

THE CANADIAN THEOSOPHIST

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“OF TEACHERS THERE ARE MANY.”

There are many disruptive influences in a Society which aims as the Theosophical Society does, at gathering together a nucleus of the Universal Brotherhood of Humanity without any distinctions of race, creed, sex, caste or colour. Chief of these influences is the constant debate over leadership.

Natural leaders do not need to make claims. They show the qualities and display the wisdom of leading and guidance; people naturally follow them, and where the rule has been followed to “kill out ambition,” and to “work as those work who have ambition,” no difficulty can arise.

Human nature is so constituted that if it be given an opportunity it will at once take sides and form parties, and more or less friction will develop.

The ideal is clearly indicated in the sentence: “Of Teachers there are many; the Master Soul is One.”

When a Leader asserts his position, a natural habit of many ordinary human beings is to fall behind him and accept his teaching as infallible; and to regard all those who may differ in opinion, whether right or wrong, as dangerous rivals.

It is forgotten that the Master Soul is One, and that all the teachers partake more or less of its Light, nor are the hearers without illumination if they will only try to perceive it.

St. Paul dealt with the question at a time when the several apostles must each have had his following. It is impossible to speak to men spiritually while they are yet in the condition of ordinary, carnal men, as Paul calls them, using brain consciousness only, lower manas. “For ye are yet carnal,” he says; “for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord (the Master Soul) gave to every man? I have planted, Apollos watered; but God (ho theos, the Higher Self) gave the increase.”

Madame Blavatsky enunciated the greatest of truths when she said that every man was an incarnation of his own God. Why then do members of the Theosophical Society insist upon Leaders and certificated teachers? Are ye yet carnal? it might be asked with Paul. The Masters do not claim infallibility, nor do they accept what anyone says without thorough testing, so that what they teach is after the proving of generations of adepts over thousands of years.

Teachers have to be tested before we place our confidence in them. “By their fruits ye shall know them.”

THE CREST JEWEL OF WISDOM

From the Sanscrit of Sankaracharya

(Continued From Page 74.)

The unmanifest is characterized by these three potencies; it is the causal vesture of the Self; dreamless life is the mode where it lives freely, all the activities of the powers, and even of the knowing soul having sunk back into it.

Every form of outward perceiving has come to rest, the knowing soul becomes latent in the Self from which it springs; the name of this is dreamless life, wherein he says "I know nothing at all of the noise of the moving world."

The body, powers, life-breaths, mind, self-assertion, all changes, sensuous things, happiness, unhappiness, the ether and all the elements, the whole world up to the unmanifest,—this is not Self.

Glamour and every work of glamour from the world-soul to the body, know this as unreal, as not the Self, built up of the mirage of the desert.

But I shall declare to you the own being of the Self supreme, knowing which a man, freed from his bonds, reaches the lonely purity.

There is a certain selfhood wherein the sense of "I" forever rests; who witnesses the three modes of being, who is other than the five veils; who is the only knower in waking, dreaming, dreamlessness; of all the activities of the knowing soul, whether good or bad,—this is the "I;"

Who of himself beholds all; whom none beholds; who kindles to consciousness the knowing soul and all the powers; whom none kindles to consciousness; by whom all this is filled; whom no other fills; who is the shining light within this all; after whose shining all else shines;

By whose nearness only body and powers and mind and soul do their work each in his own field, as though sent by the Self;

Because the own nature of this is eternal wakefulness, self-assertion the body and all the powers, and happiness and unhappiness

are beheld by it, just as an earthen pot is beheld. This inner Self, the ancient Spirit, is everlasting, partless, immediately experienced happiness; ever of one nature, pure waking knowledge, sent forth by whom Voice and the life-breaths move.

Here, verily, in the substantial Self, in the hidden place of the soul, this steady shining begins to shine like the dawn; then the shining shines forth as the noon-day sun, making all this world to shine by its inherent light; knower of all the changing moods of mind and inward powers; of all the acts done by body, powers, life-breaths; present in them as fire in iron, strives not nor changes at all;

This is not born nor dies nor grows, nor does it fade or change forever; even when this form has melted away, it no more melts than the air in a jar.

Alike stranger to forming and deforming, of its own being, pure wakefulness; both being and non-being is this, besides it there is nothing else; this shines unchanging, this Supreme Self gleams in waking, dream and dreamlessness as "I," present as the witness of the knowing soul.

Bondage and Freedom

Then, holding firmly mind, with knowing soul at rest, know your self within yourself face to face saying, "This am I." The life-ocean, whose waves are birth and dying, is shoreless; cross over it, fulfilling the end of being, resting firm in the Eternal.

Thinking things not self are "I,—this is bondage for a man; this, arising from unwisdom, is the cause of falling into the weariness of birth and dying; this is the cause that he feeds and anoints and guards this form, thinking it the Self; the unreal, real; wrapping himself in sensuous things as a silk-worm in his own threads.

The thought that what is not That is That grows up in the fool through darkness; because no discernment is there, it wells up, as the thought that a rope is a snake; thereupon a mighty multitude of fatuities fall on him who accepts this

error, for he who grasps the unreal is bound; mark this, my companion.

By the power of wakefulness, partless, external, secondless, the Self wells up with its endless lordship; but this enveloping power wraps it round, born of Darkness, as the dragon of eclipse envelopes the rayed sun.

When the real Self with its stainless light recedes, a man thinking "this body is I," calls it the Self; then by lust and hate and all the potencies of bondage, the great power of Force that they call extension greatly afflicts him.

Torn by the gnawing of the toothed beast of great delusion; wandered from the Self, accepting every changing mood of mind as himself, through this potency, in the shoreless ocean of birth and death, full of the poison of sensuous things, sinking and rising, he wanders, mean-minded, despicable-minded.

As a line of clouds, born of the sun's strong shining, expands before the sun and hides it from sight, so self-assertion, that has come into being through the Self, expands before the Self and hides it from sight. As when on an evil day the lord of day is swallowed up in thick, dark clouds, an ice-cold hurricane of wind, very terrible, afflicts the clouds in turns; so when the Self is enveloped in impenetrable Darkness, the keen power of extension drives with many afflictions the man whose soul is deluded.

From those two powers a man's bondage comes; deluded by them he errs, thinking the body is the Self.

Of the plant of birth and death, the seed is Darkness, the sprout is the thought that body is Self, the shoot is rage, the sap is deeds, the body is the stem, the life-breaths are the branches, the tops are the bodily powers, sensuous things are the flowers, sorrow is the fruit, born of varied deeds and manifold; and the Life is the bird that eats the fruit.

This bondage to what is not Self, rooted in un wisdom, innate, made manifest without beginning or end, gives life to the fall-

ing torrent of sorrow, of birth and death, of sickness and old age.

Not by weapons nor arms, not by storm nor fire nor by a myriad deeds can this be cut off, without the sword of discernment and knowledge, very sharp and bright, through the grace of the guiding power.

He who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing soul within him pure; to him whose knowing soul is pure, a knowing of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.

(To Be Continued)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,
Formerly Scholar of King's College, Cambridge

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CHAPTER IX

THE THEORY DOES NOT OPPOSE THE LAWS OF SCIENCE

Many years ago, when I was studying the history and evolution of words—their forms, their meanings, their syntax (or uses in combination)—I studied very carefully the works of Spencer, Huxley, Wallace, Darwin, Lyell, and others, with a view to arriving at principles. These I collected. I found that there were striking analogies in the history and evolution of words, and in the history and evolution of human beings.

Then, when I came to hear of the theory of Reincarnation, I took these principles and asked whether there was anything in the theory of Reincarnation which went against them. I could find nothing at all.

I saw that the theory of Reincarnation explained a great deal that materialistic Science did not explain at all, or explained unsatisfactorily. But I could not see that this Science had any argument to bring against Reincarnation so long as the latter was stated fairly—namely, as a hypothesis.

Before mentioning some of the princi-

ples of evolution, as held by most modern scientists, it will be well to repeat, from Chapter III., the protest against the absolute form in which the so-called "Laws" of Science are usually stated. There is scarcely a single "Law" of Science that can be stated absolutely as a universal law. "Hitherto we have observed no exception to this phenomenon"—that is one of the safest formulas for Science to adopt.

Another protest. That the sum of matter is constant, and that the sum of energy is constant, is an assumption absolutely outside the province of Science. It simply cannot be proved. Matter may, for all we know, become changed into energy, and energy into matter. It is impertinence to set forth such theories as if they were proved facts.

Here, however, I shall try to state a few of the principles of Science safely.

While we cannot scientifically demonstrate that the sum of life and energy is constant and unalterable, we know that energy and life may persist in spite of changed forms; that when, for instance, a log is burnt, its energy may persist and reappear in a new form.

We know that forms are constantly changing, and it may be that the change and death of parts may be absolutely necessary to the survival of the whole, so that, beneath the apparent changes, there may be unities or a single unity.

Among the frequent characteristics of the apparent changes are the following:—

1. Economy of materials, the same elements being used again and again: one thing "in its time plays many parts".

2. Cause and effect. Every effect—every phenomenon—is due to an adequate cause: the mere fact that we do not see the cause, nor understand it, makes no difference to the principle. Every effect in turn becomes a cause.

Continuity is practically the same principle. The sequence is perfect, even if we do not know all the links. There are no breaks.

Heredity is practically the same principle. Each cause produces effects that are—whether we understand this or not—"after its kind," just as each animal and plant does.

3. Changes are, generally, very slow—almost imperceptible.

4. They are, generally, rhythmical or periodic.

5. They are, often, "equilibristic"—tending to restore some upset balance.

6. They are not always directly progressive. It seems as if sometimes a backward movement was necessary, as when a vehicle, before climbing a hill, moves back and up the opposite hill so as to get an impetus.

7. Throughout there is originality: there seem to be no duplicates, no absolute reproductions.

8. The originality of the new production may be due partly to addition of new elements, partly to rearrangement of old elements, and so on. Co-operation of formerly isolated elements is an important factor in change.

9. Differentiation, division of labour, and specialization are common features in change. Several things, apparently similar, become different because they are set to different work, in different surroundings or environment.

10. The environment is a most powerful influence in change. The group to which a thing belongs may go far to alter its characteristics.

11. It is partly by attraction and repulsion that the environment works these alterations.

12. The thing changed will, in turn, alter the characteristics of its environment. There is interaction and interpenetration, as when two metals touch one another.

13. Apart from such more or less mechanical influences, the power of mind is of vital moment. Whereas the stone tends to fall to the ground and sink into the ground, the mind may direct the hand to throw it up into the air.

14. The changes of the mind alter not

only the environment, but also the body: anger, fear, cheerfulness produce chemical and structural changes in the blood and nerves, etc.

15. The changes of the body (partly due to changes of the environment, as when it is wet or hot) alter not only the environment, but also the mind: exercise and perspiration produce mental changes.

Such are a few of the principles of material Science. Some of them at first appear to have nothing to do with the theory of Reincarnation: they at first appear to speak neither for it nor against it. Others appear to support it—especially the principle of cause and effect. We have certain phenomena to account for (*e.g.* the misery of some people, the genius of others): these phenomena must be due to adequate cause. The theory of Reincarnation supplies an adequate cause.

CHAPTER X

IT HAS ANALOGIES IN SCIENCE AND DAILY LIFE

As Darwin's theory set forth the gradual evolution of forms owing to environment and experience, so Reincarnation sets forth the gradual evolution of minds owing to environment and experience and—more or less conscious choices.

A very close resemblance may exist between the death of a plant in the winter, and then its renewed life in the spring and summer, and the death of a person, and then his or her reincarnation. It seems as if the ego of the plant had power to build, or attract to itself elements of, a new body. As I said before, we consider the spring and summer plant to be the old one revived: and we can, similarly, consider the reincarnated person to be the old one revived.

Or, again, compare the silkworm, which becomes a chrysalis, then a moth. In spite of the changed form, we assume that the same ego, as it were, persists. Is it more marvellous that the human ego should per-

sist, although one body decomposes and another is acquired?

Or, again, compare the night's sleep, during which we lose consciousness and constantly change our blood and cells, so that we wake up a different person, though we feel that we are the same ego. Seldom can we tell people what we have felt or thought during sleep. Who knows whether the spirit has not lived very really, and travelled? Now imagine the sleep to have lasted a hundred years, so that—if the life-processes continued and every particle of our body had changed at least once in every seven years—our whole body, including the memory-holding cells and fibres, had changed at least fourteen times. In such a case, should we wonder if, while our character and ego persisted, we did not remember our name or any concrete detail in our past life?

Daily, also, we are being reincarnated. As St. Paul said, we die daily. New cells take the place of the old. Reincarnation is a constant feature of our life, without our being aware of it. We do not seem to lose the memory of all concrete details. But we do forget many of them.

Or regard the new body as a new set of tools, or a new suit of clothes, or a new house, or a new place. The same ego discards the old and now uses the new, and produces very different results. There is scarcely as much difference, probably, between the person who dies and the person when reincarnated say a hundred years later, as there is between a man who has lived in rags among thieves in the slums and the same man leading a healthy life as a squatter three years later.

But I think that the most striking analogy is between words and persons. A word, like a person, is a form representing a meaning—a body with a character: or a form representing more than one meaning, a body with more than one character. For the difference between Dr. Jekyll and Mr. Hyde is no greater than that between one meaning of the word "fast" (as in "fast friendship," "stand fast") and another

meaning (as in "a fast man," "fast living"). The meaning or character depends largely on the environment, the people and surroundings in the case of the person, the neighbouring words in the case of the word. Indeed, the parallelism between persons and words is, in some respects, singularly exact. But it does not belong to the present subject to work it out, except to this extent:—

An idea may be incarnated in one body or another, perhaps in one body at one time or place, in another at another time or place, without itself changing to any great extent. The idea of "daughter" may be incarnated in *duhita*, Ouyarnp, *filia*, daughter, female child and so on. The form of the word may be very far from a full and proper representative of the idea: it is rather a label. But still it serves to hold the idea, to be its body, to enable the idea to have intercourse and interchange of relationship with other ideas. The mere fact that the idea is clothed in a different form—perhaps no more a lineal descendant of the older form than *filia* is of the Indo-European form—does not prevent us from regarding the idea as the same. Similarly the ego or person or character of a person may be clothed in a different form, may be re-incarnated and still be the same ego.

Or consider gestures. The idea of greeting may be represented by the lifting of a hat, the raising of the point of a stick, a bow, a smile, and so forth. The same idea can be incarnated or clothed in different forms at different times.

As to the memories of past lives, we can compare them with the memories of our first year of life. They may exist, stored up somehow and somewhere, as in diaries of past years, which we keep on shelves, bearing within us not all their details, but rather the epitome of main facts.

As to the need for life after life, with a view to the training of character and intellect, we may compare the successive days in the same class at one school, the successive classes in one school, the follow-

ing of home-life by private school, public school, university, and business life, and perhaps home-life again as husband and father. Just as we should not call a boy educated after one day in one class at one school—for there is a heap of work still to be got through; so we should not call a person educated after one life in this world—for there is a heap of experience still to be assimilated.

(To Be Continued)

MR. PRYSE MAKES VIOLINS

We have had so much to say lately about bogus "occultists" that we are apt to forget that there are genuine ones, at least some of us are. And perhaps it is the fault of some of the rest of us that we should permit them to be forgotten. For one thing the true men are modest and might easily die of starvation while the false ones make such a noise that they live in clover.

One of our occult friends is Mr. James Morgan Pryse who has been living at Los Angeles for some years past. Readers of The Canadian Theosophist know his literary work, which ought to be ranked with the best in the Theosophical Movement, but which is ignored by most of the Societies—to their great loss and misfortune. He has been so busy of late at a new occupation that he has been writing less than usual and this seems a fitting time to tell of his new work. He has been making violins.

"Yes," he said, "I probably will quit writing and confine my activities to making violins. I have nine to my credit, with a tenth in the making and am ranked as a professional. My real object is to restore a lost art. There are very few good violins in the world, and the best of the modern ones are much inferior to the old Cremonas."

"I find," he said, in an interview some months ago, "that the violin is quite an occult instrument, geometrically, acoustically, in the choice of wood, and otherwise. A good violin is a work of art, as much so

as a painting, and the Cremona makers were contemporaries of the great Italian painters. I note Koot Hoomi's statement that music is the most divine of the arts, and consider my violin-making a Theosophical work.

"Yes, my violins are kept on display at the Music House, and have been examined by the best violin-makers in the city, Callier, St. Pierre, and others. I have been urged to patent some of the tools I have invented and use to make the work easier and more accurate; also to write a book of instructions for violin-makers. For the present I have communicated my discoveries to no one outside the Music House. One secret of the Cremona makers was the colouring matter they used in their varnish. I think I have found out what it was, and I shall make some to see."

Questioned further regarding the materials of which his violins are constructed, Mr. Pryse referred us to Mr. Ernest E. Lanz, violin expert of the Schenck Music House. "Mr. Lanz certainly praises my work very highly," said Mr. Pryse, "but no more than have other professional violin-makers who have given the violins a try-out. He said my fifth violin was the best one I had made. Mr. Lanz is a trained violinist and has had many years' experience in making and repairing fine violins. In fact he is a walking encyclopedia on the subject."

Mr. Pryse further remarked that his study of the occult enabled him to introduce certain elements in making the violins, which so far he had kept secret.

"For one thing, I give the wood a special treatment, instead of using it just as God made it. So they are really Theosophical violins, for the tone of which H. P. B.'s teachings are largely responsible. I have used two models, but prefer that of Guarnerius, whose violins in my judgment are superior to those of Stradivarius. I find there are others who hold to the same opinion, as did Ole Bull, who used a Guarnerius in his concerts.

"The back of my fifth violin is made

of Virginia rock maple that has been seasoning for a hundred years; the front is of Alaska spruce. I have on hand a piece of sycamore wood, sufficient for the back, ribs and neck of a violin; in grain and texture it is the most beautiful and resonant wood I have ever seen; but unfortunately I'll have to wait about six months for it to get thoroughly seasoned.

"It is said that the direct ancestor of the violin was the rebeck, invented by a king of Ceylon 5000 B.C., and still used in India. It was taken up by the Italian makers and developed into the violin as we now have it."

Mr. Ernest E. Lanz has been kind enough to furnish the following statement regarding Mr. Pryse's work and the quality of his violins.

Mr. Lanz on the Pryse Violins

Perhaps some of your readers have wondered why no communications from Mr. James Morgan Pryse have appeared in the Canadian Theosophist for several months.

The principal reason is that Mr. Pryse has entered upon a new field of activity and has been busy making violins and has added to his already large and varied field of accomplishments the mysterious and wonderful *Art of Violin Making*.

Mrs. Ida Schenck of the Schenck's Music House was suddenly inspired by the idea of Mr. Pryse making a violin, knowing his wonderful capacity to delve mysterious recesses of lost and hidden Arts, and she conceived the idea that none would be better qualified to do justice to this difficult undertaking, being capable to conceive intuitively and resurrect the lost art of violin making, and therefore urged him on and insisted upon his doing it.

A proof that a woman's intuition rarely fails her we have in the work so successfully accomplished by our dear Mr. Pryse. A living proof that the Soul and creative capacity of man never grows old. Without any previous experience Mr. Pryse has shown an aptitude for and full apprehension of requirements in selecting material for such a difficult task. It takes a

violin maker half of a lifetime to learn to understand the importance of properly selecting wood and to know the relative density of these different materials. It has been a wonder to all acquainted with his undertaking to see his inventive ability in creating at once his own models and his own tools with such a full understanding.

It has been our privilege to become acquainted with many and varied of the best violin makers, but never before have we seen so difficult a task as easily and successfully accomplished. All those that have seen his first finished Violin have marvelled at his creation of but a few weeks—and never in our experience have we seen a first attempt carried to such heights of success. We all know that the first attempt is by far the most difficult, and yet this proverbial fact was seemingly not operative in Mr. Pryse's case. This first violin, produced in a remarkably short time, owned by the Schenck's Music House, is not for sale at any price, but can be viewed, and the above statement verified by those interested, at Schenck's Music House at 139 So. Broadway, Los Angeles.

It is only natural that Mr. Pryse's succeeding Violins have surpassed his first attempt. They have evoked the admiration of everyone that has had the privilege to play upon them or listen to their silvery liquid tones. Mr. Pryse's striving to impart to his creations the throaty timbre of a human voice of the Italian quality has become a reality, and anyone that has heard the liquid even tone emanating from those beautiful Violins has felt the Master mind and the Master touch.

Those that have been benefitted by Mr. Pryse's writings and by the hidden and esoteric values revealed by him, will also find that the depths of Art values are made accessible through contact or possession of one of his exquisite Violins—and we the Schenck's Music House, though possessing some of the most valued old Master violins, feel it a privilege and are proud to own one of Mr. Pryse's marvellous creations.

We hope that our highly esteemed Mr.

Pryse will make available to the Art of Violin playing many more of these truly rare gems.

Ernest E. Lanz.

THE SYMBOLISM OF FIRE

Perhaps the most widespread and universal symbols in the old religious and astronomical systems which have passed down the stream of time to our century, and have left traces everywhere, in the Christian religion and elsewhere, are those of the Cross and Fire. There is a deep philosophy underlying the ancient worship of these two symbols. If then we find these two—the Cross and Fire—so closely associated in the esoteric religion of nearly every nation, it is undoubtedly because on the combined power of these two, rests the whole plan of the Universe.

Why is this so? Of the four elements, Earth, Water, Air and Fire. Fire is that which has ever eluded definite analysis. It is confidently asserted that air is a mixture containing the gases, oxygen and nitrogen,—the earth we view as matter composed of definite chemical molecules,—we say that water is, chemically, a compound of oxygen and hydrogen. But what is Fire? One of the definitions given in Websters' dictionary is "the unknown cause of the sensation of heat". But in the Secret Doctrine we are told that Fire is NOT an element, but rather something divine, and also that Fire is a term which contains ALL. H. P. Blavatsky in "Transactions of the Blavatsky Lodge" says 'Fire in the occult sense is æther, and æther is born of Motion, and Motion is the eternal dark, invisible Fire. Light sets in motion and controls all in nature, from the highest primordial æther down to the tiniest molecule in Space. Motion is eternal per se, and in the manifested Cosmos it is the Alpha and Omega of that which is called electricity, Magnetism, Sensation, Thought and even Life, on this plane. Thus Fire, on our plane, is simply the manifestation of motion, or life.'

Again, in the Secret Doctrine, H.P.B. says that "Fire is the most perfect and unadulterated reflection, in Heaven, as on Earth, of the One Flame. It is Life and Death, the origin and the end of every material thing. It is the Creator, Preserver and Destroyer. It is Divine Substance."

The Hermetists and Alchemists of the Middle Ages, sometimes referred to as the Fire Philosophers believed that even as man was made up of seven principles, consisting of a Higher Triad and a lower quaternary, so also was Fire. They divided it as follows:—

UPPER TRIAD:

1. The Visible Flame
2. An invisible astral fire
3. Spirit.

LOWER QUATERNARY:

4. Heat
5. Light
6. Electricity
7. The synthetic essences, or the radical cause of its existence and manifestation.

For the Hermetist or the Rosicrucian, when a flame is extinct on the objective plane, it has passed from the seen world into the unseen; from the knowable into the unknowable.

Fire, then, we might say, symbolizes the Invisible Deity, the Father, and the manifesting light is the "Son" or the "Sun". When we fully realize this, it is not difficult to understand why in ancient times there have been Fire Worshipers, and Sun Worshipers. In the Vedas we find the God Agni as symbolizing the triple aspect of Fire—in heaven as the Sun; in the air as Lightning; on earth as ordinary Fire. When the devotees of Agni desired to worship him, they arranged two pieces of wood in the form of a Cross and by a peculiar whirling and friction obtained fire for the sacrifice. Notice here the use of the two symbols. Incidentally from this same root Agni, you get the word "Agnish-wattas" or Solar Pitris. We also find

evidences of the worship of the Sun amongst the ancient Chaldeans, Greeks, Zoroastrians, Scandinavians, Kelts, etc., down to the Christian who says that the God he worships is a God of consuming Fire. So then, our first key to the allegory is that Fire, in its various aspects, has ever been the symbol of Deity, or Spirit, in the Christian religion, of God.

Evidences of the esteem in which Fire was held is found repeatedly in the Old Testament—the best known instances being the Pillar of Fire, the burning bush of Moses, and the shining Face of Moses—all Fire. Most Christians, although they might repudiate the fact, are as much Fire Worshipers as the so-called heathen. In the Majority of Christian churches the presence of God is still symbolized by a lighted lamp which is kept always burning before the altar, and in the Roman Catholic churches one of the first ceremonies that the priest performs on Easter morning is that of re-kindling and blessing the fire.

Of course when dealing with the question of symbolism, it is necessary to bear in mind the fact that there are seven keys to every allegory, therefore it is impossible to dogmatize on such a subject, which perhaps is just as well.

While, then, Fire or its physical manifestation, the Sun, frequently symbolizes the Deity, or Spirit, or God, it is also a symbol of knowledge, Divine Fire meaning Divine Knowledge. Probably the best known example of this is contained in the myth of Prometheus. Prometheus brings fire down from Heaven to humanity on earth, but this symbolizes the first opening of man's spiritual perceptions, not to his first seeing, or discovering fire, as some Greek scholars have tried to prove, for fire was never discovered, but has existed on Earth always, and certainly before the advent of man. Humanity up to the time of Prometheus was as the angels, knowing neither good nor evil, that is, they were without Manas, or Mind. The Divine Fire of Prometheus was Divine Wisdom.

Turning to the Christian religion, you

have two notable examples of fire representing wisdom. In the Gospels, John the Baptist says "I will baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with Fire". The explanation of this as given by H.P.B. is that John the Baptist, being a non-initiated ascetic, could impart to his disciples no greater wisdom than the Mysteries connected with the plane of Matter, of which Water is the symbol, while the wisdom of Jesus, an initiate of the Higher Mysteries, was the "Fire" wisdom of the true Gnosis, or real Spiritual Enlightenment. In another place Jesus tells his disciples that they will be filled with the Holy Ghost which was likened to tongues of Fire, meaning of course that becoming at one with their Higher Self, the ancient Wisdom in all its esotericism would be revealed to them.

I think that a point raised by one of our very early Theosophical writers (W. Kingsland), is worth bringing to mind, and that is the necessity of linking up Theosophy and Christianity. He states that we are not concerned with showing that the Scriptures support the teachings of Theosophy for the purpose of giving those teachings a better authority, but rather for the sake of helping those who, having been brought up in the Christian religion, yet although they find it inadequate, are unwilling to leave it, and need to find a deeper meaning in the familiar doctrines. I believe that this is so, and therefore I have endeavoured to link up the ancient teachings regarding Fire and its symbolism with the Christian religion.

K. Marks.

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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 ROCHESTER CONVENTION

The Second Inter-Theosophical Convention is to convene at the Hotel Sagamore, Rochester on Saturday and Sunday, June 16-17. 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

Rochester city is still observing standard time, so that the bus leaving Toronto at 7 a.m., will be in good time for the luncheon at 12.30. The Mayor of Rochester will be present at this luncheon and will extend the welcome of the city to the Convention.

Members will be wise to take their membership cards along, both for identification at the Convention and at the frontier where immigration officers require some credential to satisfy them of the good faith of visitors.

Special railway fares have been arranged for the Convention by the Central Passenger Association, Chicago, for visitors to the Convention from territory east of

and including Chicago and St. Louis, north of the Ohio and Potomac Rivers to the Atlantic seaboard south of New England and Canada.

This reduction in fare will apply only on certificates held by members of the Theosophical organization, and dependent members of their families; provided there are not less than 100 in attendance holding (railway) certificates, or a combination of certificates and round-trip tickets issued under certain conditions. Certificates must be obtained at the starting point of the railway journey. Bus passengers will not be recognized in this concession. The Canadian railway passenger agents for both Eastern and Western lines have been notified of these arrangements and will comply with the terms agreed upon.

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.

Among other speakers who have not yet been allotted a place on the programme at time of writing, but who will be present and speak, are Major Leroy E. Gardner, of the Annie Besant Lodge, Boston; Mr. Lesch of Buffalo, and Mr. Lewis of New York. Messrs. Barr, Belcher and Floyd of Toronto have also been invited.

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.

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It matters very little what you believe; it matters enormously what you are. What you are will improve what you say. There is no good talking unless you live better than you speak. Give the God in you a chance.—Mrs. Besant in 1931 at Adyar.

PURUCKER VIEWS

It is with the deepest regret that I feel and have felt that Dr. G. de Purucker placed himself in a false position some years ago. An English correspondent voices this regret for the "great opportunity" missed. "If he had only come forward as the apostle of unity in a Blavatsky Movement, and without any personal claims, I believe there would have been a big rally round him." All the same, excellent work is being done by the Point Loma Organization and the Magazine, The Theosophical Path, and The Theosophical Forum, are following on good lines and are better reading than the Adyar magazine, on the whole. Dr. de Purucker has been clearing up some of the points in which there has been most dispute. On the question of successors to H.P.B. he has assured his readers that nothing is meant of an apostolic character. There will be, he says on page 232 of the April Forum, "the appearance of another one in the line of Successors, *i.e.*, of those who in serial order hold aloft the banner of The Theosophical Society." "Serial order" may remove the dogmatic taint that the idea of Leadership conveyed, and we hope this means something different from the claims of the Adyar apostles. We quote with satisfaction two passages from the same Forum, which illustrate a certain sound common sense view of things which is typical of Dr. de Purucker's writings, though we do find fault with certain aberrations as in spelling Karma. The passages are questions with their replies.

"Q. Is it untheosophical to ask into the house persons of the world, rich and well to do people, who have their carriages and who dress fashionably?"

'A. To question the right of such or any other people to participate in the 'movement', is in itself untheosophical. If Theosophists realize that every man is a component and integral part of universal brotherhood and of Humanity, then, whoever, he may be he is entitled to a trial at

least. That which affects one, will act and react on all. The motto of the Headquarters of the T. S. should be—'rigid justice to all.' If it is right to care for the poor and those who suffer, it is as right to care for the rich and all those who will unavoidably be brought to far greater sufferings, unless warned and shown the true cause of all such Karmic sorrows. The poorer a man, the more sad his life, the nearer he is to the end of his punitive Karma; the richer his neighbour, the more is full of pleasures his life, the nearer he is—unless he acts in the right path—his Karmic doom. Help the poor, but pity the ignorant rich.

"Q. They are not to be blamed then for such gatherings? I mean for trying to make these receptions attractive; for dressing and having music, etc.?"

"A. I do not see why they should be blamed. Every Theosophist does what he can and ought to do it only on the lines he can work upon and knows how. One carries his energies among one group of people, works for one class of men. Another tries to do the same among those he sympathizes with the most. Every man is an embodiment of different ideas, and while he lives and moves on this plane, has to work through and with the help of his physical body which is the necessary instrument that enables him to come in contact with matter and to control it, to mix with other people and influence them. Why should they not dress their bodies? The personality should be neither exalted nor neglected. The T. S. may be compared to a human body. Each organ performs a different function, apart from others, yet all work for the body and help one another. Why expect the brain to digest your food and the muscles of your legs to think out ideas? Why should the heart say to the tongue—'Move not, your jabbering disturbs me,' if the tongue performs its duty as allotted to it by Nature and for the benefit of the whole body? The *Self* is the Master of the body and it is his duty not to allow his mental equili-

brium to be disturbed by anything that may befall his physical body, or to refuse its use under any circumstances, if that use be of any benefit to his neighbour. But it is also his duty to guide his heart-emotions and not let these emotions guide him. Tell those who surround you that they are each of them a Self different from the Self of his Brother or Sister, and that whatever the body of one may be led to do for the benefit of all and in an absolute spirit of unselfishness—is meritorious.....”

INNATE KNOWLEDGE OF REBIRTH

The following is an extract from *REMINISCENCES* by Rev. A. H. Sayce, D.Litt., LL.D., D.D., (the famous Assyriologist and Archæologist) London, Macmillan, 1923. Speaking of his boyhood, Professor Sayce says: “I spent pleasant hours in an unreal world, which after all seemed a far more real world than that of suffering in which I lived. Strange waking visions—I can use no other phrase—would come upon me suddenly, blotting out the actual present and substituting for it during a few moments an actuality even more intense. As I grew older these ‘waking visions’ became more and more infrequent, until after the age of twenty-one they ceased altogether. One of the last is typical of what they were like. It was during the first long vacation after my going to Oxford, and I had been hunting butterflies one summer afternoon in Dorsetshire. I remember I was leaning over a gate, a little tired, and gazing at a stretch of moorland covered with heather and furze. Suddenly the scene before me disappeared and in place of it was a desert with a hot sun burning down upon it from a cloudless sky, while a train of camels and camel-drivers came slowly towards me from a range of mountains to the south-east. And then, as always on such occasions, I seemed to know every man in the

cavalcade and every path in the distant hills. What wonder that in my childish days I believed instinctively in the Buddhist doctrine of reincarnation and only later on awakened to the fact that it was not also the belief of those around me. One result of these ‘waking visions’ was that in some cases I cannot tell whether scenes that I can still see vividly before me have really formed part of my workaday life; I can still see, for example, a salmon-leap, some of the fish making a false leap and landing, not in the water, but upon a dry rock, where they would lie gasping for a minute or two before making a fresh effort to reach the water, which several of them in spite of all their endeavours failed to do; and yet in my present actual life I can never have seen anything of the sort.” (p. 6.)

DR. ARUNDALE'S HOROSCOPE

By Robert A. Hughes

The April issue of the *American Theosophist* has blossomed forth with a delineation of “Dr. Arundale’s Horoscope”, by Charles E. Luntz. Mr. Luntz, to judge from the article, is an ardent supporter of Mr. Arundale, but on the whole is not entirely honest as an astrologer. He sketches all the good points in the nativity and deliberately leaves out the bad. I say deliberately for the chart also shows qualities that would react most harmfully upon the Society should Mr. Arundale become president.

According to the article Mr. Arundale was born in Surrey, England, December the first, 1878, at about 7.15 a.m. As five minutes later would place Libra upon the Mid-heaven, and so indicate greater executive ability, Mr. Luntz, would thus have the horoscope made to fit his conception of Arundale.

Mr. Luntz begins his article with a misstatement of fact:—“.....his ruler is Jupiter. I have never seen a more splendidly aspected Jupiter, and the fact that this planet is Dr. Arundale’s ruler

unquestionably accounts for his magnetic personality and the general aura of success which surrounds all his undertakings”.

This is a case of a tailor-made horoscope—a deliberate unethical astrological procedure, reminding one of the medieval astrologers who brought discredit upon the science by making predictions based not on Astrology but upon the superstitious reactions of the people!

Jupiter enjoys the benefic aspects of the Sun and Venus which tend to give Mr. Arundale some measure of popularity, but at the same time it is in square aspect to both Mars and Neptune. Its position in the Second House ordinarily would show under this solar aspect much success and fortune in money matters—but it is also in quartile aspect to Mars and Neptune, and considering the positions of these planets, this shows extreme extravagance. Arundale, in my opinion, would make an extremely extravagant president, throwing the Society's money away foolishly in different crazes.

His ascendant is Sagittarius which would incline him to sudden enthusiasms; but as most of the planets are in mutable signs he will be inclined to too many interests to concentrate upon Theosophy. This also inclines him to be unstable and so he lacks the qualities of true leadership. Venus adds some personal charm to his nature, but the aspects of Uranus and the Moon to the Sun are unfortunate; Uranus indicating lack of tact, eccentricity, self-will and nervousness. Mercury also in the ascendant unsupported by any good aspects shows a somewhat shallowness of intellect and much loquaciousness. Its quartile aspect to Saturn strongly indicates that his schemes would bring censure and discredit upon the Society. His Moon, representing the personal character, in Pisces shows a negative, receptive, easily swayed character.

The Ruler's and Mars' aspect to Neptune does not argue psychic balance. They show emotional disturbances and impulsiveness, which may result disastrously.

These aspects and positions increase the extravagant tendency, and are not conducive to straightforwardness.

Jupiter, writes our versatile astrologer, “has only one important affliction—a square to Neptune”; thus ignoring the aspect to Mars, and the evil affliction of Mars to Neptune, a study of which will verify all I have said and more! The tendency to extravagance need not be investigated only through Astrology, to prove whether or not the Mars-Jupiter affliction is operative in his Nativity!

Mr. Luntz fails to mention the evilly-afflicted Mercury, governing the intellect, which is not supported by any benefic aspect. Its house and sign position incline to loquaciousness with great use of the first personal pronoun. It indicates a self-assertive mentality, one self-centred or ego-centric; and tends to narrowness of outlook. His mentality, judging by the Saturn influence, is thus critical and suspicious; his disposition contentious. This position will arouse public hostility and criticism. As Mercury governs the Seventh house it also shows law-suits involving the Society.

One can easily understand why Mr. Luntz fails to properly delineate the horoscope.

He also considers that “Dr. Arundale will govern the T.S. with a minimum of friction, with truly spiritual wisdom and with success in that which he undertakes.” This being based upon the five minutes later that would place Libra on the Mid-heaven. Even if this were so, and there is no indication that the time given is accurate, it would make but little difference. As Virgo is a subordinate sign and Libra a more executive one, Mr. Luntz is quite sure his hero was born with it on the Mid-heaven. Even were this the case the aspects to Venus, ruler of Libra, could not merit the assertion quoted above.

The affliction of Mercury alone is sufficient to offset the other good qualities in the chart—as Mercury in an angle in quartile aspect to Saturn is very powerful.

Arundale, if president, would stir up infinite contention and so cause more splits in the Society. There are few signs of "truly spiritual wisdom" in this horoscope.

Yet Mr. Luntz passes over in silence this phase of Mr. Arundale's character, by the bold assertion—"There are, of course, adverse aspects in his chart, as there are in Dr. Besant's, yet these cannot be judged as in the case of an average person. These two great egos are occultists in the true sense of the term. It is for the occultist to force his squares to vibrate like sextiles and his oppositions as trines. These aspects largely indicate the attacks made on Dr. Arundale by reason of his connection with the Church, attacks which in the writer's opinion are unworthy of Theosophists, who are pledged to discriminate against no man by reason of his creed."

Such a statement as the above quotation is simple dishonesty and is not worthy of a true astrologer. There is little evidence in the chart of deep occult power, outside of tendencies, due to the house position of Uranus (the Ninth). To compare this horoscope with that of Annie Besant is to compare a pigmy with a giantess, the map of Madagascar with that of Asia! To censure honest theosophists because they have pointed the fraudulent nature of the Liberal Catholic Church, which is not condemning his personal creed, is to lack true discernment. An unbiased study of the L.C.C. will convince any intelligent person that it is a fake church run by fake bishops!

Mr. Luntz ends his article with confidence in Mr. Arundale's election as President T.S. "Dr. Arundale is destined to play a part much greater than heretofore in the high destiny of the Society." If such be the case, for I cannot dogmatize, not having Mr. Wood's birth data, it will be a sorry day for the Theosophical Society. The above is simply my honest opinion, which can be verified by a study of the chart. It is meant in no offence to Mr. Arundale, but as he is now a public character, one is entitled to diagnose his

character and qualifications for the position; this article being my judgment.

THE TALMUD IN A NUTSHELL

It is not the place that honoureth the man, but the man that honoureth the place.

Do not consider thyself a giant, and thy neighbour small as a locust.

He who covets things that are not rightfully his, will not only be disappointed in his wish, but even lose the things that are rightfully his.

Let a man be yielding like the reed in the wind, not hard and unbending like the cedar; let him be the first to restrain his tongue in a dispute, the first also to forgive and to forget what was spoken hastily and in anger.

Even calumniators honour truth, knowing as they do that, unless they mix some truth with their falsehoods, they would never be believed at all.

He who listens to the talebearer and backbiter shares his sin; for it is the willing ear that sets the tongue in motion.

He who takes no part in the sorrows and burdens of the community will have no share in the joys and rewards when they come.

One eats, another says grace.

When the ox is down many are the butchers.

A small coin in a jar makes a big noise.

The reward of good works is like dates: sweet and ripening late.

He who walks daily over his estate finds a little corn each time.

Victuals prepared by many cooks will be neither hot nor cold.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

Despise no man, and deem nothing impossible; every man hath his hour and everything its place.

THE CANADIAN THEOSOPHIST

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IN CANADA

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GENERAL SECRETARY

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Hamilton, Ontario, Canada.

OFFICIAL NOTES

East-West comes to us in the June issue with a new title—Inner Culture, with an attractive cover, and miscellaneous contents aiming at the popularizing of Vedantic and other aspects of oriental thought for western readers. It has 32 pages and the subscription for Canadians is \$2.75.

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It is interesting to note that in the United States there were 433 members of the T. S. who voted for Mr. Ernest Wood for President, as against 2962 for Dr. Arundale. In Canada Mr. Wood got 276 Votes, so that on this continent there are over 700 who have not "bowed the knee to Baal", if we may be pardoned for a reference to a striking example of sacerdotalism. We must all stand together wherever we are for the Truth as the old prophets as well as the new have seen it, and the leaven in every nation has a duty to stand by the Society and redeem it from the slavery

into which it has fallen, the slavery of mental sycophancy to alleged authority.

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The appreciation of the members of the Society expressed regarding the magazine, The Canadian Theosophist, is one of the most encouraging things we have had. The St. Catharines' group, for example, have been sending in subscriptions for friends and for the local libraries in their district and although small in numbers they signify their intention of sending at least twenty. Donations have been received from several other quarters, one of the latest being from Vulcan Lodge, one of our smallest Lodges. Mr. Daines, the Secretary, in sending a draft for \$10. says: "It is with pleasure we inform you that at a regular meeting of Vulcan Lodge it was unanimously resolved that we donate \$10. to the Magazine fund or as you best see fit. As you know we are very small in numbers or we would do better. We all realize the importance of keeping the magazine going. It's a fine publication and well worth the money. It is hoped sincerely that other Lodges will do likewise so as to be sure of keeping up the good work".

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A Californian subscriber writes in deprecation of some of the Adyar Lodge meetings he has attended, and praises the meetings of the U.L.T. Lodges which he has attended also, saying: "On the other hand, it is so refreshing to go to the meeting of the United Lodge. It is straight Theosophy without any frills. Here again one sees the fruits of straight Theosophical teaching. They always have a very intelligent audience, remarkably large, made up of the rank and file of people, whereas so many of the ordinary Theosophical meetings are just long-hairs, everyone of them walking in a different direction." We quote this, not to belittle any Lodge, but to indicate one of the reasons for success in Theosophical propaganda. When people come to a Theosophical meeting they wish to hear Theosophy, and not something else which the druggist recommends as being

THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTION — SESSION 1934-1935

No. OF VOTES COUNTED—215

No. TO BE ELECTED—7

QUOTA—27

CANDIDATES	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count		8th Count		9th Count		
	Result	Transfer of Belcher	Result	Transfer of Belcher	Result	Transfer of Barr	Result	Transfer of Marks	Result	Transfer of Stuart	Result	Transfer of Hughes	Result	Transfer of Housser	Result	Transfer of Huxtable	Result	Transfer of Griffiths	
DUDLEY W. BARR	44		44		17	27	27		27		27		27		27		27		27
FELIX A. BELCHER	74	47	27		27		27		27		27		27		27		27		27
MAUD E. CRAFTER	15	3	18	4	22	4	28	2	24	4	28	28	28	28	28	28	28	28	28
WILLIAM A. GRIFFITHS ..	15	5	20	1	21	1	22	1	22	1	22	2	24	1	25	4	29	2	27
NATH. W. J. HAYDON	7	5	12	5	17	17	2	19	17	2	19	19	19	1	20	7	27	1	27
FRED B. HOUSSEY	14	15	29	29	29	29	29	29	29	29	29	29	29	2	27	27	27	27	27
Robert A. Hughes	11	1	12	12	12	12	12	12	12	12	12	12	12						
Horace L. Huxtable	2	6	8	2	10	2	12	2	14	2	14	4	18	18	18	18	18	18	18
Robert Marks	4	1	5	5	5	5	5	5	5	5	5	5	5						
KARTAR SINGH	8	4	12	3	15	15	15	15	15	1	16	4	20	20	20	6	26	1	27
Mary Stuart	1	6	7	2	9	1	10	1	10	10	10								
Wash. E. Wilks	20	1	21	21	21	21	21	21	21	21	21	2	23	23	23	1	24	1	25
Non-Transferable																			
ROBERT A. HUGHES	215		215		215		215		215		215		215		215		215		215

(signed) A. S. Winchester, June 2, 1934.

just as good. There is nothing just as good as The Secret Doctrine, but unfortunately many members of the Society have never read the book and do not know the difference.

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A critic writes from England: "I fear your economists who write for the C.T. have backed the wrong horse in eulogizing F. Roosevelt, U.S.A. President. I have been informed that Secret Societies of both the R.C. and the Jews are behind him. All these dictatorships are last efforts of International Finance to save itself. Each dictator passes as the saviour of his own country before the public. Speculation and Exploitation and Waste have been increasing in geometrical progression ever since the time of Cromwell and the founding of the Bank of England and the invention of machinery for using steam and electrical power. International trade is now necessary to pay interest on Debts and Loans, so goods are exchanged, not for the mutual benefit of the people in the various countries—but merely for the sake of Trade. All this rushing to and fro of cargoes of stuffs that can mostly be produced by the importing countries is the means of keeping the Big Banks solvent. Nevertheless I don't agree with Major Douglas for Democratic control and credit would turn countries into producers of artificial silk stockings, motor-cycles and anything Democracy thinks (!) it wants or needs! We need a *true* Aristocracy again, with knowledge of human nature and a sense of responsibility."

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The Aryan Path for May maintains the high standard set by this U.L.T. magazine and is worthy of being placed by the side of the best of the former Theosophical magazines. It has a place and a policy of its own, one leading feature of which is the presentation of articles by well-known authors on Theosophical subjects. They may not all be Theosophical but at least they bring their writers into contact with Theosophy, and it is a characteristic of

Theosophy that no thoughtful man ever gives it a little definite attention without becoming a devotee of the system. The first of the articles on H. P. Blavatsky is by Geoffrey West and is one of a series on European Occultists. The article is sympathetic and informative and will do good. Theosophical readers will turn with interest to the article which has been so widely copied in part, by Victor B. Neuberg, so that it has become known throughout the Theosophical world. It is taken from the London Sunday Referee, being a review of the Second volume of H.P.B.'s Collected Works. It is an enthusiastic eulogy of Madame Blavatsky and coming from an unbiased outsider is all the more notable. Especially to youth he commends the study of The Secret Doctrine. There is pointed the way that the world is looking for, the path which more of the world would recognize had all the members of the Society been as faithful and enthusiastic as "even this publican", if we may beg Mr. Neuberg's pardon for the allusion. The Pharisees and Scribes of the Theosophical Society have done their worst to supplant H. P. B.'s teachings, and now that the feast has been spread and those who were first invited have neglected their opportunity, the call is going out into the highways and hedges and we who have tried to call attention to the banquet should rejoice that the multitude is beginning to hear of the good things that have been spread for their delectation. It will be said again as it was of old: "He hath put down the mighty from his seat, and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich he hath sent empty away."

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On another page will be found the return of the election for the General Executive held on June 2, under the direction of Mr. A. S. Winchester, barrister-at-law. The results in some respects were quite unexpected, partly because the members will not vote, and partly that when they do they will not follow instructions. One voter put three crosses on his ballot, in spite of

the instructions, and of course his ballot was useless. Several failed to number their choice down to the end of the dozen, so that when it came to the fifth, sixth, seventh, eighth or ninth choice, their vote had been thrown away. Two members were elected on a ninth choice vote. Much regret will be felt over Dr. Wilks' failure to make the grade by one vote. In spite of pleadings and beseechings he refused to have his portrait appear in the magazine, and consequently was not familiar to the majority of the members, nor did Vancouver support him as it ought. Toronto has a preponderance of representation, as it has a preponderance of members. Mr. Belcher was supported by his own Lodge, the West End, and by The Toronto Lodge as well. Hamilton did not support its nominee or he would have been elected. In the case of other Toronto members they were either less well-known to their colleagues, or those who were elected were better known to outside voters. The new faces on the Executive are Miss Crafter, who has given unremitting labours for years on the books and other routine duties of headquarters at the office, 52 Isabella Street, Toronto; and Major William A. Griffiths of Montreal, treasurer of the Lodge there, and a devoted student and worker. Kartar Singh was formerly on the Executive, but since living in Vancouver has not been nominated. This year his old friends evidently remembered him. On the ninth count three votes remained to be allotted. Had two of them gone to Dr. Wilks he would have been elected. But two went to Kartar Singh giving him a majority of one.

J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; from John Pryse,

919 SOUTH BERNAL AVENUE,

Los Angeles, California

THE GENERAL EXECUTIVE

The final meeting of the year ending this month of the General Executive of the T. S. in Canada was held at 52 Isabella Street, Toronto, on Sunday afternoon, June 3. Only Messrs. Barr, Belcher and Smythe were in attendance. Balance in the bank was reported as \$7.52. The General Secretary reported a donation sufficient to carry the magazine till the new season's dues came in. The membership roll numbered 340 as against 349 at the same date last year. Many members have failed to pay their dues, no doubt embarrassed by the depression. The defeat of Dr. Wilks in the election was deplored, he having so long represented Orpheus Lodge and the West generally. The Rochester Convention was discussed and a successful meeting anticipated. It is hoped that all the Canadian members who can attend will do so. The principle of fraternity, brotherhood in action, is more important than any distinctions of society organization. The next meeting of the Executive will be held on the second Sunday of July, the 8th.

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.

THE PRESIDENTIAL ELECTION

A SUGGESTION

By Dr. Bhagavan Das, M. A., D.Litt. (Author of the Science of the Emotions, The Science of Peace, etc.)

The affairs of the Theosophical Society are of interest not only to its members but also to the general public, especially in this country, because it is the one society in the world in which men and women of all creeds, colours, and countries meet on terms of equality and brotherhood. The passing of Dr. Annie Besant has plunged this society into the throes of a Presidential Election. Ever since certain deplorable controversies within the Theosophical Society, in 1912-13, I have been only a distant, though earnest and sincere, will-wisher of the Theosophical Society. But I find I have been elected, at the last annual convention, a Councillor of the Indian Section of the Theosophical Society, most unexpectedly, without any previous intimation of any kind, to my great surprise and greater gratitude to my electors for bearing me so kindly in mind. Having been elected a Councillor I feel it a duty to take a more active interest in the maintenance of peace and good-will within the Theosophical Society. I therefore wish to place some thoughts before the two candidates for the Presidentship, viz., Mr. George Arundale and Mr. Ernest Wood, and the electors, publicly.

I have observed, with deep disquiet, the indulgence in personalities and taking of sides, pamphleteering and propaganda, and other such incidents of modern political electioneering, in connection with the choosing of the next President of the Theosophical Society. Such processes always leave behind deeply mischievous after-effects. Well-wishers of the Theosophical Society cannot but be very anxious to avoid them. I venture to suggest a way whereby a disputed election might be avoided. I am doing this rather late, for various reasons which would be too long to explain;

enough that they were beyond my power to control. (The date now fixed by the General Secretary, Indian Section, Theosophical Society before which votes should be sent in, is the 1st June, 1934).

Both the candidates, Mr. Arundale and Mr. Wood, have travelled widely, are personally well-known to many members of many sections of the Theosophical Society have much speaking and writing power, each in his own way, and have worked in different ways to serve the Theosophical Society for the last thirty years and more, according to their respective lights. Both have their strong points, and also their weaknesses, necessarily, like all human beings. No person possessed of ideally perfect fitness for the office is available. Both can and ought to continue to serve the Theosophical Society in co-operation, supplementing and balancing each other, though only one can occupy the place of P.T.S. at a time.

From the Theosophical Papers, it appears that Mr. Arundale has the larger backing. At the same time, it is also abundantly clear from those papers, and he himself recognizes, in his article "Memories or Facts" in *Theosophy in India* for Jan.-Feb., 1934, and his Manifesto circulated with that issue, that there is a widespread feeling, in the minds of a considerable number of members, in view of past events, that, if chosen P.T.S., his allegiance and energies may not be given wholeheartedly to the promotion of the Three Objects of the Theosophical Society.

It is no use discussing whether the feeling is well-grounded or baseless. It is enough, for a would-be President-administrator, to note that *it exists as a fact*; and, for one who aspires or is willing to be the President of a Society whose first and

most important object is to promote Universal Brotherhood, it is necessary that he should try his best, not to beat it back by strong language (which would only confirm it), but to allay it, to eradicate it, by *re-assuring*, in every way possible, *those who are now entertaining it*, that, whatever may have happened in the past, to give rise to such a feeling, the same shall not happen again. Which of us has not committed blunders when excited passions have thrown thick veils (*avarana*) over our souls' eyes and driven us headlong (*vikshepa*) into Error? But we all ought to gladly admit them later, in calmer mood, and assimilate the lessons of the consequences thereof, and be wise after the event at least. Our beloved Mother, the late P.T.S., super-person far above the common run as she was, has set us a noble example in this respect, on many occasions.

The promotion of the Three Objects of the Theosophical Society may well occupy all the time, and task to the utmost all the energies, of far abler persons than either of the candidates. Also, for obvious reasons, it is eminently desirable that whoever becomes P.T.S. should command universal confidence, so far as is humanly possible, and not begin his tenure of office with the creation of a mass of antagonism which could not but aggravate the falling off in the membership noticeable in the last few years, and the consequent weakening of the Society, and so make likely the frustration of its very first object.

The P.T.S. should maintain such an attitude that every person, not only inside but also outside the Theosophical Society who has occasion to think about the matter at all, should feel that the P.T.S. is concentrating his whole being on the promotion of the Three Objects, and gives his attention to any others only when they are indubitably subsidiary to one or more of the three. He should *not* be a *party*-man at all, while he is P.T.S., whatever his personal inclinations might be before or after his term.

To those who endeavour to look at the

things of the flesh with the eyes of the Spirit, the spiritual office and functions of P.T.S. are of greater import than any temporal office and functions of the present human world. The P.T.S. has the opportunity if he only have the heart and the power, to make of the Theosophical Society a Spiritual League of All Religions, and all that that means, by vitalizing anew, *within each*, that Theosophy which is the Common Heart of them all. He should single-mindedly try to induce members of the Theosophical Society by precept and example to infuse Theosophy into all departments and aspects of their own and their neighbour's lives, educational, domestic, economic, political, artistic, religious. Without this subtle, all-pervading, effective support of such a Spiritual League of All Religions, the temporal League of Nations is failing utterly to help Humanity.

In view of all the above considerations, I would suggest that Mr. Arundale may publicly state, more fully and explicitly than he has done in the postscript to his manifesto, that, if elected P.T.S., (1) he will sever, for the term of his office, all connection with any *propagandist* bodies other than the Theosophical Society, unless and until authorized to join and work for any such, at and by a full annual Convention of the Theosophical Society; also (2), that he will secure the official services of Mr. Wood for the Theosophical Society by assigning to him such appropriate office within the organization of the Theosophical Society as may be possible to assign under the rules; and (3), that, while doing his best to promote the pursuit of the Third Object on *scientific lines in the scientific spirit*, he will also do his best to discourage and check what has been variously called unhealthy psychism, or sensationalism, or emotionalism, or mystery-mongering, etc., in the course of the controversies that have disturbed the peaceful progress of the Theosophical Society over and over again. This unhealthy psychism, etc., may perhaps be described in plainer words as

"the claiming of super-physical and extraordinary powers without giving proofs thereof, and disregarding the obvious principle of plain common sense and sound reason that, where proofs cannot be given on the one side, faith cannot be given on the other."

In connection with (1), I would add that the clear *implication* of Mr. Arundale's own language, on page 41 of the article "Memories or Facts" above referred to, is that he himself *fully agrees* that Adyar must *not* "become a hotch-potch of Liberal Catholicism, Esoteric School, and Comasonry". I suggest only that Mr. Arundale may say so *explicitly*, and in conciliatory and reassuring words.

Item (2) does *not* mean that Mr. Arundale should cease to be a Christian if elected P.T.S. The P.T.S., or indeed, any office-bearer of the Theosophical Society, whatever his personal religion may be, ought *not* to be a *propagandist* of any particular religion, but only of the Three Objects, and hence, a reconciler of all. H. P. Blavatsky and H. S. Olcott were Buddhists and Annie Besant was a Hindu, no doubt, but, so far as I am aware, they were not propagandists of these religions, but only refiners, liberalizers, and nationalizers of them, that is to say, they tried to infuse Theosophy into the current conception and practice of them. We all know that their Real Religion was "The Secret Doctrine". The *ilm-i-sina*, the *para-vidya* which runs through all the great living religions. Is Christ a Christian, Muhammad a Mohamedan, Zoroaster a Zoroastrian, Buddha a Buddhist, Manu a Hindu? Do not all religions belong to each of these Great Souls, and each of them to all religions, and both to the same Spiritual Hierarchy and the Universal Religion?

As to item (3) it need only be said that the amount of respect the Theosophical Society can command in, and the influence it can exert over, the thinking portion of the human world, will be in a direct ratio to the amount of the *scientific* (as distinguished from the sensationalist or emo-

tionalist) spirit in which it deals with the Third Object, the substantial work it does under the Second, and the practicable technique it suggests for carrying into effect the First Object under modern conditions. "Occult Science" too is *science*; Religions, so far as *true*, are reconcilable; Universal Brotherhood can and ought to be made socially operative.

I have made the above suggestion because though my esteem for such of Mr. Wood's literary work as I have seen may be greater, I cannot help harbouring greater personal affection for George Arundale because of my long and close association with him in the many years of work for the Central Hindu College, Benares, and my very pleasing recollections of his infectious good humour, his bright leadership of the young students, and his ability to rouse their enthusiasm and win their affection. I felt towards him then as to a younger brother, and feel so towards him now, in memory, though I have seen practically nothing of him during the last twenty years. I hope he will discharge the high duties of P.T.S. in such a manner as to advance the great cause of Universal Brotherhood by more healthy and harmonious social organization, and Peace between the Creeds by the illumination of the essential principles common to them all, and investigation in a scientific manner of the deeper layers of Man's Higher Nature—if he will convey to the public at large the assurance I have suggested, and will act accordingly.

Such a public assurance from Mr. Arundale would, it seems to me, enable many persons to vote for him who may now be hesitant and doubtful, induce Mr. Wood to withdraw in his favour, obviate a disputed election and its undesirable consequences in permanently embittered feelings, have a soothing effect upon and change into friendliness towards the opposite party the attitude of those who may have already cast their votes, promote sweet reasonableness all round, and leave behind peace and good-will in the Theosophical

Society and therefore the best conditions for united endeavour by its members to spread peace on earth and good-will among men in all countries.

In conclusion, I beg the electors and the two candidates to forgive me if anything I have said above tends to hurt their feelings in any way. I have ventured to say it all, only because I am very anxious that the course of the T.S. should run smoother in the future than it has done in the past, that the two different currents of thought and feeling which, by their antagonism, have disturbed that course often before, may become reconciled, that the T.S. may win the respect of the world and exercise a beneficent influence in its affairs.

Bhagavan Das.

Benares, India,

Dated: 7.4.34.

THE UNKIND PERVERSIONS OF "RAJA"

It has occurred to me that these perversions that seem to follow the trail of Mr. Jinarajadasa and carry a come-back calculated to incriminate Mr. Wood, can be very simply explained away. I write from my own three years' experience at Adyar and a personal knowledge of all the personalities concerned.

It will be known to all who ever contacted Mrs. Besant, that her naturally self-willed temperament was much intensified by her assumption of occult status and contributed to by the fulsome exaggerations of C. W. Leadbeater. Hence mundane matters, however important, were simply brushed aside when they conflicted with her inclinations or desires. If, for instance, she *ordered* a meeting of the Executive to be called to discuss and decide on some important matter she would frequently keep the Executive members waiting for a considerable time during which nothing could be done because of her absence. Then she would suddenly appear and brusquely inform the members that they need not wait any longer as she

had gone into the particular subject they had been called to discuss and had decided it herself! The fatuity of such conduct on her part will be realized when it is understood that, where practical affairs were concerned, Mrs. Besant was utterly incompetent to decide or instruct. One instance, I remember, was at a roof meeting. Her attention was attracted by a desultory remark from an Indian brother as to the need for a light near his house, which, I think, was outside the T.S. grounds. Mrs. Besant at once called for a piece of paper which was picked up off the floor, and a pencil, a stub of which was obtained from the oily ear-lock of a Bengalee brother, and writing an order, to *anyone* for the installation of the light, she handed it to *someone* standing by, and dismissed the matter from her consciousness! The fact that it might have necessitated the running of several miles of cable and the erection of a lamp pole outside our grounds never dawned on her. It was her order!

Again. The Masonic Temple was built a considerable distance from Headquarters for the use of the very small minority of the residents. The way led through palm groves and was dark and rough. But it was cheerfully trodden in Mrs. Besant's absence and by herself on her return. Then someone drew her attention to it and she immediately ordered a road to be made and lighted, without a thought as to who should pay! I think the Headquarters' Engineering Department paid for it in the end. Who would dare refuse? It was the order of 'Anaba'!

An Indian, Mr. Sashanaria, had built a school bungalow on ground contiguous to Adyar estate, and when it was finished he conceived the idea of disposing of it to the T.S. He called on Wadia, manager, T. P. H., and a fine business man. Sashanaria offered the house and land to Wadia for, say, 25,000 rupees. Wadia approved and told Sashanaria to call the next day and he would accompany him to see Mrs. Besant and discuss the purchase. But Sashanaria believed in taking time by the

forelock and he called on Mrs. Besant *next morning at five a.m.* and asked permission to have coffee with 'our mother'. Permission was accorded our "dear son, Sashanaria" and after coffee he introduced the business, not neglecting to say that Mr. Wadia was enthusiastic in favour. But he omitted to say that the price he was asking from Mrs. Besant, say, 50,000 rupees, was double what he had asked from Wadia! Mrs. Besant, without further advice or consideration at once accepted the offer and signed the agreement! But the T.S. had not the money, Sashanaria was a F.T.S., however, and offered, generously, to take it in instalments, which action brought on him 'our mother's' blessing. But even the first instalment was wanting. Finally Mrs. Besant arranged for the bonds floated by Colonel Olcott for the maintenance of Adyar Library, to be mortgaged and the instalment raised! (For a similar action many have gone to jail). The final instalment on the Besant Gardens property was paid by a Dutch brother during the War.

This is *not* to say that Mrs. Besant was dishonest. In my opinion she was labouriously honest. But she had absolutely no sense of humour and took herself and her actions so seriously that she actually considered herself above law, and beyond rules, and even moral sanctions. Instance one, when she assured the father of "the boys", Naraniah, that she would not allow them to associate with Leadbeater and straightway sent them to Leadbeater in Sicily! The Courts bluntly called this a lie. Instance two, when she flouted the order of the Court to hold "the boys" within reach of the Court's jurisdiction, took them to Europe and refused to produce them!

Again. When Adyar Bank 'failed', and it was proved to her by my late friend Schwarz that she was responsible through her representative in charge of the bank, she mortgaged her every resource to satisfy the claims of the clients.

A final instance was when Major — went to the war leaving his motor car only partly paid for. When the vendors called to collect the instalment she arrogantly ordered them to take possession of the car and remove it, in supreme disregard of the fact that the car was private property over which she had no rights, and that it was co-operatively owned by several residents only one of whom had left and who were willing to retain ownership. When they tried to explain she insolently and abusively refused to hear them and ordered the subject to be forgotten! When she went travelling she literally scattered money and when her own was exhausted merely held out her hand for more, which, when she got it, was never again thought of by her. Needless to say, experienced people seldom carried money while with her.

Such instances could be multiplied by the hundred. But I have given enough to indicate the true inwardness of any remarks on Mrs. Besant's incursions into the realm of finance. It was not uncommon for her to draw cheques on the debit side of her bank book! Now every resident of Adyar knew of these happenings and good-naturedly laughed at them. But no one ever dreamed of imputing dishonesty to Mrs. Besant in connection with T.S. funds. I doubt not Mr. Wood has taken part in the joking that went on at Adyar in this connection, but in all good nature. It would appear, however, from the low-down accusations in the circulars with which Mr. Jinarajadasa is now strewing the T.S. Lodges of the world, that he has given a characteristic twist to innocent remarks, solely to suit the purposes of the discredited rump that remains of the Adyar Junta.

I would like to say, in conclusion, that the only organizer of any ability at ADYAR during Mrs. Besant's term has been Mr. Wood. Nearly all the successful projects for which Mrs. Besant and her more showy satellites have lapped up plaudits for many years have been the product of the genius of Mr. Wood.

Hugh R. Gillespie.

CHARLES WEBSTER LEADBEATER

By W. Loftus Hare

The recent passing of Mr. Leadbeater is an event which calls for notice here. He was a man who had more influence on the fate and fortune—or, rather, the misfortunes—of the Theosophical Society than any other member, not excluding Mrs. Besant herself; for, truth to tell, for twenty years she was no more than an eloquent mouthpiece for her ineloquent colleague.

These two leaders dominated the Society during my long period of membership, and I cannot recall a single idea in that distressful time that was not initiated, openly or secretly by Leadbeater.

It is difficult to write with dispassion of the history of those days when the Society was rent in twain, more than once. The two parts were never equal, but the division was sharp and there was no neutrality, nor could there be.

Mr. Leadbeater was a country curate in the South of England, and in the 'eighties or thereabouts was interested in Psychism. He joined the T.S. and was discerned by Madame Blavatsky to be one whom she should do well to put on the right path. There is before me a photograph of a letter written to him about the time of his first journey to India, advising him to meet and join forces with "Upasita" in Egypt. It was the first of those missives written in a feigned hand by the lady herself, supposed to come from the Master, K.H., and was a bad beginning to C. W. Leadbeater's career. He never became a true "Blavatskyite," however.

After being made a Buddhist in Ceylon he returned to England as the tutor to Mr. A. P. Sinnett's son. Journeys to America and elsewhere provided adventures which brought Mr. Leadbeater into trouble and led to his resignation from the T.S. in 1906, after an historic contest.

In 1908 he was taken back into the fold, and thereafter began his "Neo-Theosophi-

cal" campaign. It was based on the doctrines of Reincarnation and Karma, which he illuminated with a wealth of detail, of which the Indian original forms knew nothing. Psychism, clairvoyance, fairies and pseudo-history became his stock in trade.

His output was immense, and no one could stand up to him. This was largely due to a wonderfully clever method of suggestion and indecision, which gave no opening for attack, nor attacked any other view.

He re-wrote the history of mankind without reference books—apparently—and dislocated all accepted facts into a new interpretation. Theosophists, having accepted the data of Psychism from the earlier generations, found it easy, or difficult, to swallow these new revelations, but impossible to confirm or deny them. There was always Mrs. Besant's own reputation and faith in her colleague, which no loyal member would venture to doubt.

And so we had "*Man, whence, how, and whither?*" and "*The Lives of Alcyone,*" etc., put before us year by year. Out of the latter composition at length came the youth of flesh and blood, Krishnamurti, silent and mysterious, handsome and well dressed. Next came the deft prophecies of the young man's future, his identification with Christ and the Lord Maitreya: Buddhists and Christians were caught in one trap and succumbed to the snare. What else could they do?

The next step was to found a new church: the Old Catholic Church which became the Liberal Catholic Church and drew into its hierarchy most of the leading Theosophists of England, America and Australia.

It is impossible to deny that, once begun, this development of "neo-Theosophy" was consistent and inevitable. The false steps had been taken so long ago and no one knew to what they would lead—except their able initiator. He must have known. He had infinite patience, a good memory, a persuasive pen and tongue, and a great

personal vogue. He was never known to be angry or critical like his occult sister, the President. He would lecture and converse, but never argue; all his interlocutors were put into the attitude of suppliants for his wisdom.

I saw him a few years ago, dressed in clerical garb at the Friends' House, smiling and sprightly as a man half his age. "What shall I talk about?" he began. After half an hour he was deep in his uncontradicted Psychism, upon which his authority rested.

It is not for me to say that he had no supernatural powers: I do not know. But I am certain of this, that wherever it was possible to bring his statements to the test—and that was not often—they could not stand.

I gave prolonged study to some of his "Lives" and seizing upon two periods that I knew well, Old Persia and Peru, I made a merciless exposure of his inventions in the *Occult Review*. The result was astonishing! Former colleagues of his and many readers agreed with me, while angry rejoinders came from Australia. Most surprising of all: I believe I was the only writer who ever drew a letter to the Press from Mr. Leadbeater. I forced him to it.

And so, I have no hesitation in saying, quite frankly, that I never was able to accept a single specific teaching of the departed Theosophist, except those obvious generalities that were common to us all. I saw the T.S. laid in ruins by him—and one may almost say, by him alone.

Without him Mrs. Besant would never have made the errors from which she suffered so much disillusionment. Her lieutenants would never have wandered into devious ways. We might have made the T.S. a power for good, and kept together the thousands of serious, studious persons who once belonged to it.

Perhaps it had to be!

—From the International
Psychic Gazette for May.

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THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Houser

SOUNDLESS SOUND

Sound, H.P.B. says, is "*the most potent and effectual magic agent.*" S.D. I., 502.

The word "sound" is commonly accepted as meaning that which is heard by the human ear; but the existence of sounds inaudible to mankind—both above and below the range of human hearing—has been pointed out by ancient and modern thinkers. Science is now experimenting with sounds having rates of vibration far higher than those which can be perceived by the ear.

The human auditory organism has a very wide field of receptivity, ranging from about 30 vibrations per second to about 35000. The human voice, however, is much more limited and the normal scope is from 87 vibrations per second to about 750, although Mozart has left a record of one, Lucrezio Ajugari, who attained and held a note vibrating 2048 per second.

Effects of Sound

The effect of sound upon human psychology is readily observable. We are thrilled by a majestic symphony or a great aria and every atom of our being seems to be harmonized into sympathetic vibration, so as to completely change one's mood. Some music so raises the consciousness that we live in higher realms, a new sense of power possesses us, the understanding of life is clearer and more profound. Other music demands that we share with it, passion, desire, hatred, sentimentality. Music is the most direct of the arts and affects us very intimately.

The physical effects of sound are also apparent. The reverberations of the lowest notes on a great organ, for example, can be felt physically although the ear may not be able to distinguish the notes. Sharp, sudden sounds, particularly those occurring when one is concentrating, have a very definite physical effect. Waves of

vibrations pass and repass through the whole body until the repercussions die away. Experiments have shown that a sudden sound such as the bursting of a paper bag near the ear, raises the blood pressure in the brain to four times the normal. The rhythmic action of the stomach is decreased one-third by harsh noises.

Super-Audible Sounds

That super-audible sounds, that is, intensive vibrations of the same nature as ordinary sounds but not perceptible by the ear, have a direct effect upon physical matter, is indicated by recent experiments. In 1928, Professor E. Newton Harvey of Princeton and Alfred Loomis of Tuxedo Park, published some of the results of their investigation of the effects of these super-audible sounds upon living matter.

"The sound waves used by these experimenters have a pitch of 400,000 vibrations a second higher than the highest pitch the average human ear can hear. Where the intensity of these waves has been strong enough, they have exerted a tearing, killing effect upon living matter within their path, causing protoplasm to spin in a dizzy dance of death, faster, ever faster, until it disintegrates into spinning bits of broken, disorganized matter.

"Observing under a high-power microscope it has been possible to follow the progressive destruction of frog blood corpuscles. The oval cells at first become warped and twisted. Strained areas appear, and the colour fades, leaving a pale, distorted shadow. Human blood corpuscles are likewise twisted and sometimes broken up into many small globules like an emulsion of oil."

More recent experiments, which were published in the June issue of *Popular Science*, confirm the destructive effects of these high power sounds.

"That sounds which we never hear may

also have an injurious effect upon our systems has been demonstrated in a remarkable experiment. Using a powerful alternating current, research workers made a quartz plate pulsate faster and faster until it produced waves of 600,000 vibrations per second.

"Then fantastic things began to happen. Weeds floating in the water were torn to pieces. Fish and frogs were struck by a mysterious blight and died as they tried to swim. Men who thrust forefingers into the water felt an acute pain shoot up their hands. When one end of a long glass tube was held between the fingers and the other end placed in the water, the skin was seared as though the glass had been a red-hot wire".

What H. P. B. Says

That Sound is one of the tremendous powers in the universe is postulated in the Secret Doctrine, For example in Vol. 1, page 606, H.P.B. states:

"We say and maintain that *Sound*, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by millions of Niagara could never counteract the smallest potentiality when directed by Occult Knowledge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

"For Sound generates, or rather attracts together, the elements that produce an ozone the fabrication of which is beyond Chemistry, but is within the limits of Alchemy. It may even resurrect a man or an animal whose astral 'vital body' has not been irreparably separated from the physical by the severance of the magnetic or odic cord."

Sound Waves

Recent investigations have confirmed many of the Secret Doctrine teachings on sound. There is a record for example of the partial disintegration of a brick ventilating shaft by sound vibrations produced

by a motor at its base. After all other remedial measures had failed, an acoustic engineer changed the rate of the motor so that its vibrations were no longer sympathetic to the shaft and the trouble ceased.

Before the American Association for the Advancement of Science last year, many interesting experiments were performed with sound waves.

Eggs were soft boiled by the sound vibrations. The sharp sound produced a chemical reaction, coagulating the protein. Acetylene was generated from vegetable oils: grape sugar extracted from cane sugar; ethyl acetate converted into acetic acid: all by sound waves.

Possibly these investigations into the effects of audible and super-audible sounds will enable science to lift another veil between matter and energy. Just as researches into the nature of light have reached a point where the physical is bordering on the metaphysical, so perhaps in Sound. The experiments so far have demonstrated the destructive effects of Sound—the creative side is yet to be studied. The affinity between Sound, Light and Colour may yet be demonstrated in the laboratory.

The Stanzas of Dzyan

"The strange statement, in one of the Stanzas, that "*The songs of Fohat and his Sons were RADIANT as the noon-tide Sun and the Moon combined*" and that the Four Sons, on the *middle Four-fold Circle*, "*SAW their Father's Songs and HEARD his solar-selenic Radiance*" are explained in the Commentary in these words: "*The agitation of the Fohatic Forces at the two cold ends (North and South Poles) of the Earth, which results in a multitudinous radiance at night, has in it several of the properties of Akasha (Ether), Colour and Sound as well.*"

"Sound is the characteristic of Akasha (Ether); it generates Air, the property of which is Touch; which (by friction) becomes productive of Colour and Light."

The Secret Doctrine also points out that Vach "the mystical personification

of speech", is of four kinds, Para, Pasyanti, Madhyama and Vaikari. The latter is the sound heard by humans. "The Para form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNIZABLE; when transferred into the ideation of the Logos, or its latent Light, it is called Pasyanti, and when it becomes that Light expressed, it is Madhyama." S.D. I., 466.

D. W. B.

THE ARMAMENTS RACKET

Two books have just been published exposing the international armaments industry. They are "Merchants of Death" and "Iron, Blood and Profits". According to Frank H. Simonds, who is generally respected as one of the few first class writers who is a thorough going internationalist, "These books set out to prove that the manufacture of war material has become a kind of international racket. They make it clear that the munition-makers seek to hasten the arrival of war and that in war time they strive to postpone the return of peace. Time and again they are the authors of war panics and armament competitions. In the main the books are an indictment with the supporting evidence supplied."

"As a consequence", he continues, "No one can read them without perceiving the truth—not new, to be sure, but never more impressively told—that the munitions trade is a sordid and sickening business, that, in fact these 'Merchants of Death' often exploit political passions of peoples as the 'white slavers' traffic' exploit physical passions of individuals."

Natural Product of Our Civilization

The statistics of the extent of this racket are supplied and are appalling. Peoples everywhere are staggering under the burden of their taxes, but the curve of production and profit of Krupps, Schneider, and Vickers is once more on the ascendant, even in this fourth year of world depression.

The authors of these two books con-

clude that, "The arms industry is plainly a perfectly natural product of our present civilization. More than that, it is an essential element in the chaos and anarchy which characterize our international politics. To eliminate it requires the creation of a world which can get along without war by settling its differences and disputes by peaceful means. And that involves remaking our entire civilization".

Simonds comments on this as follows: "Now this means that having muckraked the war munitions industry for nearly three hundred pages the authors throw up their hands and say, in effect, that nothing important can be achieved until the world is reconstructed. The conclusion itself seems to be inescapable. In a world without law, force must be the sole means of determining disputes between equally sovereign states. Resort to force, however, brings war and the certainty of war imposes the needs for fleets and armies. That need, in turn must be met by the creation of factories to furnish material. Finally, the private owners of such factories will conduct their business like any other, that is, with an eye to profit primarily and perhaps exclusively."

Man in the Street the Real Culprit

And Mr. Simonds concludes: "Only H. G. Wells and Norman Angell of post-war writers have effectively stressed the point that wars are made by peoples, by the majorities in states, that it is national policies, popularly accepted and acclaimed that make wars. The international banker, the munitions racketeer, the ambitious politician, and the aspiring demagogue all can turn popular conceptions, whether patriotic or pecuniary, to their own profit. But it is what people en masse accept as their rights, as the rights of their countries, sovereign and imprescriptible, and call upon their leaders to maintain uncompromisingly, that make wars.

"When, therefore, as in the present books, you start muckraking the arms trade, whatever useful reform you may accomplish in that direction, nevertheless

you inevitably draw a red herring across the main trail. You help to sustain the individual in his comfortable belief that wars are made by wicked foreigners or dishonest natives, by the Hitlers abroad or the Zaharoffs at home. You start him full tilt after some one who is, in effect, only his own accomplice. For it is the man in the street, he, you, and I, who are actually responsible, and such a crusade can only strike at the effect and not the cause of existing conditions.

War A Disease

“Peace and nationalism are themselves mutually exclusive.”

Here we have the key to the whole problem, however difficult it may be to put it to effective use. Nationalism, as Tagore well knew, is the curse of Europe and may prove to be the curse of the rest of the world. The aggravation of national fears, differences and hatred again accumulate in Europe and are at present very near violent eruption, so that she seems further away than ever from any understanding of the problem.

Nationalism is the cause of the endemic disease of war that has always had Europe in its grip. The disease has been held in check since 1918, but the symptoms since then point to another and much more deadly outbreak. Any competent diagnostician after examining her present condition and noting the alarming symptoms could hardly escape predicting an outbreak of the disease that may well prove fatal. And there seems to be no cure, not even a possibility of alleviation.

The Work of Karma

Europe, indeed, has saddled herself with an appalling Karma, self-engendered from national selfishness, racial madness, and general, all around lust for power and the concomitant cruel desire to dominate, exploit and pillage. There has been almost no cessation of this madness, and almost no liquidation of its direful results, no repentance, no genuine endeavour to forego the cruel destructive use of power, but rather an unconquerable urge to use any

and every advantage to the limit.

To-day every nation in Europe is jockeying for favourable position, and at the same time amassing enormous quantities of war material, concentrating on discovering the deadliest devices for destroying other peoples, and driven by fear, the nations are also furiously working to protect themselves from the great explosive, gaseous, chemical whirlwind of death, that is being held in leash only against the propitious moment.

Now this fear that drives the nations to erect fabulously costly defences, and to prepare for war like maniacs, needs analysis. It is not primarily fear of being attacked, though of course it is that, but it is a deep, inherent, felt knowledge that the nations have done ghastly things from base motives, and the day of paying the price may be at hand. It is inexorable Karma continually staring them in the face. It is eternal justice holding the badly balanced scales before the eyes of the great European nations.

L. H.

THE BUILDING STONES OF LIFE

(Concluded From Page 94.)

In the last issue of the Canadian Theosophist, opinions recently advanced by Dr. G. W. Crile concerning the intimate relation existing between electricity and organized life were reviewed and compared with statements made by H.P.B. The close approach to Theosophical teachings made by Crile was especially significant particularly in view of the oft-repeated statement by H.P.B. that science would ultimately come around to the teachings of the Ancient Wisdom Religion. Further corroboration of these teachings is seen in other conclusions reached by Crile, this time not in respect to the body as a whole, but in respect to those building blocks—the cells, out of which organized life is integrated.

Radiations From the Living Cell

“A striking example of a physical property in living organisms is the Gur-

witsch radiation discovered by the Russian investigator of that name. Gurwitsch was not able to demonstrate this radiation directly, but he demonstrated it indirectly by the effect on cell division and growth when the tip of one onion root was placed against the side of another onion root. The presence of one growing tip had the effect of increasing the rate of cell division in the other onion tip."

"Dr. Glasser was the first to demonstrate these radiations directly by purely physical methods, first, by securing photographs of the radiations, and later by recording them by means of a photo-electric cell. . . . Dr. Glasser has recorded such radiations from a frog's heart, from yeast, from cancer, and from the auto-synthetic cells which will be described later."

Science Encountering Auras

It would look as if science is approaching the concept of auras for the first time, if we except the work done by Kiljner some time ago and described in his work, *The Human Atmosphere*. One should keep in mind that both Kiljner, who made many thousands of observations on the aura in health and disease, and Crile are working only on those radiations constituting the lower level of auric emanations, those most nearly related to the physical. It is significant that Kiljner believed the aura to be in the nature of ultra-violet radiation. The rays of which Crile speaks likewise contain an ultra-violet component.

How are they produced?

Miniature Suns

"As has been stated, the protoplasm of various wave-lengths, some as short, hence as powerful, as those emitted by the sun. . . . But to produce ultra-violet radiation of the wave-length of ultra-violet light, a temperature of from 3,000 to 6,000 degrees centigrade is required. This, applied to a human being, would seem preposterous. Who would think that there are "hot points" in man and animals on the order of the temperature of the surface of the sun? Only the conception that the hot points are infinitely small and the

interspaces infinitely large in comparison can make acceptable the conception of a temperature as high as that of the sun itself in relatively cool protoplasm. The relatively free spaces between the atoms and molecules in protoplasm are vast, and it is because our minds are not accustomed to think in terms of the infinite that it is difficult to grasp this fact."

"Although the sun has an outer temperature of from 5,000 to 6,000 degrees centigrade, a temperature which we conceive to be that of the infinitely small points which we may call the 'suns' or 'radiogens' in protoplasm, neither the solar system as a whole nor protoplasm as a whole has a high temperature. The solar system and protoplasm alike have only a moderate temperature because of the vast relative spaces in the solar system and in protoplasm wherein is absorbed the radiation emitted from the points of high temperature. In other words, *it would appear that the sun's radiance has set up infinitesimal "suns" in protoplasm which generate and emit radiation identical with the sun's direct radiation on plant cells. That is to say the sun shines with undiminished radiance in the protoplasm of animals. If one could look into protoplasm with an eye capable of infinite magnification, one might expect to see the radiogens spaced like the stars as suns in infinite miniature. We may say that protoplasm is a milky way consisting of "solar systems" infinitely diminutive, each created in its own image by the sun's radiance. The nucleus or "sun" of our theoretic radiogen would theoretically be a molecule of iron. Dr. Telkes has calculated, on the basis of the amount of iron present in muscle, that in a cubic centimeter of muscle there would be on the order of four billion radiogens or protoplasmic suns.*

Theosophical Parallels

The close approach of these newer concepts on the part of Science can best be shown by quotations from the Secret Doctrine:

"Light is Life" (Radiant energy and

light are the same thing). "Both are electricity — the life principle. Within its beams lie the beginnings of all physical and chemical action. It vitalizes and disorganizes; it gives life and produces death. The sun is merely the focus, or, as we might say, the lens, by which the rays of primordial light become materialized, and produce all the correlations of forces.

"The Breath needed a form; the Fathers gave it. . . . The Breath needed a vehicle of Desires; 'it has it!' said the Drainer of Waters." *The "Father" of primitive physical man, or of his body, is the Vital Electric Principle residing in the Sun. The Moon is its "Mother" because of that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals.* (S.D., II., 111). W. F. S.

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