through substance and the other two potencies, it reaches expansion in the three modes.

When sensuous things have affinity with it, it is happy; when the contrary, unhappy. So happiness and unhappiness are properties of this, and not of the Self which is perpetual bliss.

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all.

Hence the Self itself is perpetual bliss,—not its are happiness and unhappiness; as in dreamless life, where are no sensuous things, the Self that is bliss,—is enjoyed, so in waking-life it is enjoyed through the word, through intuition, teaching and deduction.

The Three Potencies

The power of the supreme Master, that is called unmanifested, beginningless wisdom whose very self is the three potencies, to be known through thought, by its workings,—this is glamour, whereby all this moving world is made to grow.

Neither being nor non-being nor of the self of both of these; neither divided nor undivided nor of the self of both of these; neither formed nor formless nor of the self of both of these,—very wonderful and ineffable is its form.

To be destroyed by the awakening to the pure, secondless Eternal, as the serpent imagined in a rope, when the rope is seen; its potencies are called substance, force, and darkness; each of them known by their

workings. The self of doing belongs to force, whose power is extension, whence the preexistent activities issued; rage and all the change of the mind that cause sorrow are ever its results.

Desire, wrath, greed, vanity, malice, self-assertion, jealousy, envy, are the terrible works of Force, its activities in man; therefore this is the cause of bondage.

Then enveloping is the power of Darkness, whereby a thing appears as something else; this is the cause of the circling birth and rebirth of the spirit, and the cause whereby extension is drawn forward.

Though a man be full of knowledge, learned, skillful, very subtle-sighted, if Darkness has wrapped him round, he sees not, though he be full of manifold instruction; he calls good that which is raised by error, and leans upon its properties, unlucky man that he is; great and hard to end is the enveloping power of Darkness.

Wrong thinking, contradictory thinking, fanciful thinking, confused thinking,—these are its workings; this power of extension never leaves hold of one who has come into contact with it, but perpetually sends him this way and that.

Unwisdom, sluggishness, inertness, sloth, infatuation, folly, and things like these are of the potency of Darkness. Under the yoke of these he knows nothing at all, but remains as though asleep or like a post.

But the potency of substance is pure like water, and even though mixed with the other two, it builds for the true refuge; for it is a reflected spark of the Self, and lights up the inert like the sun.

Of the potency of substance when mixed the properties are self-respect, self-restraint, control, faith and love and the longing to be free, a godlike power and a turning back from the unreal.

Of the potency of substance altogether pure the properties are grace, direct perception of the Self, and perfect peace; exulting gladness, a resting on the Self supreme, whereby he reaches the essence of real bliss.

LIFE AFTER LIFE

or The Theory of Reincarnation

(Continued from Page 38.)

CHAPTER VIII

Reincarnation Reveals Providence As
Perfect—Perfectly Loving, Just,
Wise, Powerful

I have never yet heard a satisfactory explanation of "the ways of Providence," though—as has been said already—submission to the will of the Power is of the very essence of Christianity, and submission to the will of a Power whose ways seem unjust and unwise is a supremely difficult matter. All the time there must be an undercurrent of rebellion, as is shown by those common phrases, "It's so hard on her," "It's too cruel that he should suffer," "Such undeserved losses." For what else can these phrases mean but that the Power is unkind and unjust? To those who thus complain—and they form the great majority—it is small consolation to reflect that the ways are "inscrutable," "mysterious," "sacred," "not to be judged by us poor mortals."

But once grasp the idea of Reincarnation; once realize that we are reaping what we have sown, that our present circumstances are both the result of our past choices and the opportunity for repairing mistakes and building character; and the ways cease to be inscrutable or even mysterious; certainly they cease to be cruel; they become loving, just, and wise. We may not remember the exact date or nature of the mistake by which we earned the penalty, but we can assume that we did make some mistake.

A perfectly just Power is the only Power that can be loved and respected and trusted. "If in this life only we have hope, we are of all men most miserable." It is equally true that if in this life only we have evidence for judging this Power, we are most distrustful. The perfect justice of the Power is clear when we believe in Reincarnation. All the past counts duly;

so does all the present. No one is favoured. All have equal opportunities.

So is the perfect love clear, also, thanks to this idea. Reincarnation, as we shall see directly, appeals to many motives of many people: perfect love we should expect to appeal thus, so that everyone may be induced to do what is right. Perfect love attracts people to act rightly of their own free will, and does not force them as a traction-engine might drag after it a reluctant horse; so Reincarnation attracts people to act rightly of their own free will. The process "educates" the individual, not by stuffing him with ill-digested dogmas, but by a simpler plan. The individual's right choices lead to true happiness; the individual's wrong choices or mistakes lead to discomfort until right choices are made.

And this is surely the only wise plan of "education." To us the Power commits, as it were, free will*, so that, thanks to the happiness of right choices and the discomfort of wrong choices, each individual may give himself a better body and mind life after life. Life after life the individual trains some parts or faculties of himself till at length he can safely delegate these parts or faculties to his under-minds. In one single life—especially in a life of a few years only—he could never train his manifold parts or faculties.

It would not be wise—it would be uneconomical—to provide this world, so full of splendid lessons, of unsurpassed opportunities for self-training, and then to allow an individual only a few decades in it, at the most.

So Reincarnation gives us grounds for believing that the Power is just, loving, and wise. As to the might, from the earliest times people have realized that some vast influence dominated the world, and needed comparatively little argument to convince them that there was some mighty Power at work.

* Free will might be looked on as a voluntary limiting of the complete omnipotence of God by God.

Only, too many of them have believed this Power to be capricious, like an unhealthy despot. Now, with the idea of Reincarnation in their minds, they can easily see that the Power is not only mighty, as a tornado is, but also orderly; that the Power is, indeed, Cause and Effect or—for the two cannot be severed—Cause-Effect. The Hindu word for this is "Karma".

I have heard it objected that the Power, according to the idea of Reincarnation, is not omnipotent; that it is the slave of Cause-Effect, and cannot act at all with free will. But, if we may speak of the Power as though it were a person, its only free will would be the choice of Cause-Effect; it would itself be Cause-Effect or Karma, with no arbitrary and capricious favouritisms, but irresistible in justice, love, and wisdom.

Everywhere Jesus Christ urged men to act as children—representatives—of such a Power. We cannot conscientiously do what an unjust, revengeful, unwise power would do; we cannot conscientiously, for example, punish a son for what the father has done, and the son has not done of his own free will. Once realize the perfect justice, love, and wisdom of the Power (as Reincarnation helps us to realize it), and we can conscientiously do what that Power would do.

If all acted always as though the Power were of this nature, and irresistible, mistakes would gradually disappear. If it were not for the notion (so natural when we think of a single life only) that many mistakes do not count at all, people would not make these mistakes. They would find it the best policy as well as the highest virtue to remove their own ignorances and cancel their negligences, destroying the evil by the good.

(To Be Continued)

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When you walk in a field look down
Lest you trample a daisy's crown;
But in a city look always high
And watch the beautiful clouds go by.

—James Stephens.

THE ROCHESTER CONVENTION

(Endorsed by members of the American and Canadian Adyar Theosophical Society; The Theosophical Society, Point Loma; and the United Lodge of Theosophists, and by friends of the Movement.)

The Second Inter-Theosophical Convention is to convene at the Hotel Sagamore, Rochester on Saturday and Sunday, June 16-17, and the friends there have been organizing and preparing on a liberal scale. Estimates of as high an attendance as 500 are mentioned, and this ought to inspire all who can go from Canada to make the trip. The Lodge in Toronto has appointed a Committee and is proposing to make up a party to go to the Convention. The Committee in charge suggests that the Bus route will be the most convenient and the cheapest way to go. By going this way they can pick up any from Hamilton or St. Catharines who care to join. They can choose their own time going and returning. The trip will take six hours each way and the return fare for a party of 29 will be \$4.75 each person.

All who are interested should get in touch with the Committee as soon as possible. Bookings should be made early by payment of one dollar to hold seat. Apply to any one of the Convention Committee:—Mrs. H. J. Bailey, Miss M. Crafter, Mr. N. W. J. Haydon, 52 Isabella Street, Toronto.

The rate from Hamilton will be a little cheaper than from Toronto, and enquiries should be made at once, as the cost depends on the number going. It is expected that the bus will leave Toronto at seven on the Saturday morning, picking up Hamilton passengers at the east end of the Burlington Beach road, about 8.30.

Apart from official action to be taken by separate Lodges many members of all the Societies have indicated their wish to be present. It is recognized that the circumstances of the Depression have made it difficult for many to travel far, but we hope that the nearer Lodges will contribute

a good attendance to this convention of goodwill and fraternity.

The following tentative programme has been prepared:

THEME: Theosophy and Modern Thought

SATURDAY—JUNE 16.

- 8:00 A.M.—Registration.
 10:30 A.M.—Election of Chairman and other Convention Officers.
 11:30 A.M.—“The Future of the Theosophical Movement”, Cecil Williams.
 12:15 P.M.—Luncheon and Civic Welcome.
 2:00 P.M.—“How can we make the World Theosophical?” Lecture.
 3:00 P.M.—“How can we Demonstrate the Reality of Brotherhood?”
 4:00 P.M.—Topic and Speaker announced later.

Recess.

8:00 P.M.—“Theosophy’s Opportunity in Religion,” by Dr. Alvin S. Kuhn.

SUNDAY—JUNE 17.

- 9:30 A.M.—Sightseeing Trip around Rochester.
 11:00 A.M.—Resolutions and Arrangements for 1935 Convention.
 2:00 P.M.—“Latent Possibilities in the Fraternization Movement,” by J. Emory Clapp.
 3:00 P.M.—“How Can Theosophic Unity Safeguard Civilization?”
 4:00 P.M.—“Reincarnation for Preachers”, Mr. A. E. S. Smythe.

Recess.

8:00 P.M.—Subject and Speaker to be announced later.

Miss Mayme-Lee Ogden is Secretary-Treasurer for the Convention and may be addressed before the Convention at 1206 Park Avenue, Rochester, N.Y.

The Hotel arrangements are suitable for all classes of incomes, The Sagamore being the headquarters. Single rates here are from \$3. to \$5. Double with double bed, \$4. to \$6. Double with twin beds, \$6. and \$7. Suites having two double beds accommodating four, where men

could group together, \$8. or \$2. each. All rooms have baths. The Hotel Cadillac is a nice small hotel round the corner from the Sagamore with single rooms for one at \$1.50 a day, Room with two or three beds to accommodate two or three, \$1.25 each. All with bath. The Seneca (United) on Clinton Avenue South, is about the same scale as the Sagamore. The Ford Hotel for men charges \$1. and \$1.50. It is across the street from the Cadillac. The Y.M.C.A. Cafeteria is just two blocks from the Sagamore and is fine and very reasonable. There are many other places near by, and the Sagamore Coffee Shop is not expensive.

KUNDALINI

By Frederic W. Burry.

This is a word that is not very familiar to the western world. It is of eastern origin, and is used to express, in very tangible form, the life and workings thereof that go on within the body.

Kundalini signifies this real self of the personality as it resides within the vital centres of the body, within the tubes that interpenetrate the corporeal structure, particularly the great tube of the spine, and the nerve tributaries and ramifications.

Physically and materially, for the doctrines related to the kundalini are of a decided practical nature, our western methods called osteopathy and chiropractic have something in common with what the easterners call kundalini. And our new discoveries in relation to the various glands have likewise a relationship.

Only, like most doctrines of the East, there is a deeper, finer, more spiritual significance.

And paradoxically, with the soul of man dissected and analyzed, there is a corresponding minute classification of bodily functions.

“Man, know thyself” was the ancient Delphic injunction. But unfortunately, for a long period, over in the West, like

ostriches who bury their heads in the sand that they may not see anything dangerous, we have likewise taken the part of ignoring what we did not wish to see, consequently remaining in a state of ignorance. We have excused ourselves with the motto: "If ignorance is bliss, 'tis folly to be wise".

Not that our normal condition has been anything approaching a blissful state—but we have shirked trouble and responsibility, and unfortunately, by a negative attitude made ourselves easy targets for the onslaught of disease.

Kundalini concerns itself with keeping the avenues and orifices of the body pure, that there may be that circulation so necessary for health.

But it means more than this. It calls for concentration, efficiency, for righteous living; for a recognition of the body as a temple of the divine spirit—a portable tabernacle in the wilderness of time in which the son of man descends to gain the experience of separation which is necessary for conscious dominion.

Transmutation is another word associated with the teaching of kundalini. *Demon est Deus inversus*. The Devil is God reversed. So we say the name of God is I Am, while Satan—Is Not.

But illusions persist, the creature usurps the throne of creator. The body which is a good servant becomes a bad master.

Not that there is any actual evil; and the latter is routed easily by non-resistance, overcoming it with good.

Evil is limited good. And we are here to grow. To forget the past, to ever quietly forge ahead. To look back is, like Lot's wife, to invite a saline petrification in our corporeal chambers. To court congestion and hardening of the arteries, old age and senility. And it is all a matter of thinking. Here we have the kernel and core of the whole process of living.

Let the Life Stream have unimpeded manifestation for divine and celestial purposes. And terrestrial purposes—the twain are one.

We get nearer the consciousness of the

One or the Sacred Heart that is the real Identity of all.

What we love is the Ideal—the abstract personality reflected in the individual.

Kundalini has been referred to or addressed as "Her Majesty". The feminine aspect emphasized. Just as we speak of mother earth, or nature as She—while we say Him when we speak of the Sun.

Kundalini is the creative power or influence. It is the electric current of life—dynamic—therefore dangerous.

We are here to utilize the life forces, according to the best of our knowledge and ability. We must rise to higher planes—all the time. And if we have decided to start on the path of overcoming or conquest, we must keep moving ahead—or we will suffer. No harking back to the stale flesh-pots of Egypt. Art—fine art—is now to be our measure—and our reward is to be in heaven. This does not mean anything far, far away, or that there is a long time to wait—for distance either in time or space vanishes into its native *maya* or illusion as soon as the light of truth is allowed to shine. This means doing the Will of the Father, who is in heaven.

What is the Father but the one source of life, the creative power, the Self, the Kundalini?

It is very important to overcome the vanities—which are but vexation of spirit. "When neither foes nor loving friends can hurt you."

Your own special sacred truth is yours alone—your god—your ideal. Therefore, beware how you depend on outside advice and tradition. And don't even be afraid of writing your own scriptures. The spirit, the lord and giver of life, will teach you. But the letter killeth. People die because they are tied to the letter of the law.

Enter into life, more and more abundantly, by the valiant excision of the diseased and atrophied vestiges of a dead past—toxines, debris, congestions in the body that only hinder the onward flow of the Life Stream—the sacred Kundalini.

Just as we have our dramatic symbology in the West all its own, so in the East they have theirs—they “worship” the cow, we the lamb. They are the introverts, the thinkers; we are the extroverts, the doers. We rear great towers that *scrape* the sky. Thy have mansions *in* the sky. We look *on*, they look *in*. We are objective—they are subjective. Gold is our objective—too often.

Over in the East—the country of the wise men—by bringing the body into subjection, they acquire the magic of Yoga, Union, and receive all power in heaven and in earth—this is the gift of the gods.

A NEW GREEK TESTAMENT

A new Edition of the New Testament in Greek has been printed by the Oxford University Press from the text prepared by Ivan Panin, corrected according to his numerical theory of the composition. This numeric structure of the text is not generally recognized, but the laborious work that Mr. Panin has put into it should convince anyone that it has a solid foundation.

We tried the passage on the Lord's Prayer when we first heard of it, and the test was remarkable. There are 63 Greek words and 315 letters in the passage, these numbers being multiples of Seven. Let anyone try and construct a passage in English with 63 words and 315 letters, not to mention the transcendent character of the Lord's Prayer, and he will be impressed with the phenomenal difficulty of the task.

And here is the whole New Testament constructed on a numerical basis, as Mr. Panin points out. Mr. Panin discovered the phenomenon in 1890 and has been working at its elucidation ever since. This volume of the Greek text is to be followed by a second, “intended to give a full and systematic account of the nature and scope of Bible numerics, and of the means it furnishes for settling the text of the Bible and safe-guarding its purity.”

The Hebrew text, Mr. Panin states, is

similarly constructed. This theory gives certainty to the five readings left uncertain by Westcott and Hort, and corrects the wrong spelling of David adopted by Lachmann, Tischendorf, Tregelles, Alford, and Westcott and Hort. An Introduction of 33 pages will give the student a brief conception of the theory. Apart from Mr. Panin's theory this beautifully printed little book should be a favourite with Greek readers.

DENIES CLOSE AFFINITY OF MAN AND APES

Washington, March 29.—(A. P.)—There was never a “close affinity” between man and the great apes, and what relationship there was has been broken for 25,000,000 years.

That is the new verdict held today by Dr. Ales Hrdlicka, authority on ancient man, after his latest study of thousands of human and ape bones in the Smithsonian Institution and elsewhere.

The savant asserts that the human race got its start on earth not less than 25,000,000 years ago, if one counts back to the time when man broke all family ties with the apes and concentrated on being human.

“There is some relationship but no close affinity between man and the great apes,” he says.

If one had lived farther back than 25,000,000 years, however, he contends, one could not have told a man from an ape, for in those days both were combined in a mysterious creature that was neither, but the common ancestor of both.

Then in the miocene geological age this ape-man ancestor's family developed two branches, says Dr. Hrdlicka. One grew into the human being of today. The other became the race of anthropoid apes that includes gorillas, chimpanzees and gibbons. That does not mean the human branch became human at once, but did trend definitely away from becoming ape-like.

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IN CANADA

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OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Dudley W. Barr, 14 Huntley St., Toronto.
 Felix A. Belcher, 250 N. Lisgar St., Toronto.
 James E. Dobbs, Apt. 19, 1251 St. Mark St., Montreal
 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

A Canadian Astrological Association has been incorporated under the laws of British Columbia. Its head office is at 657 East Hastings Street, Vancouver and its monthly journal is "The Torch," the editor being Mrs. Ada Muir.

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The St. Catharines group has set a good example in seeing that the libraries and reading rooms of their and neighbouring towns receive The Canadian Theosophist. This might be attended to by many Lodges with great advantage to the whole Movement.

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M. J. Emile Marcault writes as follows:—"Dear Sir and Brother, I beg to inform you that I have been elected General Secretary of the French Section of the Theosophical Society for the next two years, and on this occasion I have pleasure in sending you my cordial greetings. Yours fraternally."

Members now in arrears should try and get their dues paid before the end of June which is the close of our financial year. All members' dues are payable on July 1st, and the Montreal Lodge is the only one that observes the Constitution in this respect. This Lodge has its members pay their dues monthly from January and so they have the money ready in July. The fuss that some members make over this five cents a week indicates that they do not value the Society as highly as most people who attend church value that privilege.

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Those who cannot attend to the little things of life have a poor chance of becoming occultists. This at present applies to those who cannot attend to the business of sending their ballots as soon as they receive them. The longer they postpone it the more difficult it becomes. The polling will close on June 1st and those who have not sent in their ballot when they read this have just about time to do so. Mr. A. B. Winchester has kindly consented to count the votes on the first Saturday in June.

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The following note has been received from 45, Lancaster Gate, London, W. 2, of date 19th April.—"My dear Colleague, This is just to notify you that I have been re-elected General Secretary of The Theosophical Society in England for a further year. I send you my most cordial greetings, and shall be glad to co-operate with you in the great work of the Society. Yours sincerely and fraternally, Josephine Ransom, General Secretary." We wish Mrs. Ransom the utmost welfare in her work, and reciprocate her good wishes.

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One of our subscribers lent his copy to another friend, a student of Theosophy, and received the following opinion of it:—"I appreciate the privilege of reading the whole issue, so fine and balanced all the way through. Just what I have always felt ought to be the standard of the Lodges.

Breadth of vision and purpose, feet on the ground, working in unison and no taking time for differences. This seems to be Ernest Wood's standard. His article is ideal. . . . The whole issue sounds wide awake, so sensible and to the point."

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We have received a communication from Mr. Chandra Bhai, member of the Benares T. S., suggesting that both Dr. Arundale and Mr. Ernest Wood withdraw from the presidential election in favour of Mr. C. Jinarajadasa. The proposal is at least six months too late, and as Mr. Jinarajadasa positively refused to accept nomination, the suggestion is futile. It was no doubt well intended, and Mr. Bhai pointed out that all the leading spirits in the Movement. Madame Blavatsky, Col. Olcott, Annie Besant had been of white race, the election of a Buddhist Ceylonese would show by precept and example the way of Brotherhood to all the nations of the world. Mr. Perez of Cairo, Egypt, has submitted a similar proposal.

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An earnest appeal was recently issued by Professor James H. Cousins for support of the Madanapalle College, Madras, and it secured our sympathy, which is not of much importance unless it can be backed up with substantial help. On the last day of April we have received a prospectus of "The Besant Educational Trust", an imposing legal document containing a memorandum of association, with Dr. Arundale as President and the names of 43 of 49 who are to form the Trust, with a lot of legal detail. As Dr. Cousins' name appears among the 43 we have been wondering whether this is an organization to support the Madanapalle College, or just one of the numerous schemes that are constantly being hatched out at Adyar. It is one of Dr. Arundale's little weaknesses to incubate new schemes, and the poor little fledglings are so numerous there are not enough pickings for all of them. They scratch for awhile and then expire.

It may be necessary to amend the Constitution in order to secure an equitable voting list when it falls out that a new President is to be elected. The ambiguities in the present arrangements leave it possible for all kinds of unfairness in some of the national societies. All who were enrolled as in good standing when the last report of the General Secretary of a National Society was turned in are eligible to vote, whether at the moment in good standing or not. Our report is of June 30. New members, reinstated members and demitted members according to a strict interpretation of this rule are not entitled to vote, though members who have left, resigned, failed to pay their dues are accepted as in good standing. This is as bad as any Tammany Hall rule. A National Secretary who reports in October or November has a distinct gain of four or five months' additions to the roll over the Society reporting in June. What is needed is a simple rule that the electoral list should close at a certain period anterior to the date of voting, whether two or three months being a matter to be decided. This is of course apart from any situation arising in the present election.

AMONG THE LODGES

Hamilton Lodge observed White Lotus Day on Tuesday, May 8, when Mr. Abel sang with fine expression. Mrs. Currie presided and readings from the Gita and the Light of Asia were given by Mr. Potter and Miss Putnam and addresses by Messrs. Lewis, Hick, Hughes and Smythe. Refreshments were served afterwards and many strangers attended.

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Toronto Lodge held the annual celebration of White Lotus Day on Sunday, May 6, when Mr. Dudley Barr occupied the chair. Messrs. Huxtable and Anderson read the chosen passages from the Gita and the Light of Asia; addresses were given by Mr. Belcher on The Masters, by Mr. Kinman on the symbology of the T.S.

Seal, and by Mr. Smythe on Madame Blavatsky. Miss Margaret Fewster sang very beautifully.

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The Women's Auxiliary of the Toronto Theosophical Society are holding a St. Patrick's vegetarian dinner this evening when 150 guests will be present. Mrs. E. J. Norman will be the hostess and will be assisted in receiving by Mrs. E. M. Wright, Mrs. R. Thornton, Mrs. D. W. Barr and Mrs. H. Anderson. A musical program will add to the pleasure of the evening. Mrs. Louise Candy Murch will sing, accompanied by her son, Mr. Louis Murch, and Mr. Jack Montague will give a violin solo.—Toronto Star, March 17.

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Orpheus Lodge Report:—The members of the Orpheus Lodge have had the good fortune this month to meet an old friend in the person of Abbot Chao Kung whom nearly seven years ago we knew as Mr. Ruh, a Buddhist Monk, and who has been known to the world as Trebitsch Lincoln. He arrived in Vancouver on the Empress of Russia from Shanghai with his disciples, six nuns and four monks, all of them with shaven heads and wearing monastic garb. The Canadian Government consented to the Abbot and his disciples travelling and lecturing through Canada. Chao Kung's intention is to form a Buddhist monastery somewhere in the West and from this centre to bring Buddhism to Western people; and certainly it is difficult to imagine anyone who is better equipped to do this. His remarkable understanding, obviously transcending mere intellectual comprehension,—of the essence of the Doctrine of the Buddha, together with the unusual clarity and precision of mind, and force of exposition which he possesses, fit him in a very exceptional manner for this work.

In Vancouver, Chao Kung, apart from lectures to the Orpheus lodge and friends, gave three public addresses to audiences of from two to five hundred. The response,—the keen interest shown and the

intelligent questions asked,—was quite remarkable. The Orpheus Lodge members were glad to learn that he and his disciples fully expect to be back in Vancouver within a year.

THE PRESIDENTIAL ELECTION

MR. WOOD GETS 276 VOTES

The counting of the ballots cast by the members of the T. S. in Canada in the Presidential Election was accomplished as we recorded in last month's magazine, on April 7. A letter had been received with instructions from Adyar that all members in good standing on June 30, whether in good standing now or not, were eligible to vote, so the General Executive decided to extend the date of closing and to send out a letter calling on all who had received ballots and had not yet voted to do so at once. These were counted by several members of the General Executive on April 21, and two more that came in on April 23 from Vancouver were opened by Mr. Cecil Williams in the presence of the General Secretary and added to the total, making an addition to the first totals of 242 and 7 to give Mr. Wood 276 votes and Dr. Arundale 11. The official report was then sent by air mail to Adyar.

ELECTION PARTISANSHIP

We have already spoken of the undesirable policy adopted at Adyar whereby the election manifesto of Mr. Ernest Wood was prevented reaching all the members of the Society. This has been questioned by some, but those who have suffered from the suppression are the best judges of this. Here is a circular letter sent around by the Melbourne Theosophical Society's Executive which shows what was done in one National Society, and we are informed similar tactics were adopted elsewhere.

The Melbourne Theosophical Society,
181 Collins Street, Melbourne, Vic.
To all Members,
Executive Council,

Australian Section, T.S.

Dear Colleagues,—

We regret to have to draw your attention to the serious mis-statements appearing in the Circular Letters sent out by the General Secretary, in connection with the election of President (T.S.)

The letter of Feb. 1st states that the former Gen. Sec. had nominated Bishop Arundale *with the approval of the Ex. Co.*

Whereas, on the contrary, that body was never in any way consulted on the matter; we, the undersigned members thereof, having heard nothing whatever about it until the receipt of notification that such nomination had already been made.

Again. The letter of Feb. 15th states that Pro. Wood's Manifesto had been held back *with the approval of the Ex. Co.*, whereas, in this case also, not only had the matter never been brought before that body, but we members thereof were kept in complete ignorance as to the very existence of the document; let alone the receipt, by the Gen. Sec., of a number of copies, together with the request for their distribution. In fact we first learned of its existence from a purely private source, and only in reply to a direct question, did we learn of its receipt in Sydney.

Now, in a matter of such importance as the election of the President, we feel that every Candidate who desires to do so should have every opportunity of placing his views before the members of the Society, and that the fact that one candidate declined, at first, to make any statement, afforded no reasonable grounds for withholding the views of another. Hence we regard the suppression of Pro. Wood's Manifesto as a very serious matter, more especially since, adding insult to injury, this is said to have been done with the approval of the (full) Ex. Co.

While even now, though the Manifesto has, at last, been distributed, too late to be of much service, the matter has never (yet) been brought before the Ex. Co.

Similarly, the choice of March 1st, as the date of sending out the voting papers,

and the sudden unexplained change to Feb. 1st was made in Sydney, without any reference to the members of the Ex. Co. in other States.

Moreover, no reference to any of these matters appeared in the Agenda Papers sent to us, nor was any note of the alleged approval recorded in the Minutes; thus affording one more example of the irregular and autocratic manner in which matters are dealt with at Headquarters; though such methods are quite out of keeping with the democratic nature of our Society.

We shall be glad, therefore, if you will kindly take the first opportunity of making known to your Lodge members the true facts of the case.

We are yours fraternally,

George W. Morris, Pres. Brisbane Lodge,
John A. Farquharson, Pres. Melbourne
Lodge,

Members of Aus. Coun. and Ex. Co.
Samuel Studd, Addit. Member Ex. Co.

THE STORY OF "THE LIVES OF ALCYONE"

We have no hesitation at present when the election is now over and all the ballots likely to be cast have been deposited, in publishing the subjoined letter. A great many people, had they known the facts, would probably have voted otherwise than they did. But the appeal was made by Mr. Jinarajadasa and by Dr. Arundale for voters not to judge by appearances or what they heard, but to vote by their inner sense. It is well for people to do so and to exercise their intuition; when they do so they can judge of the results afterwards. They will be able to estimate of what value their "inner sense" has been, especially when it has been under the influence of some "High Authority". It will have been noted, we trust, that we have never posed as a High or any other kind of Authority, but tried to give people the facts and allowed them to judge for themselves. If they differed with us we had no hard feel-

ings. They probably did not know any better, and in any case Karma always takes care of everything. After reading Mr. Gillespie's letter, they will appreciate what it means to have Karma take care of a situation.

Sydney, Aus., 2/4/34.

Dear Editor, Canadian Theosophist,—

Answering your appeal for someone to tell the story of the *faking* of the book called *The Lives of Alcyone*, in default of a better, I deem it my duty to respond. I was in Adyar during the greater part of the time the book was in hand, became familiar with the facts, and can tell a true and plain unvarnished tale. Moreover, I doubt if any of the personalities immediately concerned, will, for justifiable or unjustifiable reasons, respond with the truth. These personalities included the following:

Mrs. Besant and Mr. Leadbeater, now dead. Messrs B. P. Wadia, (Manager, T.P.H., Adyar); Sitaram Shastri, (Manager Vasanta Press, Adyar); Ernest Wood, (Confidential Secretary to C. W. Leadbeater); young van Hook, (Chela to C. W. Leadbeater); C. Jinarajadasa, (Vice-Pres. T.S.); Johann van Manen, (Assis. Librarian Adyar Library). Most of these are, in some degree, interested persons, and, still under the thrall of a nefarious personal pledge, may have lost interest in the truth. Mr. van Manen (an intimate and ardent associate of C.W.L., till the discovery of his perfidy) could give a most valuable and unbiassed account. I had hoped he would respond, for a previous appeal from me brought forth a pamphlet on the Leadbeater case in 1923, and van Manen then intimated that the time for an expose of the *faking* of *The Lives of Alcyone* would come. As yet my last appeal has been ignored by him and it is to be hoped that the responsibilities attached to his important position in the Asiatic Library of Calcutta will not prevent his making a full disclosure of the truth in this important matter. Meanwhile, I will contribute my account.

The first printed reference to the fact that *The Lives of Alcyone* was being *faked* occurs in the T. H. Martyn letter: He writes—"...In 1917 I went to America. Young van Hook was in New York. He talked freely of C. W. L.'s immorality and about *faking* the lives of people."

The next printed reference comes in a letter I wrote signed 'Adyarite' in *Dawn* (Sydney) July, 1924. This warned F. T. S., not to be deluded into buying *The Lives of Alcyone*, as it was *faked* and had been withdrawn by Mrs. Besant. I also reminded the powers that were that the book was a subscription issue and that justice ought to be done to the subscribers, many of whom were ill able to lose what they had subscribed.

To go back now, to the actual discovery of the *faking*, this was, in a way, led up to by joking rumours that circulated among the heretics at Adyar, asserting the possibility of favoured persons being able to buy their appearance in *The Lives* as some very exalted personage in past history. In any case, the following general description of events gives the actual facts, to the best of my recollection, in connection with the discovery of the *faking* in 1914/15. It was undoubtedly a disgusted personal allusion to this *faking*, in which he must have taken part, that was, perhaps, the main cause of the sudden removal of young van Hook and his mother from Adyar. This was according to Adyar Junta methods. The E.S. telegraph was set to work and devoted members were warned that the offenders had been *expelled* from Headquarters and were to be henceforth anathema! To resume.

Mrs. Besant and Mr. Leadbeater were absent from Adyar. Mr. Wood, who was confidential amanuensis to C.W.L., took advantage of the opportunity to have Mr. Leadbeater's room thoroughly cleaned and during that process he came across certain papers whose contents, in the light of his confidential knowledge, caused him to gasp. And the closer he scrutinized the more convinced he became that these scraps

of paper were clear and irrefutable proofs, evidence that C. W. Leadbeater had deliberately *faked* *The Lives of Alcyone!* Wood's knowledge of Leadbeater's methods and handwriting and comparison with the printed book, itself proof-read by Wood, rendered it tragically impossible that he, Wood, could be mistaken as to the purport of these scraps of paper. In the greatest distress of mind, for Wood is essentially an honest man, he rushed over to van Manen, and, telling his story, laid the damning evidences before the genial Hollander. For long the latter laughed at the very idea, for he was a staunch supporter of C.W.L. But a single examination of the papers changed his tune, van Manen's keen, logical brain immediately realized that there could be no doubt of Leadbeater's perfidy. For some minutes, van Manen sat numbed in mind, for it is not too much to say that he had revered Leadbeater. Then he woke up and made another searching examination. But there was no hope. It was true. And with a sigh and a sob that broke into an oath, he gathered up the papers and dragged Wood over to talk with Wadia in the Publishing House.

Wadia's six feet five was doubled up in an office chair with his feet under him. He grinned cheerfully as they entered and his voice boomed out—"Vell, Vood and van Manen, vat can I do for you? Sit down." They laid their discovery before him, expecting him to be as horrified as they were. But Wadia laughed! Laughed and assured them that he had long doubted Leadbeater's bona fides and would be surprised at nothing he did. But he examined the papers and without hesitation affirmed that Wood and van Manen were right in their conclusions. Wood and van Manen then brought up the point that the book was even then being packed for distribution and urged Wadia to stop it. To this Wadia demurred. There was much money sunk in it, and besides being a subscription issue it was a sure seller and they needed the cash. They argued and finally Wadia

agreed to hold the book up till the return of Mrs. Besant in a few weeks.

On this lady's return to Adyar, all three paid her an immediate visit and made known to her the reason for their presence. She indignantly, and even abusively, as was her wont in dealing with any reference to C.W.L., scouted the very possibility of their charge being true. But van Manen's cold and logical analysis, Wood's quiet incisive marshalling of the facts, and Wadia's dynamic assertions finally made further disbelief impossible, and Mrs. Besant unwillingly and rudely admitted the truth of the charge. Mr. Sitaram Shastri was ordered to stack *The Lives of Alcyone*, the whole issue, in his store room and lock them up for later disposal. Wadia was ordered to recall all copies de luxe sent to favoured recipients and to withdraw the whole issue from circulation!

What, if anything, she said to Leadbeater is unknown. But he continued to hold her favour till her death. Apparently, however, she found some way of minimizing the charge for the copies de luxe were *not all* recalled, and every precaution was taken to keep the matter secret. I was shown her copy under a year later, by Miss Arundale, in London, and when I told her the truth she was exceedingly shocked. Whether the subscribers received a refund is not known.

Ten years or so later, when Mrs. Besant was more than usually in need of money, and the Vice-Pres., Mr. Jinarajadasa, was casting about for means of raising it from the sale of old stock at Adyar, he came upon the locked go-down full of the *faked* issue of *The Lives of Alcyone*. He must have ascertained their history. Nevertheless, he put the book on the market at half-price. But its lure had departed. It hung fire. Nobody bought. But the credulous and pledge ridden E. S. remained to be victimized. So he, as half-high muk-a-muk ordered the Corresponding Secretaries of the E. S. to instruct their wardens to inform their groups that purchase and study of this *faked* publication

was compulsory for every pledged member! This was told me by several E.S. members and officials who deplore having the book on their shelves. But it still rests unsold on the shelves at Adyar. So ends the story of the Faking of *The Lives of Alcyone*.

Hugh R. Gillespie.

THE ADYAR GENERAL REPORT

The General Report of The Theosophical Society for the year 1933 as presented at the annual meetings at Adyar at Christmastide has been circulated and opens with Mr. Warrington's Address as president, pro tem. This is largely concerned with the death of Mrs. Besant and reflections on that event. A paragraph indicates the tone and spirit of the address.

"The world situation presents to us the opportunity of the ages to spread the truths of the basic unity of life; and wherever there exist potent conditions which deny these truths by dividing life up into countless inherently warring distinctions and sub-distinctions, there we may all find work to do in great abundance. Let us not grow faint-hearted like children, but buckle on our armour and fight as she would fight were she here—fight for the truth that all life is one and nothing must be allowed to flourish that denies it. Be your own spiritual leaders in the great fight for humanity through Brotherhood."

The statistical records of the Society are once more disappointing, and an analysis of the reasons for the decline in membership has been compiled from a questionnaire sent out to the General Secretaries. The financial depression is given in 18 cases as the cause; lack of local leadership in 12 cases; influence of Mr. Krishnamurti in six cases and nine other reasons in 20 cases. The present membership numbers 30,838 as compared with 33,267. There is a discrepancy in Mr. Warrington's figures as he reports a net loss of 2545 members. We make it 2431. In any

case there is a loss.

The admissions during the past annual period are 2412. Since 1928 there have been 20,126 new members received in the Society. In the year 1927 there were 44,217 members reported, and with the accessions we should have had a membership of 64,343, but losses during that time leave us only 30,836. That is to say that since 1928, or six years we have lost many more members than we now have on the rolls.

Mr. Krishnamurti has been blamed with a great deal of this. But Mr. Leadbeater should be blamed with very much more. The revelation made elsewhere in this issue show that an eating cancer lay at the heart of the Society at Adyar and could not fail to sow seeds of disintegration. The Society that chooses for its motto: "There is no Religion Higher than Truth" has been afraid to practice it, and with the natural result. There will be terrible revulsions and repercussions from this fact, but it must be faced if the Society is to purge itself and stand for the truth. Members have been deceived and kept in the dark about matters that should have been dealt with drastically. Adyar was afraid to do so, and this timidity is reflected on the whole organization. A great many got out when they learned the facts, forgetting that shirking responsibility does not free one from an obligation.

Madame Blavatsky's words are always being forgotten—"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." When these tests come, most of us run away from them. Let us understand that the Theosophical Society is a Society of Initiation, and then we will perhaps watch our steps more carefully and lean less on self-constituted Arhats.

Looking over the reports of the General Secretaries there appears to be little consciousness of this basic fact. Mr. Cook of Wheaton remarks: "We cannot lightly pass over the facts for it is no light re-

asked what this Theosophy is. "A" replies, "It is Anti-vivisection I presume,—or responsibility to have seekers for truth placed in our care, and it is a heavy one indeed that befalls us if we fail to show the way." Yet all Adyar insisted that we vote for Dr. Arundale as President. The opportunity had been given us to break with the old, deceptive and misleading regime, and I fear we have not had the courage to do it.

Members will be interested to read the report of the Secretary of the Canadian Federation of Lodges. We have offered a page or two of the magazine for the use of the Federation but this offer has not been availed of. In Canada, apart from the Canadian National Society, there are seven lodges with 131 members, the chief of which is the Hermes Lodge of Vancouver which reports 75 members. The Federation "still maintains active lodges in Hamilton, Winnipeg, Calgary, Chilliwack, Vancouver, North Vancouver, and Victoria." "As Vancouver is the great Pacific port of Canada, Hermes Lodge contacts most of the T.S. Members who pass through the city. For this reason the Lodge is well known throughout the T.S. World."

The Report of the Adyar Library is always interesting and is one of the brightest pages to which we have to point. We regret to see that the Librarian still gives currency to the legend of: "Man Whence, How and Whither." But it will die out in time. The Theosophical Publishing House has been crippled for want of funds and sales have decreased. We have had occasion before to speak of the Oriental Series brought out by the T. P. H., and we trust our members will patronize these valuable books. Among reprints are Rama Prasad's Nature's Finer Forces; Mabel Collins' Idyll of the White Lotus; H. P. B.'s The Key to Theosophy, and Dr. Bhagavan Das's booklet, Ancient Solutions of Modern Problems.

THEOSOPHY FOR THE LODGE MEETINGS

The following address was given at the London Federation Conference on Sunday, Sept. 24th, 1933, by Mr. S. V. King. It is submitted for the consideration of Canadian members.

I must first make it plain that in proposing this motion I am acting in my capacity as an ordinary member of Phoenix Lodge and not in any official capacity, neither as President of any Lodge nor yet as your Treasurer in the London Federation.

It is my privilege to speak to this motion for it appeals to that basic idea for which we, as a Society, stand—Oneness—Unity. This is the spirit in which I place it before you.

Before asking you to pass the motion unanimously I want to make it clear that it is not intended in the very least to detract from the self-governing power of any lodge or school of thought. When passed it must represent the free and willing expression of the united mind of this highly representative meeting.

To give it our proper consideration we must make sure what meaning is to be attached to the Key Words of the motion. These words are two,—“Public” and “Theosophy”.

Let us deal with the simpler one first. A public meeting is taken to be one to which are admitted persons not being members of the T.S. and possibly even getting their first impressions of the T.S. at that meeting. We have to keep such persons in mind as being present at any “public” meeting.

For the sake of illustration imagine one such—let us call him “A” who attends a “public” meeting arranged by a lodge with a pronounced leaning towards some branch of useful work—Anti-vivisection, let us say. “A” meets “B” afterwards and is

see top previous page Digitized by Edm. Theos. Soc.

humanitarianism or—really I don't know. Come to one of the meetings yourself." "B" says, "There's one held near me. Come with me." This meeting is arranged by quite a different group—say,—what shall it be, what will they hear—Astrology — Beauty Culture — Rhythm — Anti-Slavery—A new Credit System—World Teacher—a new Religion—fill it in for yourself.

Now I submit this ought not to be. Suppose "A" were able to answer, "I was told of the Ancient Wisdom that has guided and still guides our evolution. Of the making and unmaking of worlds—and of the human body. Of the Truth lying enshrined within all religions but expressed outwardly by none. Of the keys to spiritual development and the fundamental Unity of all Life. I was bidden to choose what channel I would for the expression of that awakened harmonious One Life within me, and to learn within the Theosophical Lodge how to blend that outward expression into the inner verity comprehending even opposite manifestations. I was told to learn that the Self of matter and the Self of Spirit can never meet, and to sink all my differences in that vast Unity which they spoke of as THAT ALL PRESENCE."

Can we now, with that picture in mind, proceed to a practical definition of that other and more important Key word, Theosophy.

How shall we know that what we are giving out is Theosophy in the sense of this motion. I hear some one say, "Is not the wisdom of God all embracing? What is there which is not Theosophical? All Arts, Sciences, Cults, Sects, Objects Ethical, Objects Social, Objects Political, all are embraced in Theosophy. Let us not be narrow minded. Let us be tolerant of all, and not dam up the multi-form expression of the Life.

True, Oh True, most enthusiastic supporter of... What?—Separateness. These things cut you off from the rest. The Theosophy for which we plead is that

which first of all welds the T.S. itself into one harmonious unit. Only then can it unify the World.

Isn't this just common sense. There is an essence of every shade of opinion within the T.S. There is some truth common to all. Is any partial and sectarian presentation going to unify the world without when it parts the T.S. within? Where is that essential Theosophy to be found? Is there *one* here who will reject the Teaching of the Masters of Wisdom given through H.P.B.? Many may wish to add to it, to modify it, to bring it up-to-date—to 'interpret' it, and so on, but is there any who *rejects* it? If so, let him stand up and say so. If not, then that is the kind of Theosophy we should give out.

Give out that which you hold in common with all Theosophists. Teach the Theosophy we all agree upon. Push aside the differences. Push aside the personalities. Strike for the principles—and let us all speak with one voice. We give our complete allegiance to the Wisdom. Is it not enough for us? Must we gild the lily? Must we nickel-plate the pure gold?

It is in this spirit and with this interpretation I put the motion.—

"That it be recommended to T.S. Lodges that no propaganda Lecture to which the public is admitted shall be on any other subject than Theosophy."

✱ ✱ ✱

Our Orpheus Lodge in Vancouver appears to vouch, on page 82, for the "Abbot Chao Kung" formerly known as Mr. Ruh, who under that name broke up our Summerland Lodge some years ago. The British Government has deported him and his companions, and it is understood the Canadian Government will return them to China on account of his past record. His appearance on the moving picture screen all over the country, with his companions, who are obviously not Orientals, indicates that Trebitsch Lincoln still has much influence in the United States. *Verbum sat sapienti.*

SIR E. WALLIS BUDGE ON EGYPTIAN MAGIC

Extracts from *Deutsch-Chinesische Nachrichten*, Tientsin.

Sir Ernest Wallis Budge, Head of the Mummy Section of the British Museum, told a *Daily Express* man that he is in possession of the secrets of the Death Rays, Television, talking at a distance without any apparatus, also the art of levitation, coming to an understanding with the dead, etc. Sir Ernest refused to disclose these secrets, saying that, if he did, he would be locked up as a lunatic, and he didn't want to be locked up, at least until he has finished his work (book) on Egyptian Magic and handed it over to the Directors of the British Museum. "And then will these secrets be disclosed to mankind?" he was asked. "No, only to about 27 privileged persons. Such wonderful knowledge must not be revealed to the masses, it would be too dangerous. . . . All knowledge of the so-called world of marvels and the supernatural was originally in the safe keeping of the 'Masters'. From these it descended to those specially chosen ones who were in possession of the 'Inner Enlightenment' and who understood the proper use of their supernatural knowledge." Sir Ernest himself saw many of these marvels in his numerous travels in the Orient. He also succeeded in deciphering "many a valuable secret" from the Pyramid inscriptions. But the most important key to the secrets and mysteries of ancient Egypt Sir Ernest found on "a certain tablet of earthenware" which was obtained for him by a specially commissioned man from Mesopotamia. "Englishmen in general," he said, "are not suited for the practical carrying-out of these magic arts. I very much doubt if an Englishman would dissolve himself into the ether on request, even if one showed him how it could be done." Africans and Asiatics, on the other hand, are great adepts in this respect. For instance, Sir Ernest knew an Egyptian who, while one

was talking to him and even holding him tightly, could dissolve himself and disappear into thin air. At first one saw him flesh and blood, then he gradually changed into a phantom, and finally disappeared into nothing. There was no question of hypnotism, as Sir Ernest passed freely through the place where he had just been standing. Yet after a while he returned, floating out of the ether as it were, re-embodied himself and gave Sir E. a good push in order to show him it had been anything but a dream. Another African wonder-man, whom Sir E. knew, was able to transmit the orders of the professor to his servants who were hundreds of miles away, or to bring these men as shadows before Sir E., who could converse with but was not allowed to touch them. Later, when he met them, they said they had received his orders "as in a dream" and promptly carried them all out. Mummies, said Sir E., with a shudder of awe, one must be friendly with, otherwise they revenge themselves, and then one can expect the worst. He does everything "for their comfort": special salts are put at their feet so that no insects can bite and disturb them; the wrappings must be dry, and he writes the name of the mummy in gold letters on the cover of the sarcophagus so that in case the spirit of the departed should hover over the mummy at night he can determine whether his memory is being piously observed. "All such little attentions," he said, "are nothing but elementary common sense, as the mummy is thereby kept in a good temper and amiably disposed towards those caring for it." Tientsin, March 8, 1934.

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THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Houser

ELECTRICITY AND THE PROCESSES OF LIFE

Today, many of the differences between Science and Theosophy are only those of terminology or language. Even so, it is doubtful if Science as yet is turning Theosophical in its larger outlook, for the implications of the Scientific method are only those that her mental framework of space—time—matter permit. Science, however, is serving as an excellent corroboration to the Theosophist of his own notions and theories brought down from the remote past.

Basis of This Article

As an example of a close approach to occult theories, with, at the same time a restriction in view-point to mechanistic causation, we can refer to certain of the theories held by Dr. George W. Crile of Cleveland, whose discoveries in regard to radiations emitted by the human body, were reviewed in the April Canadian Theosophist.

Crile is one of the most skilful scientists in the field of human biology. He is not only a skilful scientist but also one of the most skilful surgeons in North America, especially with goitre.

Ability should be recognized in whatever sphere it appears, and no matter what Crile's ultimate notion of the nature of man and his world may be, the facts he has brought to light and his theories are worthy of considerable attention.

Sometime ago Crile read a paper *The Role of Physics and Chemistry in Biology and Medicine* before the Association of Science and Mathematics Teachers which paper forms the basis of the present article.

The Status of Medicine and Biology

Crile says, "medicine and biology are rapidly becoming applied sciences of physics and chemistry.

"To physics we owe the possibility of the diagnosis and treatment of many diseases by the X-ray and radium; the application of the principles of optics to the treatment of vision; the restoration of the power of speech to patients deprived of the larynx; knowledge of the mechanics of the heart and circulation of the blood; the instruments employed in the diagnosis and treatment of diseases of the hollow viscera; the application of the principles of sound conduction in the treatment of defective hearing; the development of the microscope without which the development of bacteriology and histology (the science of tissue structures) would have been impossible.

"To chemistry we owe our knowledge of the composition of blood and lymph; our knowledge of metabolic processes; the preparation of drugs, vaccines and serum; the solace of anesthetics and narcotics. Biochemistry is concerned in every problem of nutrition; it has discovered the potency of iodine and solved the problem of goitre; it has discovered insulin; it has identified the hormones secreted by the various glands and rescued the cretin and the idiot."

Crile goes on to say that the above is only a brief statement regarding the enormous debt which medicine has incurred to the twin sciences of physics and chemistry.

The debt is there, it is true, but one sometimes wonders whether it has been wisely incurred and if all the results have been as valuable as Crile seems to think. That medicine has curbed typhoid fever, diphtheria, small-pox and other germ-borne diseases is true, that surgery has worked wonders in the restoration of function to useless organs and limbs is likewise admitted, but on the whole modern medicine is only a patching up process and not a very successful one at that. Tuberculosis

is still rampant, cancer is on the increase, and the various metabolic diseases accompanying civilization still seem to be as much in evidence as ever they were.

Perhaps we should not blame medicine too much after all, for the physician today is like the motor mechanic to whom the driver goes after bearings have been burned out, cylinders scored, and other troubles have developed through sheer neglect. The physician is very much of a mechanic indeed, for he looks upon the body as a machine which has to be patched up from the outside much as one repairs any other piece of mechanism. Hence the debt medicine owes to physics and chemistry. The same forces which built the body in the beginning will in most cases, repair it when necessary, if given a chance and these forces are not always amenable to the interference of the physicist chemist and the motor-mechanic type of physician.

The Nature of the Living Process

However, no matter how materialistic medicine may be, no matter how firmly Crile believes in the application of physical means to the amelioration of disease, what he has to say on the nature of life, as seen in the physical organism, is of much interest.

Any body, in which life is manifest, contains multitudes of tiny cells, each of them a living being in its own right. Most of these cells have given up their own free-life as independent entities and are dependent on those in the remainder of the body for their sustenance and the removal of waste matters. Most of them grow to maturity and reproduce their kind by budding or fission much as did the *Second Race* of whom the *stanzas* of Dzryan say that they were the "product by budding and expansion, the A-sexual from the sexless". Other cells, all those of the nervous system, remain intact throughout life, live as long as the body does and die with it. Those others which reproduce their kind within the body, have but a short life.

Each cell is marked off from those around it by a membrane through which

it derives its food and through which in turn it throws off its waste products. Crile says that across this cell-membrane electrical forces play during life. "The three physical constants, namely, the electric conductivity, electric capacity, and electric potential of cells, of organs and of organisms are," he says, "a measure of their power of growth, of function, and of resistance to infection during life and activity. At death the electric potential is reduced to zero and the components of the animal are resolved into the simple elements of the earth and air."

Matter Electrical

Matter is now believed to be electrical in nature, two kinds being recognized, with a hint or two lately that there may be a third.

Electricity is supposed to be polarized into positive and negative particles. The positive type is believed to be bound up very tightly in the nucleus of the atom, the negative more loosely combined with the atom much as the planets are associated with the sun.

Under certain conditions electrons are set free from their atomic bonds, and are then capable of movement through empty space or substances.

The flow of electrons through vacua metals and other substances is what we call the electric current.

The ease with which a substance permits this flow is a measure of its conductivity.

The measure of the condition causing the flow is known as the electric potential.

Electric potential is that characteristic which causes the flow to take place, much as the pressure of water in the mains causes water to flow from the faucet.

Electric potentials are set up where "there are motion, heat, friction, light," (M.L. 160-161, quoted in the April Canadian Theosophist, p. 59 in respect to the appearance of electrical and magnetic phenomena).

Whether electric potentials will cause current flow or not depends on the conductivity of intervening substances, some,

like metals, conduct freely, others like glass conduct very poorly.

The concept of electric capacity to which Crile also refers is a somewhat involved one and little can be done to elucidate its true nature in a popular way, except by saying that the interleaved plates of aluminum, by means of which tuning is done in the radio receiving set form a condenser having electric capacity. They are a means of storing energy in an electrical form.

Before leaving this somewhat necessary preliminary explanation of electrical terminology we should also refer to the fact that under certain conditions, in liquids and gases, it is quite possible for atoms and molecules which have lost one or more electrons and so have become possessed of a preponderating amount of positive electricity, to flow like the electrons under the influence of an electric potential. Their motion, however, is in the opposite direction to that of the negative electron. Positively or negatively charged bodies each have a deficiency or an excess of electrons.

The living cell is a miniature battery, developing an electrical pressure or condition of unbalance which in turn tends to cause a flow of electrons across its boundaries or under certain circumstances a flow of atoms which have lost one or more electrons and which thus have become positively charged.

Fohat, Death, and Disease

According to Crile: "Experiments on fruits, plants, on the amoeba or animals show that when the electric potential has been reduced to zero, all other factors remaining the same, that the plant, fruit, amoeba, or animal disintegrates. Moreover it was found that progressive weakness which results from unchecked hemorrhage, infections, overwhelming emotions, loss of sleep or shock, is accompanied by a progressive decrease in conductivity, in electric capacity, and potential which was reduced to zero at death."

"It was found also that anesthetics...

depressed the electric potential of organisms."

"The usual potential difference between the amoeba and the surrounding medium was around fifteen millivolts" (a millivolt is one-thousandth of a volt) "At this potential level the amoeba was active. When the potential was lowered by introducing a current of the opposite sign of charge, no other change being made, the activity of the amoeba diminished with the fall in potential and when the potential reached zero the amoeba slowly disintegrated. When the amoeba began to disintegrate, if the electrical potential was raised, the amoeba not only repaired itself but showed activity."

Fohat and The Secret Doctrine

The Secret Doctrine co-relates electricity to "Fohat" which is one of the fundamental bases of all manifestation, on the physical as well as on higher planes.

In speaking of Fohat, H.P.B. says of Toom, the Egyptian personification of Fohat that, "Toom is spoken of as the Protean God who generates other gods and gives himself the form he likes; the 'master of life giving their vigour to the gods. He is the overseer of the gods, and he who creates spirits and gives them shape and life'; he is 'the North Wind and the Spirit of the West'; and finally the 'Setting Sun of Life', or the *vital electric force which leaves the body at death.*" (S.D. 1, p. 737).

Again H.P.B. quotes from the Book of the Dead,—"I, (Toom or Fohat, electricity in one of its lower manifestations), cross the heavens; I am the two Lions. I am Ra, I am Aam, I eat my hier." In a foot-note she says, "Aam is the electro-positive force, devouring all others as Saturn devoured his progeny."

The two aspects of Toom or Fohat are symbolized by the two serpents entwining the Caduceus of Mercury, that on the right being positive, that on the left being negative. These also refer to Ida and Pingala, the right and left sympathetic nerves, and to the right and left breaths. H.P.B.

says also that after the vital electric force is leaving the body, that the "Defunct begs that Toom should give him the breath from his *right* nostril (positive electricity) that he should live in his second form." (S.D. 1, p. 737).

The positive aspect of electricity is life-giving and likewise death-dealing. It is Saturn who devours his progeny, and it is most significant, indeed it is a remarkable verification of the Secret Doctrine, that Crile should go on to say: "Cancer is now known to exhibit a sign of charge opposite to that of its surrounding tissues and a higher electric potential," *i.e.*, it is electro-positive.

Glands and Occult Centres

"Not only as living cells exhibit physical characteristics in form and function," Crile continues, "but the action of the secretion of certain glands, notably the thyroid and adrenal glands, has certain physical characteristics.

The thyroid secretion governs the electrical conductivity, electric capacity, and electric potential of the tissues; that is the thyroid governs the capacity of the organism for work. When the thyroid gland is removed, the value of these constants decreases, the electric potential finally reaching zero at death. Therefore, the function of the thyroid is the maintenance of the electric charge, or electric potential of the cells at a certain level. If the potential is raised above a certain level, the resultant excessive function and activity of the cells constitutes a certain disease.

That is to say, when the thyroid secretes too much there results the disease known as exophthalmic goitre, a condition in which all the organs of the body become over-active, even to the destruction of the individual.

The thyroid gland is closely associated with the pharyngeal plexus; the adrenals, with the solar plexus, both of them occult nerve-centres through which Pranic and other occult forces work.

The Theosophist is familiar with various forms of Yoga practice in certain of

which various nerve-centres are energized, Pranic energy, obtained with the breath being directed by conscious effort of the will to the desired parts. In the physical aspect, omitting all reference to higher aspects, it seems fairly clear that Prana bears a very close affinity to certain of the forms of electricity discussed two months ago in these columns in connection with water-dowsing. It seems probable that it may be carried by positively charged atoms or molecules. If so, the scientific explanation of the *physical* results of Yoga would seem to lie in the discussion above. It is significant that the word *Pranayama* which occurs so frequently in Hatha Yoga (the science of breath), means when literally translated the *Death of Breath*. Hatha Yoga can be a very dangerous thing in the hands of the unskilled and untutored, the reason, if what has just been said be true, being not hard to find. The positive breath is at once the *Creator and Destroyer* of its own progeny, the numerous cell lives out of which the body is built.

Diet

Again it is significant that certain chemical salts, found naturally in the blood, and in foods, and which can be artificially introduced into the body, also profoundly affect the electrical condition of the body. Two forms of insanity,—dementia praecox and manic depressive, are characterized by overly responsive and sub-normally responsive conditions respectively. They are amenable to treatment by two separate types of sodium compounds, one decreasing, the other increasing the electrical conductivity of the nerve-cell membranes. Whether permanent cures can be effected by such medication is another question.

Again it is known that calcium compounds have a steadying slowing-down effect, while potassium compounds have the opposite effect. Perhaps this is why vegetarian diets containing little potassium in comparison to meat-diets sometimes are depressingly negative. It is extremely though dangerously easy to make oneself

negative and lethargic, or positive and dynamic through diet. The electrical properties of foods, or rather the effect of their chemical constituents on the electrical characteristics of the body, is an extremely important criterion of a proper diet, which can best be met by a varied choice in natural foods.—W. F. S.

(To be Continued.)

PROTESTS AGAINST WAR

There are signs both in Canada and the United States that the efforts of those whose ethical intelligence has been awakened to the uselessness and needlessness of war have not been without their effect.

An abridged edition of Beverley Nichol's "Cry Havoc" is now being circulated through the public schools of Ontario by order of Premier George S. Henry.

It is not known who it was in the educational department that censored the original edition though the public has a right to know. Five chapters somewhat rough in their indictment of capitalism as an ally to war were not considered fit for young minds to read.

It is said that certain sections of the English press were quite critical of Premier Henry's decision to distribute 5000 copies of the book through the schools and it is known that in certain quarters, which have been traced to the makers of armaments, objections and opposition were raised. Still "Cry Havoc" with all its terrible indictment of war and war-makers is, in part at least, being made use of for educational purposes.

A Students' Revolt

Another sign of the times was a nationwide Students' strike against war in April, organized by the Students' League for Industrial Democracy and the National Students' League left wing section in the United States.

Such a thing has probably never happened before in the universities of the western world. Fifteen thousand students participated in the demonstrations in New York and pledged themselves "not to support the government of the United States

in any war it might conduct."

In some places police interfered to stop the speeches,—a stinging comment!

Canadian Senator's Protest Heard

On April 17 Senator A. D. McRae rose in the Canadian Senate and moved a resolution that Canada should withdraw from the League of Nations and should hold a referendum before entering any other international conflict.

The league, he said, had not succeeded in getting a single nation to allow international peace to take precedence over their national interests.

Senator McRae, who bears the title of "General", had the courage to admit that he had undergone a complete change of heart concerning war. Eight years ago he had opposed Right Hon. Arthur Meighen, then premier of Canada, for his attitude against war without the people's consent which lost Mr. Meighen his position as head of the Conservative party. Mr. McRae now believes Mr. Meighen was right.

Senator (General) McRae described war as "a racket". He claimed that the frequent assurances of peace came from "quarters close to the war racketeers of Europe." He had been told that the orders for armaments of Vickers-Armstrong, armament manufacturers, amounted to \$100,000,000 a year. The British steel plants are working overtime supplying the nations of Europe and Asia with war materials. French armament companies produced \$300,000,000 worth of armaments and munitions last year.

These protests against the war spirit cannot help but do good. As General McRae pointed out, the present situation presents a remarkable paradox, that while every nation is agreed that another war will mean the end of European civilization the same nations are pre-occupied in preparing for that war.

ATOMS AND ENERGY

When the Secret Doctrine was written, the dogmatists in science were insisting

upon the indivisibility of the atom—the atom was regarded as the ultimate form of matter, it was solid, impenetrable, indivisible and yet elastic. H. P. B. frequently quotes from contemporary writers of her day to show the prevailing attitude of science towards the problem. For example she includes an extract from the Scientific Letters of Professor Butlerof, who was not a materialist but who in this passage was setting out the accepted theory of science.

“It (an atom) is, we are answered by science, the limited division of Substance, the indivisible particle of matter. To admit the divisibility of the atom amounts to an admission of an infinite divisibility of Substance, which is equivalent to reducing Substance to *nihil* or nothingness. Owing to a feeling of self-preservation alone, Materialism cannot admit infinite divisibility; otherwise, it would have to bid farewell for ever to its basic principle and thus sign its own death warrant.” (S.D. 1, p. 565).

Again she quotes Ludwig Buchner, “To accept infinite divisibility is absurd, and amounts to doubting the very existence of Matter.” (S.D. 1, p. 565).

Science Has Changed

Science however, has moved far away from that earlier position and the occult teaching that the infinite divisibility of matter was one of the bases of occult science is now seen to have been a very logical and profound statement.

First came the discovery of the electron and the atoms of various elements were found to contain varying numbers of electrons grouped around a nucleus. Then came the positron the existence of which had been surmised by earlier writers on electrons, who called them anti-electrons. Into these anti-electrons or ‘holes’ an electron could fall and disappear.

Light

Light has also been subjected to extremely minute examination. Modern science now deals with the ‘Photon’ which

is conceived of as the ultimate unit of radiation or in more exact words “a quantum of radiation energy”. It is a corpuscle of light.

It is believed that under certain circumstances a photon can be transformed into a corpuscle of matter, such as a positron. Conversely a photon will be created when a corpuscle of matter is ‘annihilated’ as such and disappears from our perception.

Prince de Broglie, physics Nobelist of 1929 suggests that a light corpuscle is always accompanied on its flight by an anti-corpuscle which has the same relationship to it that the positive electron has to the negative electron.

“The photon”, Prince de Broglie said, “is thus a complex particle formed of two symmetrical constituents capable of self-annihilation.”

If his theory is correct, science is touching upon the dividing line between matter and energy. It is now surmised that matter can flow out of and into these extremely minute ‘holes’ or anti-electrons; that energy does the same and that whenever energy flows in, an equivalent amount of matter flows out of the same ‘hole’ and vice versa.

Involves Fourth Dimension

The theory is very complex; it involves a fourth dimension, for the annihilation spoken of is not considered as a complete non-existence but simply a disappearance from our universe of perception.

“It is one of the elementary and fundamental doctrines of Occultism that the two (spirit and matter) are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of our senses. Our doctrines show, but one principle in nature—spirit-matter or matter-spirit, the third the ultimate Absolute or the quintessence of the two, if I may be allowed to use such erroneous terms in the present application—losing itself beyond the view and spiritual perception of even the ‘Gods’ or Planetary Spirits.” (Mahatma Letters, p. 141).

D. W. B.

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