

# THE CANADIAN THEOSOPHIST

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## DR. ARUNDALE'S ELECTION

The presidential election results have been announced and Dr. Arundale has become president of The Theosophical Society at Adyar. He received 15,600 votes and Mr. Wood received 4,825, according to a cable from India on June 21. It is a strange comment on the strength of the vote to know that if I had produced a letter from Mrs. Besant declaring that Mr. Wood was to be president, he would have been president today. It is enough to know however, that the 4,825 votes were given on principle and the 15,600 on authority or what was taken for authority.

It is still more peculiar as a comment on the members to hear that many of the 4,825 are talking about refusing to pay their dues or are contemplating resigning from the Society because Mr. Wood was not elected. While 4,825 remain in the Society loyal to the ideals of the Masters and earnest in supporting the principles Madame Blavatsky promulgated in her writings there should be no faint-heartedness and certainly no desertion of comrades who have stood so bravely for independence in the face of much coercion and political manipulation.

Mr. Wood made a host of friends and descended to no stratagems. He conducted an honourable campaign, and his manifesto was a credit to him. Those who refused to read it, or read it and refused to use their judgment upon it, or slighted their reason and blindly followed authority

as they understood it, must abide by their decision. Those also with better heart who voted for Mr. Wood can abide by theirs, knowing that the eternal principles of right and truth cannot be gainsaid.

For Dr. Arundale, he has Moses and the prophets, or Madame Blavatsky's writings and the Mahatma Letters. If he chooses to follow baser gods knowing what he has professed, he knows also what is the fate of those who sow tares in the fields by night. He is moved by his own nature and cannot do otherwise. His time will pass.

But those who have chosen the better part that cannot be taken away from them, have the greater responsibility. The Society is going through an initiation, which, like all initiations, takes place in the daily circumstances and trials of life. Those who have chosen to follow the Inner God and not an outer semblance must continue to hold fast to the Truth that is in them until the time of blindness has passed away. It is no earthly leader that is to be found or followed. "Of Teachers there are many. The Master Soul is One." Meanwhile there is the fundamental law of the Society, the bond of Brotherhood. However we may differ in opinion, the One Life bears us all along on the great tide of Time. What we may do to help each other, to comfort and strengthen, to point the Way, to cheer the afflicted, the weary, the disconsolate, these things will give us

work enough and to spare while we meditate also on the great Wisdom that has been shown to us.

There is one other consideration. Many men work best when they are "in touch." Shoulder to shoulder they can go forward with more confidence. But the best fighting in war is done in "open order." There every man has to cover his own ground. There ought to be something inspiring in this reflection. The solitary ones have had a great trust reposed in them. The time will come when we shall all meet together. I am personally averse from creating new forms of organization. We have enough of that if we can learn to use it, yet transcend its limitations. Can we not rescue the Theosophical Society from its doom?

A. E. S. S.

## DR. ARUNDALE'S ANNOUNCEMENTS

As we go to press there come a series of circular letters to hand via Wheaton, Illinois, by kindness of Mr. Cooke, president of the American Theosophical Society. They announce the visit of Dr. and Mrs. Arundale at Wheaton during the meeting of the Society's convention from August 16 till 29, when there will be a Conference of the General Secretaries in this part of the world at the expressed desire of the new President.

"I hope," says Mr. Cooke, "that you will if possible make a special effort to attend during the Convention period, August 18-22." A special 5000-word message is directed to the General Secretaries by Dr. Arundale, another "special" letter, and a biography of himself with photograph.

I regret exceedingly that these arrive too late to be dealt with this month. As it will be impossible for me to attend in August, as I have undertaken special duties at the dates mentioned, I am asking Mr. Belcher if he will attend and represent me. Mr. Belcher headed the poll at the last election

and is thoroughly familiar with the situation in Canada.

It is scarcely necessary to say that Dr. Arundale will be treated with all the courtesy to which as President he is entitled and I regret deeply that the lateness of these announcements has rendered it impossible to do his communications justice before next month. We desire nothing but the upholding of the original teachings of the Masters as presented in their Letters and by Madame Blavatsky, or, as he says himself—

"It has seemed to me that for the year 1935-6 we could not do better than send forth into the world a strong stream of what I may call straight Theosophy—the Theosophy of H. P. Blavatsky, of Colonel Olcott, of Annie Besant, the Theosophy our Society was established to proclaim." He continues:

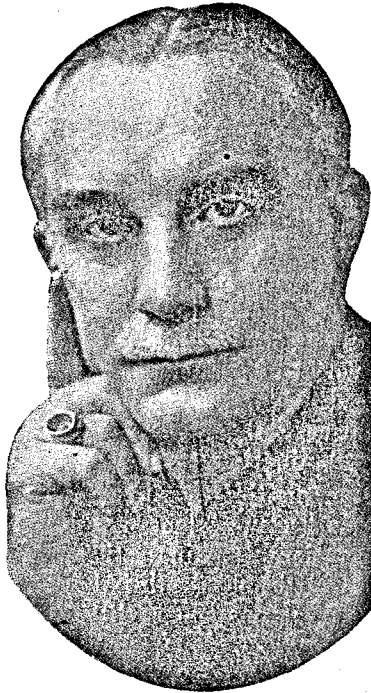
"Of late years there has arisen a tendency for this Theosophy to be relegated to a subordinate position, almost to be forgotten, and for all kinds of other interests to take its place in the forefront of the thoughts and energies of some of our members. . . . There is a very dangerous tendency on the part of some of our members to imagine that this Theosophy is out of date, has had its usefulness, and that its place must now be taken by some other Theosophy negating, perhaps, the very fundamental principles themselves of that aspect of the Eternal Wisdom disclosed by the Masters of Wisdom for the helping of that age of regeneration on the threshold of which we now stand.

"This Theosophy is not out of date. It cannot be out of date, for it is eternal, and as for having ceased its usefulness, the world as yet has hardly known it. We are still at the beginning of the work entrusted to us, and I do not hesitate to say that there is no duty more urgent for any Theosophist anywhere than that of being a constant and an ardent channel for the flow of the fructifying waters of Theosophy into a world desert still arid and starved for want of truth."

This is well and finely said, and if Dr. Arundale is to follow such a policy as all this implies he will have little or no opposition in Canada. This is what we have worked for all along, and we would be churls indeed if we did not recognize the change of heart that it indicates.

Next month we hope to present the messages of the new President as nearly in full as possible.

A. E. S. S.



DR. G. S. ARUNDALE, PRESIDENT T. S.

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After the death of the depraved and the wicked arrives the critical moment. If during life the ultimate and desperate effort of the inner self to re-unite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere.—*Isis*, I., 319.

## THE CREST JEWEL OF WISDOM THE FIVE VESTURES

(Continued From Page 99.)

The Self, wrapped up in the five vestures beginning with the vesture formed of food, which are brought into being by its own power, does not shine forth, as the water in the pond, covered by a veil of green scum.

When the green scum is taken away, immediately the water shines forth pure, taking away thirst and heat, straightway becoming a source of great joy to man.

When the five vestures have been stripped off, the Self shines forth pure, the one essence of eternal bliss, beheld within, supreme, self-luminous.

Discernment is to be made between the Self and what is not Self by the wise man seeking freedom from bondage; through this he enters into joy, knowing the Self which is being, consciousness, bliss.

As the reed from the tiger grass, so separating from the congeries of things visible the hidden Self within, which is detached, not involved in actions, and dissolving all in the Self, he who stands thus, has attained liberation (155)

### The Vesture Formed of Food

The food-formed vesture is this body, which comes into being through food, which lives by food, which perishes without food.

It is formed of cuticle, skin, flesh, blood, bone, water; this is not worthy to be the Self, eternally pure.

The Self was before birth or death, and now is; how can it be born for the moment, fleeting unstable of nature, not unified, inert, beheld like a jar? For the Self is the witness of all changes of form.

The body has hands and feet, not the Self; though bodiless, yet because it is the Life because its power is indestructible, it is controller, not controlled.

Since the Self is witness of the body, its character, its acts, its states, therefore the Self must be of other nature than the body. (160)

A mass of wretchedness, clad in flesh, full of impurity and evil, how can this

body be the knower? The Self is of other nature.

Of this compound of skin, flesh, fat, bone and water, the man of deluded mind thinks, "This is I"; but he who is possessed of judgment knows that his true Self is of other character, in nature transcendental.

The mind of the dullard thinks of the body, "This is I"; he who is more learned thinks, "This is I," of the body and the separate self; but he who has attained discernment and is wise knows the true Self, saying, "I am the Eternal."

Therefore, O thou of mind deluded, put away the thought that this body is the Self, this compound of skin, flesh, fat, bone and water; discern the universal Self, the Eternal, changeless, and enjoy supreme peace.

So long as the man of learning abandons not the thought, founded on delusion, that "This is I," regarding the unenduring body and its powers, so long there is no hope for his liberation, though he possess the knowledge of the Vedanta and its sciences. (165)

As thou hast no thought that "This is the Self," regarding the body's shadow, or the reflected form, or the body seen in dream, or the shape imagined in the mind, so let not this thought exist regarding the living body.

The thought that the body is the Self, in the minds of men who discern not the real, is the seed from which spring birth and death and sorrow; therefore slay thou this thought with strong effort, for when thou hast abandoned this thought the longing for rebirth will cease.

#### The Vesture Formed of Vital Breath

The breath-formed vesture is formed by the life-breath determined by the five powers of action; through its power the food-formed vesture, guided by the Self and sustained by food, moves in all bodily acts.

Nor is this breath-formed vesture the Self, since it is formed of the vital airs, coming and going like the wind, moving

within and without; since it can in no wise discern between right and wrong, between oneself and another, but is ever dependent.

#### The Vesture Formed of Mind

The mind-formed vesture is formed of the powers of perception and the mind; it is the cause of the distinction between the notions of "mine" and "I"; it is active in making a distinction of names and numbers; as more potent, it pervades and dominates the former vesture.

The fire of the mind-formed vesture, fed by the five powers of perception, as though by five sacrificial priests, with objects of sense like streams of melted butter, blazing with the fuel of manifold sense-impressions, sets the personality aflame. (171)

For there is no unwisdom, except in the mind, for the mind is unwisdom, the cause of the bondage to life; when this is destroyed, all is destroyed; when this dominates, the world dominates.

In dream, devoid of substance, it emanates a world of experiencer and things experienced, which is all mind; so in waking consciousness, there is no difference, it is all the domination of mind.

During the time of dreamlessness, when mind has become latent, nothing at all of manifestation remains; therefore man's circle of birth and death is built by mind, and has no permanent reality.

By the wind a cloud is collected, by the wind it is driven away again; by mind bondage is built up, by mind is built also liberation. (175)

Building up desire for the body and all objects, it binds the man thereby as an ox by a cord; afterwards leading him to turn from them like poison, that same mind, verily, sets him free from bondage.

Therefore mind is the cause of man's bondage, and in turn of his liberation; when darkened by the powers of passion it liberation when pure of passion and is the cause of bondage, and the cause of darkness.

*(To Be Continued.)*

## LIFE AFTER LIFE

*(Continued from Page 102.)*

## CHAPTER XI

IT EXPLAINS MUCH THAT  
SCIENCE HAS NOT EXPLAINED

To one who has studied both material Science and Reincarnation, it may well seem as if the former were like a research as to the clothes and implements of a man rather than the man himself—into what he wears and uses rather than what he is and becomes. And, above all, we can scarcely help feeling that the Science, apparently cautious as it is, is yet concerned mainly with problems on the fringe of important realities; and with cataloguing phenomena rather than with getting at reasons for them. It is as if you asked someone the advantages of visiting the British Museum and he—a mere policeman—told you to take the second turning to the right and the third to the left; very accurate, but not what we most want to know.

You feel that you are an ego or person or character having a brain and intellect, and also a body, and also (to some extent) an environment, as your instruments or tools for learning and expressing yourself. You want to know why you are such an ego, why you have such a brain and intellect, such a body, such an environment; and why some other person has different ones.

You see people die and lose, apparently, these characteristics—the brain and intellect, the body, the environment. You want to know what death is, why it takes place.

Science comes nearer to explaining this matter of death—why A. dies—than the matter of life—why A. was born. But it does not explain either fact adequately.

Take the theory of Reincarnation, on the other hand. Suppose that the great power is Justice, working by means of Attraction and Desire. It explains a great deal that Science has not explained.

Death might mean that one's ego is

seeking rest (which is, from another point of view, spiritual activity and unfoldment) and perhaps other means of self-expression; and that the millions of œllminds within one are seeking a better manager and organizer elsewhere.

As to birth, it might signify that one's ego is attracted to this means of self-expression after its rest. Science does not explain whence comes the ego of the baby. If the ego is a fresh soul, as it were, why should the fresh soul be attracted into this special body and environment? If the ego is not a fresh soul, what was it previously? Science does not explain why you and I and others are born with (or into) certain intellects, certain habits and tendencies, certain bodies, certain environments. Reincarnation explains this, at least partially.

For our intellect and habits and tendencies would be the result of past activities of the ego, repeated conscious choices becoming sub-conscious and mechanical.

Thus, instead of a haphazard lottery by which any ego might be thrown into any body or environment, there would be a natural attraction of the ego to an appropriate body and environment.

Such phenomena as heredity and atavism are easily explained. Reincarnation does not deny physical heredity: it suggests that, suppose a man and his physical descendants have a certain tendency—say towards consumption or alcoholism—the ego with such a tendency would naturally be attracted into such a body. The ego might easily be reincarnated in the body of his own grandson or great-grandson.

Reincarnation makes the result of the same kind as the cause. Physical causes will produce physical results in the present and future incarnations. Science at present says practically nothing on this vital point. A man overeats in a bestial manner, of his own free choice; he dies; what adequate results do his choices bring? Death alone—say by apoplexy—is not an appropriate fruit of ten thousand yieldings to an appetite known to be wrong. The

theory of Reincarnation supplies adequate results, fruits natural to the seeds sown.

The explanation is not the only possible one, and it is open to the objection that it is unproved. Still, it explains phenomena which Science leaves unexplained. It satisfies the craving which Science does not satisfy—the craving to know how the world can possibly be explained as a just and fair arrangement. According to Reincarnation—or the theory of life after life, since each life results from previous lives and actions, and is full of opportunities—all creations (or evolutions) have eventually an equal chance. In every creation is latent the possibility of a higher evolution. As Walker says, “all minerals have the rudimentary possibilities of plants and animals. Crystals strive after a higher life by assuming arborescent and mossy shapes. Plants display the embryonic qualities of low animals.” Repeated reincarnation of the ego makes the plan of evolution clearer than does the mechanical theory that things change because their surroundings change.

*(To Be Continued)*

## THE ROCHESTER FRATERNIZATION

The Second International-Intertheosophical Convention was held at Rochester in the Hotel Sagamore on Saturday and Sunday, June 16 and 17. The attendance was not as great as had been hoped for but all things considered, and especially the hostility of various interests, it was quite satisfactory. The most impressive thing about it was the pleasure evidently taken in the proceedings by those who attended and their determination to continue the Conventions. An invitation from The Toronto Theosophical Society to meet in Toronto next year was received with enthusiasm, which was increased when it was suggested that the date be arranged for the period of the Canadian National Exhibition, the greatest annual exhibition

in the world, when railway fares are reduced from all points for the occasion. This will be later in the year than usual, about the end of August or the beginning of September. We trust that many will make their holiday arrangements to enable them to attend.

Some criticism was directed by visitors to the arrangement of the programme. The meetings were rather unpunctual in beginning, but the members had themselves to blame for this. There was practically no discussion, which should always be a feature of such a Convention. The addresses were too long to admit time for discussion, and this was unfortunate, as taking away from the interest for visitors who might wish to join in the proceedings. The subjects of the addresses were confined to stock Theosophical subjects, such current topics as the Oxford Movement, the later developments in physical science, the discoveries of archaeological remains in Asia Minor, Mesopotamia and other parts of the world and of biological and fossil remains bearing on the antiquity of the earth, were ignored. On the other hand the chief object of the Convention, the promotion of fraternization between the various divisions of the Theosophical Movement, was distinctly a success and enthusiastically received on every occasion. Matters capable of dispute were avoided, indicating a further stage as necessary when disputed points may be debated with good humour, good temper, and a desire to investigate from every angle and with no object but the ascertainment of the truth.

The Convention was called to order on Saturday morning by Mr. Albert E. S. Smythe, as chairman of the last Convention. On motion Mr. J. Emory Clapp, president of the American Section of the Theosophical Society, Point Loma, was elected permanent chairman. Mr. Smythe spoke briefly of the responsibility devolving on those present to represent the spirit of brotherhood and unity before the world, and Mr. Clapp followed this with approp-



SOME OF THOSE ON THE SUNDAY MORNING DRIVE.

riate greetings to the visitors and renewed emphasis on the broad spirit of brotherhood.

Mr. Williams suggested that Mr. I. H. Lewis, president of the New York Lodge (Point Loma), be heard. Mr. Lewis said their idea was very simple, and had been realized in the White Lotus Day celebration in New York when the Adyar Lodge, 9 East 40th Street, had met with the Independent Lodge and the Point Loma Lodge in a joint meeting. Their Leader, G. de P., had made the proposal of fraternization so simple few realized its depth and power. Coming deep from his heart, it was a seed planted and left to Nature to develop and bring forth in due time. This was the opposite of management. It was left to time to develop the idea in the hearts of all true Theosophists.

Dr. B. V. Mukerji, Calcutta, India (Adyar and Point Loma), said that in his judgment the Convention was not meant to save their faces. They wished to touch the

right spot; to serve mankind, and to make this less difficult to do. To speak the truth with discretion, was a point to be considered, and why should it not be that one day in the year we should honour the memory of H. P. B. by doing the work she left behind her for us to do?

Dr. Alvin B. Kuhn thought that of all organizations in the world that had less reason, less justification or warrant for breaking up into schismatic bodies it was the Theosophical Society. Their only principle was the sublime one of Brotherhood. They were there to start that movement on the spiritual plane, though they were still far away from organic fusion. They need not be discouraged. The tree of Life, Yggdrasil, had its roots in heaven, inverted, and represented the involution of life, ramified throughout the world in many branches, twigs, leaves. The Platonic philosophy rayed out its ideas in thousands of directions. When he thought of the future of the inter-fraternization

movement and its responsibilities, it seemed to him like the spring. When it came vegetation started into life everywhere. That was true of fraternization, but it depended on the spirit in their own hearts. Many had caught glimpses of Theosophical unity, though they did not know it in these words. We had to show it to them. The age-old truth is there and would remain when the Theosophical Movement had passed away. He had come across the Peace Bridge on the way to the Convention, built in stone and concrete and iron, an example that showed how people could be Theosophical and truly practical.

The luncheon which followed the morning session was marked by a larger attendance, the bus from Toronto having arrived and several other conveyances from Fonthill and other points. Mr. Burke, the Corporation Counsel of the City of Rochester, representing the Mayor in his unavoidable absence due to the breaking of a water main, spoke of the parallel between Rochester and Toronto, each of these cities now celebrating the hundredth year of their chartered existence. It was futile, he said, for him to dilate on the features of their philosophy, of which he confessed complete ignorance. In times of stress they turned naturally to things which in times of prosperity were often shadowed with complete obscurity, people thinking of nothing but the accumulation of the empty treasures of this life. Now in hard times they began to think of the fundamental things of religion.

#### Afternoon Session

The afternoon session opened with a rendering of "The Star Spangled Banner" and "O Canada!" Mr. Felix A. Belcher, of the West End, Toronto Lodge, then gave an address on "What Brotherhood Means." He feared he might say some things that would not please. His upbringing made him frank. Fraternization had difficulties which had to be met but it was better to face them fully and frankly. Why did they dwell chiefly on

the negative duties of Theosophy? "The Key to Theosophy" in the 12th chapter made this clear. There had been an unconscious conspiracy to throttle such a movement as this.

"Fraternization of the members of the various Theosophical Societies," he said, "is the object of this Conference. It is a praiseworthy object, for if the Societies cannot work peaceably and cooperatively for Brotherhood, how can we expect the public to pay attention to our message.

"Yet it must be admitted that although there is a very real enthusiasm amongst those attending there are some undercurrents that threaten to wreck the newly launched movement unless recognized and guarded against. Plain speaking rather than pussy-footing is called for, for it is folly to close our eyes and ears to the forces making for disruption. Who and what are they? What are they doing? How must they be met?

"It was very evident that the Convention of 1933 held at Niagara Falls, was under the ban of the American Section of the Adyar Society, and a request for the reason elicited the statement that Dr. Purucker, Leader of the Point Loma Society was suspected of personal ambitions and was merely using the members of the Canadian Section of the Adyar Society as a catspaw, who seemed only too willing to be used in that capacity. Asked as to whether it was fair to assume that if the assertion was true, did it necessarily follow that the membership of the two Sections were equally guilty, the answer was, that practically was the case.

"We have, here, a condition that demands careful analysis and courageous handling if this movement is to succeed. For the charges can only mean that members of the various Societies have forgotten that although when they joined the Theosophical Society they pledged themselves to the one idea of Brotherhood, they have actually substituted for it that of blind loyalty to leaders. On our answer to this implication depends the success of this

cooperative endeavour. If all real Brotherhood efforts are to be thus poisoned at their inception by this deadly 'just as good' substitute we may as well stop now. But this is unbelievable. We must, we can, we will make a clear distinction between a blind loyalty to leaders, with their taboos, their claims, their fears, and the clear cut, resolute will to tell these leaders that in these matters we will not follow them, but prefer to listen to the clarion call of the Masters, of H. P. B. and of our own higher Selves.

"A real Brotherhood judges the tree by its fruits. If the leaders' attitude develops dissension, distrust, jealousy then there is something seriously wrong with the tree that produces such fruits. And such leaders, or rather misleaders, must be told to stand aside whoever they may be.

"Let us remember that we are the Society, we are responsible, that we dare not try to pass on the onus of failure to others."

#### Brotherhood in Practice

Mr. Robert Marks, Toronto, thought that with the Mahatma Letters, The Secret Doctrine and The Voice of the Silence, however much they might differ, they could hold fast to the principles underlying these. The Gita assured us that by whatever road we approached the Master by that road He would receive us. Mr. Marks also quoted H.P.B.'s message to the American Section, T. S., in 1888, on unity.

Mr. Clapp thought it was necessary to bring the Theosophical conception of brotherhood to the people. To most it was but a word based on sentimentality. The existence of the Hierarchies as explained by H. P. B. was the key to the proper understanding of Brotherhood. A Hierarchy was a unit composed of smaller units from the greatest to the least. The Master stressed the law of analogy as the key which opened many secrets in the teachings of Theosophy. The physical body furnished an analogy, the physical organism functioning as a hierarchy for the use of a

higher expression of consciousness, and was composed of trillions of cells each composed of smaller units.

Mr. Smythe spoke on practical work and was followed by Mr. Lewis, New York, who spoke of Madame Blavatsky who had, many people thought, a lot of faults. If her teachings and writings were studied they would be found to be far above the average and must be understood. She had imperfections relatively to the Masters, but relatively to us she was perfect. She could not pick and choose perfect instruments but chose the best at hand. She knew their faults and the dry rot between the bark and the wood, the flaws in the steel. The Mahatma Letters should be read. Two types were found and were given equal opportunities, but one destroyed himself. There were perfectly sound reasons for everything that happened.

Mr. E. L. T. Schaub, Cleveland, held that the Masters had a perfect knowledge of the teachings known as Theosophy. This was the foundation of the Movement and it was free to all men to the extent that their intellectual development permitted. In them at last we had found something that satisfied our hungry hearts and our reason.

#### Mr. Lesch on the One Reality

At 3.50 Mr. G. Rupert Lesch, Buffalo, (Adyar) spoke on "Theosophic Fundamentals and Contemporary Thought." His address was at once learned, scholarly and popularly delivered, and aroused close attention. By many it was regarded as the finest of the Convention. Amid all the stress and confusion there was, he thought a general converging of all human thought towards a common centre, which constituted essential Theosophy.

Mr. Lesch very finely developed the idea of Parabrahm and the progress of the Universe through periods of activity and passivity. We should dedicate ourselves, he thought, to the effort to understand the One inseparable Reality. The Biblical ideal showed all things emerging from one single point to be ingathered eventually into one Logos or Christ. Quoting from a

writer on Einstein's relativity, he showed that the modern view accepted the conception that nothing can be separated from the whole. All things in the Universe are inseparably connected and exist only in their entirety. Things do not exist by themselves. And now all outstanding scientists had accepted the position that Thought is the fundamental of the Universe. If science has gone thus far it has crossed the boundary line of the physical and become metaphysical and not only metaphysical but mystical. This is only a suggestion of the groundwork of a splendid and inspiring address.

#### Dr. Kuhn Sees Theology Degraded

Dr. Kuhn's address on "Theosophy's Opportunity in Religion" occupied the Saturday evening session, when he spoke for an hour and three-quarters. Theosophy performed the function of lifting the human mind to higher conceptions of life. It was the spear-head and must be tempered to bear the brunt of the attack. It was not to be expected that the rest of humanity should come up and share the part of the pioneer. Theosophy might be a "forlorn hope" if Theosophists let it be known that they were only a little group who have placed themselves at the head of a little hierarchy and who have had the opportunity of hobnobbing with the world creators, part of the cabinet of the Most High. This may be done in all sincerity but the Path of the Mystics is one that all must tread.

If theosophists had so misconceived their mission as to give an unbalanced picture to the world, he feared they had lost their way. The Masters who have put on the wisdom and nature of the Christ, should not be represented by Theosophists in such a way as to bring them into derision.

Rabid enthusiasts who do not know how to handle this Wisdom wisely in our modern age, were not by any means the best people for religious regeneration. The true test of the mystic was practicality.

If not a practical mystic, as Lord Rosebery termed Cromwell, he was not useful. But who knew what the practical was? He challenged anyone in business to define what the practical was. The East with its knowledge of life can always turn round and laugh at the West. What is that thing which leads to the highest Good? Milton spoke in his day of "the hungry sheep that are not fed." Theology had suffered a degradation one must characterize as unspeakable—a sickening travesty of symbolical truth. The Protestant religion at the present time had a weak hold on its devotees. It failed them in various exigencies. It lacked a dynamic message. Its magic was all gone. In an able and learned discussion Dr. Kuhn thus showed how the Gospel story had been taken out of the pages of history and was being written in the pages of spiritual allegory.

#### The Sunday Closing

A drive around the city and suburbs was arranged for the Sunday morning and a full bus load and some motor cars followed the scenic route from nine till eleven o'clock. It was a beautiful day and all who drove out thoroughly enjoyed the fine weather and the interesting sights. A snap shot of one group of the tourists, largely Canadian, but with Mr. Schaub and Miss Arnold on the right of the picture, is presented as an evidence of good faith.

On Sunday afternoon a paper was read by Mr. John L. Toomey, on "The Theosophical Movement and its Message" and Mr. Lewis spoke in a prolonged address on "The Universal Law of Action and Reaction." Mr. Smythe dealt in condensed style with the subject of a direct and actual translation of the New Testament as indicating the teaching of what is known as Theosophy in the Gospels and Epistles. The Canadian contingent had to leave after the afternoon meeting and reports of Dr. Kuhn's address in the evening on "Science and Theosophy—a Contrast and a Concord." were not available.

One of the features of the opening of

the meeting on both days was the ringing tones of the gong with which the meeting was called to order. This had been specially constructed to sound the tone of the middle F, the Great Tung of the Chinese. Then the children of the local Lotus Circle marched in with a cabletow woven of daisies, and carrying this chain, they sang as they marched, several songs, "Sons of the Sun," "The Flower," "Brothers We," and on retiring, "Happy Little Sunbeams." This was a pleasing interlude arranged by Miss Ogden.

#### Resolutions Adopted

The committee on resolutions consisting of Dr. Alvin B. Kuhn, chairman, and Messrs. Albert Smythe, Cecil Williams, J. Emory Clapp, Isidore Lewis, Felix Belcher, Clifton B. Meek and Miss Ogden, submitted several resolutions which were unanimously adopted. These included one expressing appreciation to the Mayor and Chamber of Commerce of Rochester for their invitation to meet in the city, to the Press for their generous support and reports, and to the management of the Hotel Sagamore for their liberality in placing at the service of the Convention the entire roof and halls for the meetings. Thanks and appreciation for help rendered by all who aided in the organization of the Convention and its proceedings and to "Miss Mayme-Lee Ogden, secretary-treasurer of the Convention, our deepest and sincerest possible sense of appreciation of the untiring effort and devotion to her assigned task" and of "the unconquerable enthusiasm which she has displayed in spite of many trying difficulties and obstacles" and to assisting members of the Phoenix Lodge, Rochester.

The following resolutions are self-explanatory—

"That it is the consensus of opinion of the delegates attending, that this Convention, like the first one held last year at Niagara Falls, has demonstrated again in a decisive fashion the fact that the spirit of fraternization among members of the

Theosophical Societies represented is both strong and cordial, and that it offers every promise that Theosophic unity, whether in sentiment or in substance, can at no far distant date, be achieved."

"That the Convention be urged to accept the invitation of the Toronto Lodge, Canadian Theosophical Society, officially extended, to hold our third Annual Assembly next as it meets, in the City of Toronto, at a date later to be selected."

#### Current Issues

There was considerable debate over the next resolution which was finally amended to its present form, the concern being felt over the danger of violating the rule of the Movement to avoid any dogmatic or committal statement making the Society responsible for any political or other disputed view that might endanger the neutrality of the members, while at the same time it was desired to indicate that the Movement was not indifferent to the important issues of the day. The resolution adopted was:—

"That in view of the obvious want of vision and wisdom in the counsels of leadership in the world today, and the feebleness of the efforts to achieve human brotherhood in spite of the spiritual professions of the dominant religious bodies; in view of the fact that the present economic and social management reflect by evident inadequacy and failure, lack of knowledge of the basic principles of human life and evolution, on which alone a more humane, and less ruthless order of society can be established; and whereas, the very fundamentals of a righteous social order have been laid down for the guidance of humanity in ancient days in the Laws of Manu, the philosophy of Plato, the writings of Hermes, and in other revered scriptures of the past, and a knowledge of them revived in the modern age by our great Leader, H. P. Blavatsky, and the Theosophical Movement; and in view of the sore need at this hour of these same principles in world leadership to relieve the suffering caused by the collapse of econ-

omic structures,—**BE IT RESOLVED**, by the Theosophists assembled in the Second International Inter-Theosophical Convention at Rochester, N.Y., that we deplore the indifference of the general mind of the day to our efforts to restore to the world its birthright of the Ancient or Ageless Wisdom, by the application of which alone, human life can be guided to a happier status; and **BE IT FURTHER RESOLVED**, that we declare it our firm conviction that war, poverty, crime, disease and other appalling abnormalities of modern society are ultimately due to the world's ignorance of the basic principles of practical wisdom, which it is the function of Theosophy to advance in the modern age."

Finally, it was resolved, "That in view of the success of the two annual Conventions already held to Promote the Spirit of Theosophical Co-operation and Fraternalization, we commend this work to all Theosophical bodies wherever and however situated and invite their co-operation in all such activities."

#### Greetings to the Convention

Letters of felicitations and best wishes were received from United Lodge of Theosophists, One West 67th Street, New York City; President Wm. C. Beller, of Independent Lodge of The Theosophical Society, New York; William C. Moore, 134 Church Street, Freeport, New York; Dr. Jacob Bonggren, (Editor), 208 N. Wells St., Chicago, Ill. (personal student of H. P. B.); Mrs. Hector Geiger, 7357 Franklin Avenue, Hollywood, California; J. Henry Orme, 1932 Ivar Avenue, Hollywood, California; General J. D. Lodeesen-Grevinck, 522 South Fourth Ave., Ann Arbor, Mich.; Lodge No. 28 (Point Loma) Thomas H. Barlow, Pres. Ann Arbor, Mich. (Route No. 6); Montreal Lodge, Montreal, Que.; Miss Elinor Brierley, 'Brierfield', R. R. 6, St. Thomas, Ont.; Lodge No. 28 (Point Loma), 3248 Aldrich Ave. S., Minneapolis, Minn.; The Alpine Theosophical Lodge, Alpine, California, (P. L.); Blue Mountain Lodge No.

12, (P. L.), (Elgin, Oregon), (H. H. Hug, Pres.); Lodge No. 3, (P. L.), Seattle, Washington; Mrs. P. B. Peyton, 806 Jackson Ave., Takoma Park, Washington; Mr. and Mrs. Scholfield, and Mrs. Ledward, Westerly, Long Island; Oakland Lodge No. 4 (P. L.), Oakland, California; Lodge No. 1, Canada, American Section, (P. L.), Victoria, B.C.; President German Section of The Theosophical Society, (P. L.), Germany; Egyptian Section, Cairo, Egypt; English Section, (Dr. A. Trevor Barker), London; The Executive Board of the Dutch Section T.S. (P. L.), Holland; Anna Wicander, Pres. Scandinavian Section, (P. L.), Sweden; Dr. Kenneth Morris, National Pres. Wales; Dr. Joseph H. Fussell, Point Loma, California, (International Headquarters),; Dr. G. de Purucker; and telegrams from Mrs. S. C. Tenney, New Haven, Conn.; Bridgeport Lodge No. 27, Bridgeport, Conn.; Silvermine Lodge, Norwalk, Conn.; John L. Toomey, York, Pa., G. de P. Lodge; Brice Boulot, Big Valley, Alberta, Canada, all Point Loma members.

#### Those Who Registered

Not all who attended the Convention registered their names, but the following are on record: Miss Emilie P. Arnold, Mrs. Elisa Blankenhagen, Mrs. R. L. Jacobson, Mr. E. L. T. Schaub, Toledo, Ohio; Arthur Bailey, Mrs. Ida Bailey, 71 Harvard Street; Miss E. I. Button, 102 Leland Road; Mrs. Florence G. Cowles, 80½ S. Fitzhugh Street; Miss Mayme-Lee Ogden, 1206 Park Avenue; Mrs. Julia E. Oppel, 60 Hooley Street; Louise Richards, 169 Pearl Street; Mrs. H. E. Stockbridge, 264 Alexander Street; Mr. Mavor Artlip, 153 Ashland Street; Mr. Jack Lyon, Mr. William F. Seward, 1200 Park Avenue, Rochester, N. Y.; Miss Sara Clyne, 131 East 30th Street; Mr. Isidore H. Lewis, 320 West 77th Street; Dr. B. V. Mukerji, 329 West 56th Street, New York City; Miss Maude Comfort, Mrs. F. G. MacCarroll, Lowman, N.Y.; Mrs.

## AN APPEAL TO MR. KINGSLAND

Written in May, 1933.

Editor, Canadian Theosophist:—In the May (1933) number of *The Canadian Theosophist* appears an article by William Kingsland on "Unity in The Theosophical Movement", which contains an inaccurate statement upon which, apparently, are based certain dogmatic assertions of opinion coupled with the accusation of "perversion" of Theosophical teaching "in direct contradiction of the teachings of the Secret Doctrine". Knowing Mr. Kingsland's reputation as an old and devoted follower of H. P. B., I cannot believe that this inaccurate statement was intentional, and feel that in justice to him, as well as to Dr. de Purucker, at whom the accusation is aimed, attention should be called to the matter so that Mr. Kingsland may have the opportunity to undo the injustice by the "*amende honorable*." Considering the harm which such misrepresentation, even though unintentional, may bring to the Cause of "Theosophical unity", espoused by Mr. Kingsland, I cannot but think that he will hasten to acknowledge his error.

The statement referred to is as follows: "In the matter . . . . of the first and most fundamental concept of *The Secret Doctrine*, that of an Absolute Principle which is 'Omnipresent, Eternal, Boundless and Immutable', he states that this Principle 'was once a man'." Let us examine the exact wording of the original statement which occurs in *Fundamentals of The Esoteric Philosophy*. The author does not use the term "*Principle*" at all in connection with the word Absolute. He is very careful to explain that his use of the term Absolute is based upon the etymological derivation of the word "from the Latin word *absolvere*, meaning 'to loosen', 'to set free', 'to release' and hence 'perfected'. Not utter, limitless perfection. . . . But the relative perfection, the Summit, the Acme, the Flower, the Root, the Seed of any Hierarchy; and particularly for us that Hier-

Lilian Currie, 33 Forest Avenue; Mr. Harry Potter, 3 Steven Street; Miss Amy E. V. Putnam, 175 Hunter Street West; Mr. Albert E. S. Smythe, Miss Moira Smythe, Mrs. Albert Smythe, 33 Forest Avenue; Mr. and Mrs. Cecil Williams, 49 East 7th Street, Hamilton, Ontario; Mr. J. Emory Clapp, 30 Huntingdon Avenue, Boston, Mass.; Mrs. L. D. Cunningham, Miss Margaret Cunningham, Mrs. Gertrude M. Knapp, Mrs. B. A. Taylor, Miss Joyce Taylor, St. Catharines, Ontario; Miss Mary Jane Husted, Mrs. R. W. Husted, Miss Virginia M. Husted, Adrian, Mich; Mr. Clifton Meek, Newark, Conn.; Mrs. J. A. McCollum, Newfane, N.Y.; W. M. Neugebauer, 66 Ina Street, Rahway, N.Y.; Mrs. Jessie E. Seitz, Olcott, N.Y.; Mr. G. Rupert Lesch, 282 Jersey Street, Buffalo, N.Y.; Mrs. J. C. Lindsey, Burt, N.Y.; Mrs. Nettie E. Humphrey, South Main Street, Albion, N.Y.; Dr. Alvin B. Kuhn, 16 West End Place, Elizabeth, N.J.; Mrs. G. A. Fox, 166 Lytton Blvd; John M. C. Gilmour, 26 Keystone Ave.; Wm. King, 26 Keystone Ave.; Mrs. K. L. Marks, Robert Marks, 875 St Clair St. W.; Mr. and Mrs. L. K. Redman, 59 Superior Ave.; Pearl Robinson, 127 Westmount Ave.; Mary H. Schutti, Mrs. Evelyn Slaght, 83 St. Clair St. W.; Maude I. Tristram, 563 Dovercourt Rd.; Mrs. Margaret Warner, 1 Rose Ave.; Mrs. Harriet J. Bailey, 40 Norwood Rd.; Mr. Felix A. Belcher, 250 Lisgar St.; Mrs. Olga M. Cable, 170 Bingham Ave.; Mr. John G. Chester, 116 Spruce Hill; Miss Maud E. Crafter, 345 Church St.; Mrs. Olga B. Cranston, 78 Crosecrest St.; Mrs. Helen Gadsbey, 83 St. Clair Ave.; Winifred I. Govan, 64 Queensbury Ave.; Mrs. F. Adair Hampton, Miss Mary Henderson, 345 Church St.; Mrs. Helena Illingworth, 561 Jarvis St.; H. J. Munther and Hattie Munther, 174 Golfview Ave.; Mrs. Sophia Murray, 507 Ontario St., Toronto, Ont.

archy which is for *us* the highest—our Cosmical Universe”, “which latter is all that is comprehended within the zone of the Milky Way”. And on page 154 the author states “Please remember very carefully that we use the word ‘Absolute’ only in the sense and meaning hereinbefore explained.” He further explains that “the Latin Word Absolute, misused as it is in modern philosophy and even among our own selves” (Theosophists) “is the exact translation of the Sanskrit Mukti or Moksha,” and then explains in detail the meaning of the Sanskrit terms mentioned. Quite a different thing from the use of the term “Principle” in H. P. B.’s statement of the first Fundamental Proposition. And note that she does not use the term “Absolute” at all in the original statement of the Proposition in the paragraph marked (a). Moreover, when she does use it she makes clear her meaning by the definitive term “this metaphysical One Absolute”, in the second paragraph thereafter.

Again, in The Theosophical Forum for December 1932, Dr. de Purucker states that he does not use the term “Absolute” to signify Infinitude or the Infinite; that “*Absolute*” is a relative term, and “Every Monad which attains Jivan Mukti or freedom of the spiritual jiva, of the Atman is an ‘Absolute.’” Nor is this far removed, in the writer’s opinion, from a statement on page 135, Vol. I., first edition of The Secret Doctrine, where H. P. B. states “The Monad... has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then again from man to God. At the threshold of Paranirvana it re-assumes its primeval essence and becomes the absolute once more.”

Mr. Kingsland gives the statement of the above alleged “contradiction” of The Secret Doctrine teachings and “perversion of teaching”, as an *example*, and I am content to let it stand as such. However, I cannot allow some of his other dogmatic

statements to pass without challenging them, and will simply quote H. P. B.’s own words *verbatim et literatim* in refutation.

Mr. Kingsland urges “that if Theosophy is to make any progress in the world, if it is to appeal to earnest seekers after truth, there must be *uniformity* in its teachings,” and refers to a summary of the “Fundamental Principles” of Theosophy which he offered for official acceptance by the various Theosophical organizations as a basis for such uniformity some two years ago, and states dogmatically that “There can be no Unity therefore, in the Theosophical Movement until there is a common agreement as to what the teachings of Theosophy are in their broad Fundamental Principles”. In this he seems to disagree with H. P. B. as shown by the following statement which I quote from her “Letter to The American Convention” in 1888. “Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergences would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth, and an ever growing Knowledge.”

Following his statement as to the necessity of a “common agreement” as to what the teachings of Theosophy are in their “broad Fundamental Principles” he further states “and it is those principles only which should be presented to the public.” What would H. P. B. who came “to break the moulds of the minds of men” think of such a limitation of her teaching? Why, in the very next paragraph in the *Letter* quoted from, she promises us, her disciples, “new Theosophical teaching”—“according as people are prepared to receive it.” Let me quote the whole paragraph.

"According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends upon the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon."

I would call particular attention to the fact that she did not say the new teaching would come through her, but she did state the conditions under which the new teachings would be given; nor did that include a specific date, such as 1975, but a time depending upon the future progress of Theosophy—in other words upon what we, as Theosophists, might accomplish; and surely, that teaching, when given, must come from the same *source* as her teaching, and how would we know this *source* was the same except from the combination of two things? The exercise of our intuition and reason, coupled with the assurance from a *new* teacher who had won our confidence by his life and inspiring teaching, that the new teaching came from the same source—the Masters. Thus, it is a matter that each individual must decide for himself.

Now, as to Leaders. A true Leader is not a dictator nor a pope. Such an one leads or guides or teaches—those who find inspiration and an incentive for impersonal work for humanity in his teachings or her teachings.

In conclusion, let me appeal to our Brother Kingsland to bend his efforts to furthering the work for Brotherhood, which H. P. B. calls "the most holy and important mission of Theosophy" in the *Letter* previously quoted. Don't accept my Leader or any other person's Leader until you can make that Leader your own. No true Leader wants unwilling followers. A true Leader and Teacher is always giving, never asking anything for self. Look for the "*insignia majestatis*" in the teachings given, and when you can recognize the sign—nothing will be able to keep you from

following such a Leader on the pathway leading to the Heart of the Universe.

J. Emory Clapp.

May, 1933.

## WHAT'S THE MATTER WITH THE THEOSOPHICAL SOCIETY?

Editor, The Canadian Theosophist:—A remark made to me some time ago impels me to write this letter and possibly other letters to you in the near future on the above question, should you be agreeable. For several years there has been a steady decline in the interest shown by the General Public in the Theosophical Society. This together with the dwindling ranks of the Society is a matter of grave concern to those who have its interests at heart. Under similar conditions in public life our parliament would appoint a commission to study the facts and to advise the Government how to cover up the corpse before the Public found out too much. Along lines similar to these whatever inquiry has been made by our officers in the past on the causes for the failing membership of the Theosophical Society appears to have dodged the issue or at least our officers have, for after each inquiry they have spoken a few blissful congratulations of themselves as to how lucky we were in having them to make the enquiry and then they have turned to other fields of darkness, leaving the bulk of us gazing hopeful into the gulfs of Nirvana, Maya, Avichi or 'what have you', for a delayed miracle connected with membership. Now I am taking this opportunity of asking a few questions which appear to me to have a bearing on the question of failing membership in our Society.

Is it possible that the Theosophical Society has become a pettifogging, piffling piece of machinery capable only of hair-splitting, or thrashing straw or winnowing chaff? Is it because its meetings are so often uninteresting to the point of stupidity, and in many cases they are addressed

(Continued on Page 148.)

# THE CANADIAN THEOSOPHIST

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IN CANADA

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## OFFICERS OF THE T. S. IN CANADA

### GENERAL EXECUTIVE

Dudley W. Barr, 14 Huntley St., Toronto.  
Felix A. Belcher, 250 N. Lisgar St., Toronto.  
Maud E. Crafter, 345 Church Street, Toronto.  
William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
Frederick B. Housser, 10 Glen Gowan Ave., Toronto.  
Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.

### GENERAL SECRETARY

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

## OFFICIAL NOTES

The Theosophical Society in England has removed its headquarters from 45 Lancaster Gate to 12 Gloucester Place, W. 1, London. The telephone is Welbeck 9261.

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Rt. Hon. George Lansbury, the veteran British 75-year-old Labour member, is recovering from the accident in which his thigh was broken and is able to walk once more. He is one of the nine or ten Theosophists in the British House of Commons.

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Mr. W. A. Griffith who was elected a member of the General Executive, and who is Treasurer of the Montreal Lodge, disclaims any military rank. We have been calling him Major under a misapprehension, but in any case he is one of our Major members, and as W. E. Henley has it, captain of his soul.

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Professor Roy Mitchell and Mrs.

Mitchell of New York University, are to be in Banff on August 1st for three weeks, when he will superintend the production of some dramatic work for the University of Alberta. It is expected that Mr. and Mrs. Mitchell will spend a week in Toronto on their way back to New York.

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Volume XIV. has now been bound and with title page and Index is for sale at \$2. a volume. We have two complete sets of the fourteen volumes which we will sell for immediate delivery for \$25. This is the most complete history of the last fourteen years of the Society that is available and should be in the possession of every Library. Single volumes of any year after the first three may be had for \$2. each, post free.

✽ ✽ ✽

Dr. Arundale, President T. S. has nominated under Rule 11 of the Society's Rules and Regulations, Mr. Nirendranath Datta as Vice-President of the T.S. His address is 139 Cornwallis Street, Calcutta. Mr. Datta is an Additional Member of the Executive Council and has been for 25 years. He joined the Society in January, 1894. He is the author of several books dealing with philosophy, Hinduism, etc. Professionally he is senior partner in the firm of Messrs. Datta & Co., solicitors.

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A. H. Jaisinghani has published another of his little books, this one "If Truth at Last be Told". "Life—and Religion along with it—has degenerated into a bundle of conventions," says a note by the publisher, Ganesh & Co., Madras, and naturally a good deal of paradox enters into the writing. "Better for thee thine own Dharma than that of thy superiors" for example, is a twist of a well-known text which limits the force but concentrates on a point which most people neglect, which is simply minding their own business.

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We regret to record the deaths of several members, all of whom have been earnestly interested in the work of the Society. Mrs.

STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1933	Total 1934
Banff .....	...	...	...	...	...	...	...	3	3
Calgary .....	...	...	...	1	...	...	...	5	4
Edmonton .....	...	...	...	...	...	...	...	1	1
Hamilton .....	3	...	2	1	...	...	6	29	27
London .....	...	...	1	...	...	...	1	13	13
Montreal .....	2	...	2	...	...	...	1	30	33
Regina .....	...	...	...	...	...	...	...	1	1
St. Thomas .....	...	...	...	...	...	...	...	3	3
Summerland .....	...	...	...	...	...	...	...	1	1
Toronto .....	20	2	25	...	5	...	27	180	195
Toronto, West End .....	...	...	...	...	...	...	1	13	12
Vancouver .....	3	...	1	1	1	...	...	14	16
Vancouver, Orpheus .....	...	...	1	...	...	...	7	24	18
Victoria .....	...	...	...	...	...	...	...	2	2
Vulcan .....	...	...	...	...	...	...	...	6	6
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at Large .....	...	...	...	...	...	...	2	-6	4
<b>Total .....</b>	<b>28</b>	<b>2</b>	<b>32</b>	<b>3</b>	<b>6</b>	<b>0</b>	<b>45</b>	<b>332</b>	<b>340</b>

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1934

RECEIPTS

DISBURSEMENTS

Balance from last year .....	\$345.58	Per Capita Adyar .....	\$ 87.80
Lodge Fees and Dues .....	852.01	Magazine Cost:—	
Magazine Receipts .....	297.17	Printing .....	\$1,216.95
Donations to Magazine .....	141.15	Index & Binding Vols. XIII.	50.35
Sale of Pamphlets and Cards .....	10.29	Envelopes .....	47.71
Bank Interest .....	6.82	Subscription Cards .....	2.75
Premium .....	.98	Postage .....	55.12
			<b>1,372.88</b>
		Printing ballots and envelopes for Presidential election, also postage .....	19.92
		Printing ballots and envelopes for General Executive election; also postage .....	19.88
		Printing and binding cheque book .....	11.66
		Receipt forms .....	5.20
		Stationery .....	9.71
		Stencils .....	2.80
		Cable to Adyar re Mrs. Besant's death .....	6.46
		Grant to Travelling Library .....	25.00
		Petty Cash—postage, etc. .....	39.52
		Balance carried forward .....	53.17
			<b>1,654.00</b>
	<b>\$1,654.00</b>		<b>\$1,654.00</b>

Louisa Ward, of the West End, Toronto, Lodge is one of these. Mrs. Johnston of Owen Sound is another who passed away in June, on the 16th. She was down in Hamilton last summer to visit the General Secretary and manifested her strong interest in the movement. Mrs. Robert Rogers of Winnipeg, wife of Hon. Robert Rogers, died on July 3. She had been an earnest student and worker in the Winnipeg Lodge. We regret to hear also of the death on June 25 of John O'Neill, the New York artist and author, always a strong supporter of the Blavatsky tradition. He will be remembered as the author of "Letters that May Help You", in one of our earlier volumes and he contributed to the New York Theosophical magazine, Azoth.



There may be some surprise among our readers at seeing the article by Mr. Geoffrey Clark on the birds of Canada. Those who know something of the occultism of Nature will be glad to read this article and to learn something of the beauty and loveliness of our great Dominion. The birds have a peculiar relationship with man, and we may consider that they are among the oldest of living creatures and come down through vast periods of time from continents long submerged, maintaining their existence when other creatures perished from the earth. Did the nightingale sing in Lemuria and Atlantis? Did the Hermit thrush learn his plaintive melody in lands long sunk beneath the sea? How came they to be with us from the beginning and were they created for our benefit, or did they come into being as a result of our better nature? We may be sure that they belonged first to the lands around the pole, Rhiphaeus, or perhaps Latona, the Hyperborean continent. They go south in winter and return north in summer as a recollection of their former arctic (really tropical) dwelling place.



A volume of 478 pages entitled "Vie et Survie" by Edgard Emmanuel Bonnet, has been published in Paris and we ack-

nowledge with thanks the complimentary copy. The chapters deal with human personality, a subject which modern psychology has done so much to obscure and mystify; intuition and instinct; a chapter on Life extending to 138 pages; it closes with the materialist whom the author tries to convince of his error so that if he reads the following chapter on the Memory of the Brain he will be tremendously surprised; this chapter runs to 70 pages and is followed by one almost equally long on the Memory of the Body. Shorter studies follow dealing with the memory of the sex cells, Force and Memory, Consciousness, sub-consciousness and super-consciousness, telepathy, spiritism and metapsychism, Intuition and Reason, and finally, Psychology and Politics. The moral of the book is that materialists systematically deceive themselves. They place the effect before the cause, the cell before the memory, matter before spirit, a force mechanical, admittedly unintelligent, before creative intelligence.

## THE GENERAL EXECUTIVE

The new General Executive met for the first time Sunday afternoon, July 8. Present: Messrs. Belcher, Barr, Haydon, Miss Crafter and the General Secretary.

The annual report of the funds was adopted showing a balance of \$53.17. This decrease from last year's balance is partly due to large donations credited before the close of last year's accounts. It is expected that similar contributions will be made in the present term and it was resolved to carry on the various activities of the Society as usual. Mr. Barr intimated that further radio talks will be given in the Fall, and it was hoped that some efforts would be made to finance this activity as being one of the most important propaganda movements that we have undertaken. The report of membership showed 340 at July 1st, as against 332 last year. These statements appear elsewhere in the magazine. The Convention at Rochester was discussed and it was decided to cooperate

as far as possible with the Toronto Lodge which has charge of the Convention for next year at the time of the Canadian National Exhibition. The Presidential election was discussed. It was hoped that Mr. Wood would make some statement of policy for the next few years in view of the support he received from nearly 5000 members. In this connection Dr. Wilks' letter and article suggesting withdrawal of the Canadian National Society from the Adyar jurisdiction was fully discussed. It was unanimously agreed by the Executive Committee that Mr. Smythe write to Dr. Wilks expressing disapproval of the proposal of the Orpheus Lodge to withdraw. It was felt that it was wrong to desert the large number of members who have supported Mr. Wood and also that the principle of Brotherhood, which covers not only the good and desirable and friendly members, but also the less desirable, indifferent, hostile and mistaken ones, would be violated by our withdrawal at the present juncture. Toleration and charity alone would compel an effort to cooperate and if possible to modify and correct the attitude of those with whom we find ourselves in disagreement. Mr. Smythe reported that he has written to Mr. Wood requesting him to act as proxy at General Council Meetings in Adyar. It was felt to be important that the Canadian point of view be represented there and Mr. Wood has shown himself as understanding the principles which we desire to support. Mr. Belcher felt that the Canadian National Society was in the same position as His Majesty's loyal opposition and had a similar duty to fulfil. It was resolved to request Mr. Bailey to act as auditor of the past year's accounts.

The meeting was adjourned until the first Sunday in October, or unless summoned earlier.

### AMONG THE LODGES

The West End Lodge, Toronto, held the last public meeting for the season, Sunday,

May 27, 1934. Meetings will be resumed in September. There is a meeting at 250 Lisgar St. each Tuesday at 8 p.m. for study of Theosophy. On the morning of Sunday, May 20, 1934, Mrs. Louisa Ward, a member of the West End Lodge, passed out of body, after long physical suffering.—E. J. Belcher, Secretary.

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Montreal Lodge now has three study groups: Some theosophical work of special significance is chosen every season by members for study at the regular Lodge meetings held on Tuesday evening. These are presided over by Mr. Baldwin and are open to the public with the exception of one business meeting each month. Miss C. Burroughs' Thursday afternoon class has been in progress for the past two years. Following Mr. Lorimer's first public address last March, a group of students and inquirers gathered on Thursday evening at the Lodge room. This has become a weekly event, and lectures, with question periods, are given by Mr. Lorimer in such a way as to lead the students along progressively, and certainly this group, which numbers from fourteen to eighteen, has shown an interest and enthusiasm which promises well for the future.—E. Goossens, Publicity Agent, Montreal Lodge.

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"The New Testament in the Light of Occult Teaching" was the theme of an inspiring address by Felix A. Belcher of Toronto at the June 10 meeting of the St. Catharines Group of the Toronto Theosophical Society held at the home of Mrs. Taylor, Niagara-on-the-Lake. One always found the Self in the final analysis through study, Mr. Belcher reminded his audience. He expressed his feeling that the Secret Doctrine provided for the intense student of occultism a perfect plan of the hierarchy. It was a comprehensive symposium of all life, he said. The Masters had such a perfect picture of universal life they had made the Secret Doctrine a picture puzzle for the earnest student to unravel. To those for whom it might do nothing else

it served to develop a flair for real study, so necessary as a qualification for the true occultist. Mr. Belcher showed how with his own Secret Doctrine class each member ferretted out considerable necessary material from many books referred to in the Secret Doctrine, and gave study lectures relating to their discoveries. This proved a real adventure, and also made each member a specialist in one line or another afforded by a study of this momentous work. The New Testament was a very difficult work to study, it was emphasized. Many students were still under the sway of theological thinking in their occult studies. Good books to study in this connection were Mrs. Besant's "Esoteric Christianity", one or two of Kingsland's works, and G. R. S. Mead's "Gospels and The Gospel". A perusal of these works, Mr. Belcher showed, revealed that the Gospels received their inspiration from Greek, Jewish and Egyptian sources. It was shown, too, that the parables of Dives and Lazarus, of the converse of the boy Jesus with the learned doctors of the priesthood, and other parables found their exact counterpart in an Egyptian document dating back 2,500 years before Christ. There was in the early days a secret side to Christian teachings. The Gospel writers have woven into their works much of the earlier occult lore, it was stressed. When Jesus came the cultured Greeks, philosophers, were attracted to his teachings because he spoke of things they already knew. They realized Jesus knew the things they had been studying. Mr. Belcher discussed initiation at some length, and pointed out that one was subjected to tests all through life, these constituting minor forms of initiation. Also, secret work carried out by lodges were in a measure the outward husk of what was once and what is now in certain places a series of initiations of a most profoundly occult nature. The life of Jesus the Nazarene formed in the Gospel narratives a story of one or more of these great initiations, Mr. Belcher pointed out as he developed his theme. It was a

strange fact that the world knew less about the story of the life of Jesus than of any other saviour. In conclusion the speaker pointed out that it had been well authenticated Jesus was not crucified but had been stoned because he had betrayed the secrets of the priests. There was every reason to believe that Jesus was a great philosophical teacher, one of the masters, but was divine only by virtue of his having surmounted the obstacles of incarnation characteristic of the young soul or of the general run of humanity. As a matter of fact the story of his life and death was that of his great initiation into still more profound service in the cause of the hierarchy of the White Brotherhood, and the Gospels symbolized the life and upward reach of the souls of all men.—Ronald V. Garratt, Secy.

#### WHAT'S THE MATTER WITH THE THEOSOPHICAL SOCIETY ?

*(Continued From Page 143.)*

by persons of inferior mentality, whose grammar appears to have been acquired by reading the comic strips of the daily papers and whose ideas match their grammar? Or may it be that many of the addresses are along the lines of theology, the Besant-Leadbeater type, not the Christian which at least has the merit of culture and some sense? Has the General Public detected some shadow of loss of confidence in our officers by our membership? Has the Theosophical Society 'gone awhoring' after strange gods and so led the General Public to conclude that we are being used for the propaganda of the inane fancies of people suffering from psychic megalomania? Has the Theosophical Society blundered into the swamps of superstition, where the old religions are enmired?

The fact we have to face is that the General Public either laugh at the Theosophical Society or else avoid it as they would a dead unpleasant body. As for their attending our meetings, they would get more interest and perhaps more information at a dogfight, and certainly more life,

that is if we are to believe what they tell us. Is this true? Personally I don't care for dogfights, not even Theosophical ones, and I've attended a good many. There are other questions I should like to ask if I have the opportunity and you and your readers will give me the permission. I do not propose answering the questions I ask, as I feel that I lack the wisdom. So I may only try to help answer some few of the questions I am asking. But the fact is that the General Public seems to have left us to sink or swim; the Occult Heads of the Society appear to have sided with the General Public and in the same unperturbed manner, and why should they worry? It's we who are drowning, not the Mahatmas, in spite of the assurances of some of our officers to the contrary. I think that if we are going to sink, we should do so as soon as possible and so rid the world of the sight, and smell, of a semi-decomposed corpse floating in the whirlpool of philosophy. On the other hand we might strip off our impedimenta and swim for it. If the Masters care to give us a helping hand, well and good; if they won't we'll make it ourselves. But my dear Editor, what ever is the matter with the Theosophical Society? 'Augnight'.

### PSEUDO-OCCULTISM

As part of the work of the Blavatsky Association Defence Committee a pamphlet has been issued by Alice Leighton Cleather and Basil Crump, "at the suggestion of Mr. J. C. Miller, of Manila," en-Bailey." There is an Introductory Note, a Preface, Notes on "A Treatise on Cosmic Fire" by Mr. Crump; Additional titled "The Pseudo-Occultism of Mrs. A. Notes by Mrs. Cleather, and Notes on "Initiation, Human and Solar" by Mrs. Cleather.

The pamphlet challenges the correctness of the statements made regarding these works of Mrs. Bailey and particularly the implication that they are in any way an extension of or supplemental to "The

Secret Doctrine." Mr. Crump says "The reader is constantly referred to passages in the *Secret Doctrine*, but very few of the terms used, e.g., 'Love Wisdom,' 'Abstract Idealism,' 'Logic,' etc., etc., will be found there. My impression is that this is done to mislead the student into thinking that this work is on H. P. B.'s lines, whereas even a cursory examination shows that it is entirely different and is really designed very cleverly to lead the student away from the real teaching and confuse his mind with an imposing mass of apparently very learned information which really means little or nothing and leads nowhere. The method is somewhat similar to, but less obvious and more clever than, that of C. W. Leadbeater, but I think that *the power behind is the same*, working with the same object on a different line for a more intellectual type of mind. It is of considerable significance that Leadbeater and Mrs. Besant are frequently quoted, and their Christ and World Teacher doctrines taken for granted."

The books are regarded as part of that "Opposition" which "represents enormous vested interests, and they have enthusiastic help from the Dugpas—in Bhutan and the Vatican." It will be remembered that only a few years ago a Papal Bull was issued against all Theosophy and Theosophical books. "The language," says Mr. Crump, "is certainly not such as any 'Tibetan', or indeed any Oriental, would use. In fact, as I have shown, it is distinctively Christian; and Mrs. Bailey's inspirer, if a separate entity at all, is much more likely to be an ecclesiastic of that faith who (like many of them nowadays) has familiarized himself with the literature of Occultism and is trying to make it fit the Christian scheme. It has even been suggested, not without some justification, that the 'Tibetan' is merely a misleading generic term for a council of astute theologians for whom Mrs. Bailey is the mouthpiece and scribe."

The last half-dozen pages of the 34 of the pamphlet are devoted to a considera-

tion of the teaching on Sex, shown to be "in *direct conflict* with the teachings of H. P. Blavatsky and her Teachers on the subject." The weakness of humanity at the present time is the desire of nearly everybody one meets to have some outside authority to rely upon, and some personal God or deity to save them. It is almost impossible to get people trained in Christianity to break away from this habit of personification of natural powers and laws, and so churches, Liberal-Catholic and otherwise are built up.

This pamphlet may be obtained in Canada from Mrs. Henderson, 348 Foul Bay Road, Victoria, B.C.; from Dr. Stokes, Washington, D.C.; and from The Blavatsky Association in London, England, 25 cents.

## THE PRISON-HOUSE

By C. Jinarajadasa

"Heaven lies about us in our infancy! Shades of the prison-house begin to close upon the growing boy"—so says Wordsworth in his famous "Ode on Intimations of Immortality". As often happens with a great poet's thought, we quote a part only; the part which we so often quote, because it seems an allusion to Reincarnation, are the well-known lines:

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's Star,  
Hath had elsewhere its setting

And cometh from afar;

Not in entire forgetfulness

And not in utter nakedness

But trailing clouds of glory do we come  
From God who is our home.

There are not many on our present-day civilization who can grasp this Platonic thought that our life is a "prison-house". This world and its objects and interests are so "living," so "real," that we cannot conceive of any other, except in so far as it is a "dream world," and therefore "unreal". It is little use arguing on the subject. But those of us who are born Platonists

must assert, in spite of every denial, that this world *is* a prison-house, indeed a Plato's cave where what we see are but shadows and shapes, not the true shapes themselves. I know that ever since I woke to love as a boy, and to the call of Beauty when I came of age, this world is not only a shadow, but more still, a shadow of a shade. For to me, as to every Platonist, the "idea" is more real than the "thing".

How shall we escape from our prison-house—from this world which insists on being made the measuring-rod for every other world? Our lot is cast in it; like a train that must run on two rails, life has already laid down our two rails—Dharma and Karma, Duty and Environment. We can go forward on the rails or backwards. But we seem bound fast to the level which we call "this world".

Yet we are not altogether helpless behind our prison-walls, for we can break through. The man or woman who loves greatly breaks through, for a while; the artist during his moments of creation, the saint as he flames in adoration break through, for a while. But to break through not only once, but to arrange so that the prison wall shall not be intact again—what is the technique for that? For it is a technique.

That technique begins when once we find the Work in which we see our soul's lineaments. Of old in India, when thinking of Brahman, "the One without a second," the wise ones taught us to say: "Tad Brahma, tad asmi—That Brahman, I am He!" But there is another way also; it is to say: "Tat Karma, tad asmi—That Work, that am I!" for the word Karma means Work.

Little use asking another "What is my Work?" We must each experiment again and again until we know, beyond any doubt of ours, let alone the doubts of others, what is indeed our Work. (Fortunate indeed if, as we are born, we know instinctively what is our Work.) When each can say: "I

know my Work," then he may consult an elder with the question: "How can I do my Work *better*?" For the elders are the experts in technique, and it is to teach the Technique of Perfection that they live on, in the prison-house of life whence they can escape to "Heaven," if they were so to will. But they have willed to live with us in order to teach us the true technique of our Work.

Such are the Masters of the Wisdom, who live with us in our prison, where the Divine Things of God which they know are but shadows of a shade, in order to teach us how we may break down the walls of our prison-house. Yet they are helpless, even to help us, until we find our Work. For our Work is our road to them, as also to our highest Divinity. "Tat Karma, tad asmi—That Work, that am I"—this is the Gospel of the New Day.

### 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.

### A CURTAIN OF SONG

By Gregory Clark

"There are no song birds in Canada," said John Herries McCulloch. "In the twenty-two years I have been in this country I have never heard a bird sing."

John has amongst his most prized possessions an autographed copy, presented by his lordship himself, of Grey of Falloon's book, "The Charm of Birds." And whenever John gets homesick for Scotland, which is about three times a day, he takes this beautiful book by that Lord Grey whose hand signed the paper which launched us all into the Great War, and in its lovely pages he hears the mavis, nightingale, the blackbird.

But he has never heard a bird song in Canada.

"We have better singers in Canada," I said, "than anywhere else on earth."

"Then," said John, "Shakspeare, Keats, Tennyson, Wordsworth, all the greatest poets of the English language were wrong about the nightingale, eh?"

"They never heard the hermit thrush," said I.

"The fact remains," said John, "I have never heard a bird sing in this country."

"I could take you out a few miles into the country," I began.

"In Scotland," said John, "the birds sing in your garden. The hedges are filled with the nests of blackbirds and mavis. The rose bush up the wall of your house has two bird's nests in it, and they sing all day, into your window. The blackbird sings all day, a sweet soft bird, no earthly relation to that hard robber you call a blackbird in this country. You do not have to go out into the country to hear birds in Scotland. They share your garden."

"But I would like you to come out," I said, "and hear the song sparrow."

"Will you come now?" I asked, thinking of the song sparrows on the hedges out around Halton or Woodbridge.

John, with a cold smile, slammed his

desk shut and stalked over to his hat and coat. Even his ears were white. I had waked that plaid-clad devil of homesickness in him. He was hearing the mavis in his heart. In silence we went out and got in my car. In bitter silence we drove out the highway to the Malton Road where the farms begin.

#### Meadow Lark Calls the Choir

The rougher the road, the more the birds, so I ran off into a dirt road and stopped the car. We got out.

The air was ringing with the song of birds as the city is filled with the sounds of men and their works.

"Do you hear them?" I asked John, for it was like a symphony orchestra.

"Hear what?" demanded John.

"The birds. All that sound is birds."

"I hear nothing," said John.

We stood still in the afternoon, with the wind blowing pleadingly across the brown fields, as if caressing the life underneath to waken.

A dull brown bird, bigger than a robin, rose with a curious fluttering flight from the meadow and came to sit on a fence post, the third away from us. When it turned to face us it changed suddenly from a dull brown bird to a vivid golden yellow creature with a black crescent across its breast.

Then it lifted its head and sang a clear, magical call of two broken syllables.

"Meadow lark," I said to John, "He calls them all. Now they will all come and sing for you. He is the trumpeter. His song means more to the farmer than any other sound on earth. That clear call makes a farmer take off his hat and go and stand bare-headed where he can look over all his fields, the first day of spring."

"Not much of a song," muttered John quickly, but so as not to interrupt the bright yellow lark on the post.

A small fluttering figure, drab, gray, buff, wind-blown, rose out of the dead away. It was singing for twenty seconds grass and sat on the fence thirty feet

before John realized it, so faraway and fragile was the song. John turned his head from the piping meadow lark to the little bird, and with a melting expression tuned his ears fine to pick up that sweet, ghostly song. The bird continued to sing as if it could not catch its breath.

"What bird is that?" whispered John.

"Horned lark," I said. "You are lucky to hear it sing so near. Many people don't even know it sings."

"Sssh," said John.

By the way John's eyes began to rove and widen, I knew now that he was tuning in on the symphony far and near, that tiny tumult of song which seemed to cover the whole earth as far as we could hear or see, so that you imagined the map of the world and knew that all over that vast firmament there was the ceaseless choir of music, until the thought of it stilled and frightened you.

The bold meadow lark continued to sound his clear rising and falling whistle, calling, calling, the maestro of the field. The horned lark crouched on the fence rail poured out his endless string of beads, small and glittering. Then with the odd, jumping flight of his a song sparrow came from nowhere, perched on the top of a hawthorn bush back of us and without delay dropped its tail straight down, tipped its little head straight up and set forth on its bout of song, loud ringing, emphatic with its song and a pause, song and pause, each song the same exact pattern, as if it were repeating some message over and over.

#### "I Can Hear a Thousand Birds"

John wheeled about to stare at this singer—a small, brown-backed sparrow with a distinct dark spot in the midst of its streaked breast. He walked toward it. It went on, lifting its head, ringing out its song.

"What bird?" he whispered.

"A spug," said I.

"Forgive me," said John.

The lark's calling had five song sparrows all competing for some imaginary

and unknown prize, and I told John there were five of them. He listened with his new ears and found them all, on hawthorns, fence rails, trees.

John prepared to sit down on the road bank.

"We can't stop here," I said; "there are lots more to hear."

"This ought to be enough for now," said John. "I can hear a thousand birds singing. Right here. I did not know what that small thunder was that filled the air. I have been hearing birds for years and didn't know it."

"Come on," I said; "there is a vesper singing down here a bit."

Out in the fields more meadow larks were calling. It was late afternoon. A blue bird went by, with its happy liquid flight, bubbling through the air, and it alighted on a fence post and sang its rich, flutey warble. John took the field-glasses and said the blue color burned his eyes. Song sparrows sang us past them. We reached the field where the vesper sparrow was singing, and through the glasses John said it was another song sparrow, the same color, the same song.

"It has no spot on its breast," I said.

"You are right," said John.

"If it flies you will see it has a white feather on each edge of its tail."

"You are right," said John, as the vesper fluttered nearer to us and perched on a tall weed.

The vesper, sweeter than any other sparrow's song began to call the evening shadows across the fields.

Down the dirt road a way there was a wood lot, and as we came near it I heard the glorious, rushing, robin-like song of the rose-breasted grosbeak; only sounding as if it were a robin who had gone to Italy and studied opera and had learned to do much more than the robin's limited three-note song, one up, one down. And if I could have John see that bird, after hearing it!

The grosbeak was on a maple in the wood lot. As we came near John wanted

to sit down again, with one ear back toward the meadows, where the vespers sang and the meadow larks piped, and the other ear to the grosbeak. But I urged him on and we stood in the shadowy road by the wood lot, and John groaned. He put the glasses on the bird and then snatched them away from his eyes. He glared at me.

"Do you know this bird?" he rasped.

"Yes. A rose-breasted grosbeak."

"Yet you have never so much as mentioned it to me," said John, setting the field-glasses on it again. "Its breast is the richest rose colour I ever saw. It is black and white. Pure white. Jet black, with a rose breast."

#### We Haven't a Keats Yet

"It is like a splendid tropical bird," said John. "It is an incredible bird, just to see. Yet it sings divinely, softly, leisurely, forever. Why one earth do you not sing about these birds? There is nothing lie them in the world!"

"We haven't any poets yet," I said. "England had its birds a thousand years before it had a Keats. It takes time and a lot of birds to make one poet."

"I won't go from here," said John.

But in the little gully beyond the wood lot where there was a small muddy creek, I heard the mew of a catbird, so I told John we would hear some other song shortly.

The grosbeak dropped off the tree top and already we could hear the tangled, secret, laughing mockery of the cat bird, coming from the thicket near the creek. It mewed, Then it burst into whimsical, mocking song, like a robin, like a thrush, like a squeak, like a rasp, as if it tried to show you the Glory and then gave you the raspberry.

The slate-gray bird suddenly quit its song and came and passed low, low to the ground, with a smirk as it passed.

"Catbird," said I. "Cousin of the southern mocking bird."

#### The Hermit's Heavenly Voice

Into the shadow of the maple bush we

came and stood, and robins sang against the wide curtain of song from the far fields. The evening sun had left the lower bushes and was resting on the tree-tops. far off we could hear a flicker hooting his mellow call.

Then, like the organ commencing in the hushed church, the hermit thrush, high up in the sunlight, began its praise.

I thought John would die. His face went white. His cheeks stiffened. He trembled. The hermit thrush, starting low in the scale, with a sound rich and flute-like, with that lul-lul-lul throatiness of a wind-wood instrument, soared up the scale, paused, modulated the key and sang upward again, three, four, heavenly scales ending in a series of small, pianissimo cadenzas and closing in another flutey tremolo.

The woods stood still. The sunlit clouds stopped marching.

Deeper than before, so clear and loud it filled the earth, the hermit launched again into a rising series of wood-wind scales and transpositions, higher, higher, and I looked at John and thought whimsically of the nightingale I had heard pounding its anvil over my head in Enquin-les-Mines in the night.

For ten minutes the hermit sang, floridly, serenely, until we imagined he was some sort of mystical priest of nature, speaking for all the creatures, all the small birds, the devil crows, for the beasts in the fields, for us, all Man, in a heavenly voice, addressing the sinking sun.

When it ceased, John took a long moment to come back to consciousness, and we walked slowly back to the car amidst now the full evening chorus of the spring fields.

"The nightingale," said John, "is opera; but that thrush was folk-song, or was it prayer in a music older than the Egyptian? To listen to the nightingale is like listening to Lily Pons of the Metropolitan Opera doing her coloratura for hours on hours. The hermit is like listening to nothing of this earth.

"In Scotland their flowers are richer, softer, sweeter than in this keen, hard country where the bright summer burns them and the cold winter kills them away. Their birds are closer, they live nearer them, they share their lives, and they sing louder and oftener.

"But this music of our birds...."

"Our birds?" I asked.

"The birds of here, of Ontario, of Canada," said John, now pale for another reason, "our birds, have a wilder beauty, a delicacy, as if they were not meant for human ears but only for the birds themselves. In Scotland the bird sings at you. In Canada you must go and listen to the birds. There is the difference. In Scotland you cannot escape the song of birds. In Canada you do not know birds sing until someone tells you."

As we got to the car a flock of starlings came along and alighted in the field, with chucklings, squeaks, rasps and many sweet, warbling notes, as sweet as you would hear anywhere. They speak, as W. H. Hudson said, a sort of bird Yiddish, made up of notes they have taken from many languages of birds.

John lifted his hat to them.

"Fellow-countrymen of mine," explained John. But it was a pretty formal salute.

—Toronto Star Weekly.

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There are seven kinds of Logoi in the Cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force.—S.D., II. 636.

# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Houser

## TUTANKHAMEN'S CURSE

There are perhaps millions of persons in all ranks of society who believe that the opening of Tutankhamen's tomb let loose an ancient curse upon all who were present; and there are perhaps fewer millions of others who pooh-pooch the idea. Most scientists and materialists scoff at the thought because there is nothing in their accepted premises which would admit of the possibility of any such force or power.

Nevertheless, twenty persons who were associated with the discovery and opening of the tomb have since died under tragic or mysterious circumstances.

It is not the function of the Theosophical Society to perpetuate old superstitions. The occultist in his field of study must have an integrity of approach and a ruthlessness towards personal predilections, equal at least to the truth seeking research worker in the laboratory. To be superstitious is to cease to move mentally; the word means 'to stand still over'—a passive, negative state of mind which inhibits investigation.

The death of these twenty persons *did* follow the opening of the tomb. Did they die of a curse pronounced by the priests of ancient Egypt upon all who should disturb the remains of the dead Pharaoh; or did they die of old age or diseases attributable to observable causes?

### Some of The Deaths

The list begins with Lord Carnarvon who financed the expedition and who was present at the opening. Soon afterwards he was bitten by a poisonous insect in Egypt and died within twenty-four hours. The newspapers throughout the world immediately began to speculate upon the 'curse' and many 'I told you so's' could be heard from all quarters.

The latest on the list was Arthur E. Weigall, a British archaeologist. Mr. Wei-

gall made public denial of the curse, but according to reports from that time on he changed physically and mentally becoming morose and moody. He finally died of an unnamed disease in a London hospital.

In an interview published in the Toronto Daily Star, Mr. F. H. Secretan, head of the Central Health Bureau, whose wife was a life long friend of Mrs. Weigall, details of some of the other tragedies are given.

"George J. Gould was actually taken ill in the very tomb and never recovered. Prince Ali Bey, another present at the opening, was fatally shot by his wife in the Savoy Hotel, London, while his secretary, Hallah Bey, committed suicide a few days later. Carter's secretary, Richard Bethel, who, though a hale and hearty sportsman and still in his thirties, died mysteriously in his sleep. The coroner's jury returned a verdict of 'death from some unknown cause'. Three months later his father, Lord Westbury, leaped seven storeys to his death from his London apartment, leaving a note that said, 'I cannot stand any more horrors'. And so the list goes on. You can explain it as you like. It depends upon whether you are superstitious or not."

### Egypt, A Land of Magic

The materialist will explain it materially. Expeditions into tropical lands are always attended by exposure to unfamiliar conditions. The extreme heat of the sun, bad water, poisonous flies and reptiles—all these things might combine to break down the resistance of the body. Wives whose husbands have not opened Egyptian tombs, do shoot their husbands and men who have never been in Egypt do jump from high windows. The whole series of tragedies to them is nothing which cannot be explained, although the coincidence of the deaths in the small group is undeniable. Sufficient coincidences, however,

establish a law.

The superstitious will explain it only in the vague term of a curse, how it operates, how it selects its victims, they do not know or care.

Some psychologists will trace the effects back to the mass of thought power concerning the curse, which was projected when the first tragedy occurred.

Ancient Egypt was a land of Magic. Turn to the Chapter on Egyptian Magic in the 3rd Volume of the Secret Doctrine and read the evidence that H.P.B. presents there. She asks at the close "Were the Scribes and Hierophants, Pharaohs and King-Priests all fools or frauds to have either believed in, or tried to make others believe in, such 'cock-and-bull stories' as are found in the most respectable papyri? Yet there is no help for it. Corroborated by Plato and Herodotus, by Manetho and Syncellus, as by all the greatest and most trustworthy authors and philosophers who wrote upon the subject, those papyri note down—as seriously as they note any history, or any fact so well known and accepted as to need no commentary—whole royal dynasties of Manes, to wit, of shadows and phantoms (astral bodies) and such feats of magic skill and such Occult phenomena, that the most credulous Occultist of our own times would hesitate to believe them to be true."

#### Evidence of Magic

All modern Egyptologists do not ridicule Egyptian magic. Sir Ernest Wallis Budge, world famous for his discoveries in Egypt, Babylon and through the Euphrates valley, who has published a long list of erudite books on those subjects, does believe in magic. As a matter of fact, he is writing a treatise on the subject at the present time, but this may never reach the hands of the public. An interviewer asked him when these secrets would be revealed. "Never," said Sir Ernest. "They will be available to 27 persons at the most. Such knowledge was never meant to be open to the masses."

Sir Ernest has brought many mummies to England for the British Museum and has never fallen foul of any curse. But to him a mummy is not merely a sack of dried flesh and bones; it is the cast off vehicle of a soul and he considers that so long as the mummy remains, there is a link between it and the spirit which once lived in it. Some of his statements about the care he takes of mummies entrusted to him, are startling and have unquestionably been ridiculed by his fellow workers in the same field.

"You see," he said, "you have got to apply common sense to these things. I put muriate of soda at the foot of the case to prevent gnats from stinging and worrying the mummy. I also fill it with camphorline vapours to keep the bandages dry. The name of the individual is written in large gold letters on the lid, so that when the spirit, which is free at night, comes passing over, it is pleased and filled with importance at being remembered."

A great number of the commonplace things of today would be sheer magic to a man living only one hundred years ago. Radio, which enables us to listen to a concert in New York as we drive along the roads of Canada, seems almost supernatural until its mechanism is explained. Radio engineers consider that the waves projected from sending stations go on vibrating in the ether 'forever'. Why should not powerful and consciously directed waves of thought force continue as long in their finer medium? and why should not it be possible for other subtle powers of man to be used, either for good or evil, by those who are adept in the science of such powers, in such a manner as to influence the race of men in thousands of years to come?

D. W. B.

#### SCIENTIFIC ASTROLOGY

It is in the wide-spread symbolism of Astrology that we see the strangest evidence of cultural uniformity amongst older nations. The Zodiacs, of Egypt, Chaldea,

India, China, and even Central America, have many elements in common, too many to admit of any theory of coincidence. And most of these older peoples seemed to have a precise knowledge of the precessional cycle of the equinoxes. Further, the majority of the myths which have come down to us centre very largely around Zodiacal symbolism. We, in Theosophy, of course recognize that astrology again is only one branch of the Wisdom Religion which all races in older days seemed to possess in wide measure. In spite of the degradations of outward form and dogma which inevitably creep in, whenever man holds to any expression of belief too long, the study of comparative religion does show abundant traces of one underlying teaching.

#### Periodicity in Ancient Times

As one of the fundamental tenets of this Wisdom religion it was held that the whole of nature was cyclic in its manifestation, and on all planes of being.

“Yea! this vast company of living things  
Again and yet again produced—expires  
At Brahma’s night of all; and, at Brahma’s  
Dawn,

Riseth, without its will, to life new-born”.

(*The Song Celestial*).

Man himself was held subject to the same cyclic law. In the temporary residence of man while on this physical plane, the Ancients likewise saw many rhythms. The alternations of sleeping and waking came as regularly as day and night, as regularly as the rhythm of reincarnation. The rhythm of the heart and breath betokened our cyclic necessities as did those other rhythms of the nervous system which are all important in the Yoga practices of India. These had, and have, for their purpose the harmonizing of Man’s rhythms with the greater rhythms of the world outside.

It was held that the law of periodicity which manifests itself in man and in the world outside was one of the fundamental verities through which an understanding

could be gained of reality. The law of periodicity correlated man to his universe—the greater cycles of the solar system all had their lesser counterparts in man himself and:

“The fool obeys the stars;  
The wise man rules them.”

In its application of course Astrology may have been but an empirical art, founded on the observed results of past correlations. It also was much more than this since it likewise was, and is, a gateway into a true philosophy of life. We, in the West, however have largely lost the key to that more profound knowledge.

#### Periodicity in Science

For we, in the West, thanks to our science and our immature philosophies, have divorced man from nature, and we have come to regard the external world, made visible to us via our senses as of chief importance. Our emphasis is on this outside world and not on man himself. And yet in this half-world of the objective we are just as firm believers in periodicity as the Ancients. With us harmonic motion, which is one form of periodicity, would appear to be the most fundamental thing in the universe. The whole gamut of electro-magnetic radiation from the longest radio-wave into the infra-red, and thence into the visible spectrum; from this in turn into the ultra-violet, the X-ray, the gamma ray of radium and ending with the cosmic ray, has been explored. The scientist has reduced matter through the intermediate stages of molecule and atom to the electron, pausing on his way to harmonize heat and sound in terms of the movements of the first two types of particles. He next reduces his electron to a series of mathematical equations; equations which invariably contain some recognition of harmonic motion or periodicity. And on these things as fundamentals he can, if he so wishes, build up the more majestic motions of the nebulae, stars and planets, and the lesser, but still majestic cycles of terrestrial phenomena.

### Scientific Astrology

While it would be folly to ascribe to scientists, in general, acceptance of theories advanced by only a few of their number, there are indications that certain thoughtful individuals are not so far removed from developing a rational scientific astrology of their own. It is not an Astrology concerning man himself as yet, it is rather an astrology concerning his environment. It thus has a significance for man himself, since he is *in part* a creature of this environment.

This new astrology has to do with long-range forecasting. The art is so new that orthodox meteorologists are looking at it askance and with somewhat skeptical eyes; in spite of the fact that such forecasts have been remarkably successful.

There are several schools of thought, one of which is extremely interesting. It proceeds on the thesis that our climate is determined largely by the electrical condition of the sun, this condition being indicated by sun-spot phenomena. These are the outward and visible signs of an invisible network of electrical and magnetic forces which play between each and every planet and the sun. For the solar system is not only governed by the laws of gravitation, it is also a system affected in high degree in the interrelations of its various parts by the electrical and magnetic properties of the sun, the planets, and their satellites.

In particular sun-spot phenomena are governed by the positions of the various planets. Jupiter has the most effect since its polar axis lies in the plane of the ecliptic and thus points directly at the sun twice in that planet's traverse of its orbit. The 11.2 year solar sun spot cycle is thus related to Jupiter, and it seems quite evident that the rain-full cycle also has this period of 11.2 years.

Some other 30 rain-cycles have also been found, and correlated to the positions of the planets. To explain all of them it is necessary to postulate the existence of planets

other than those now discovered, a fact which is of high interest to theosophists who see in it a verification of certain teachings in the Secret Doctrine.

This method of predicting rain-cycles is nothing more nor less than a Scientific Astrology and the methods used in determining the positions of the planets are those used in setting up a horoscope.

### Application to Man

Indeed it is an astrology which can be applied to human-kind, not only in a broad way as having to do with the major cycles of civilization, prosperity and adversity, but also in a specific way to the individual, for conditions of temperature, barometric pressure and humidity, have a profound influence on our well-being and behaviour, to say nothing of the electrical state of the atmosphere, which is now recognized as having an equally important effect. If this present theory should prove true, then all these have the origin of their fluctuations in the position of the planets.

It may be argued from the above that there is nothing in Astrology but that which can be explained on a basis of a materialistic science and it is well to consider for a moment the implications of this new venture of science from this stand-point. One should always remember that science only deals with things which can be observed or measured, and that her truths and laws only express relations between observables; they never give us any insight into the ultimate nature of these things. And further, science stops with the electron, what lies beyond it belongs to the realms of philosophy—and *Theosophy*. "The Secret Doctrine," tells us that electricity—that principle out of which the phenomenal universe is created—is only the lower manifestation of Fohat—the principle, energizing, activating, creative, and formative force to which all the planes, on which life manifests, owe their being. The physical is only the outward expression of all these other planes of being and so these physical effects which can be

observed scientifically or astrologically, are due to other and more inward causes. This scientific astrology does not conflict with the older one in a denial to man of his own higher nature.

W. F. S.

### EXTRA-SENSORY PERCEPTION

The Boston Society of Psychical Research has recently published an account of what is considered to be the most important study ever made of what is known as telepathy, mind-reading, and clairvoyant communication.

About 90,000 trials were made by Dr. J. B. Rhine, a biologist turned psychologist, at Duke University. A review of some of the results has been published in the *New York Times*.

Like most tests of this kind, those that have been reported sound somewhat childish but there is no other way of convincing a so-called scientific age of the extraordinary powers latent in man except by the sort of methods employed by Dr. Rhine.

It is now believed that with 90,000 experiments to go on psychologists will have sufficient data on which to base fairly reliable conclusions though in the past it has not been the data that was at fault, but rather the men who drew the conclusions.

Dr. Rhine's method of collecting masses of data and of checking one against the other is, however crude the collecting may be, the method which has always been employed by the true occultist.

Answering a question in her *Key to Theosophy* (page 59) H.P.B., when asked what her date might be for asserting certain things about the planets, replies that it was "the cumulative testimony of an endless series of seers" who "through psychic and spiritual senses untrammelled by blind flesh", have systematically checked and compared one with the other.

#### Finer Senses Can Be Cultivated

According to the *Times*, Dr. Rhine holds a theory which will be of interest to all theosophical students who subscribe to the third object of the society,—the investigation of the unexplained laws of nature and

the powers latent in man. "Rhine believes," says the *Times*, "in what he calls extra-sensory perception, which means reception of an unknown form of energy by an unknown mode, something which involves the nervous system quite as much as it does any cogitative process."

Rhine, the account goes on to say, prefers the term "extra-sensory perception" to the more commonly used terms "supernormal perception", or "cryptesthesia", which implies a hidden sense. He prefers the term extra-sensory "for the simple reason that to him there is nothing freakish or esoteric about extra-sensory perception. If yours is keener than mine, it is for the same reason that your eyesight or sense of smell is better. That is so, Rhine and others have discovered, through the simple process of watching telepathic and clairvoyant ability develop with practice just as a muscle grows stronger with use."

A more satisfactory statement of the Theosophical position than this could hardly be made. Once generally accepted, all the "bunk and nonsense" talked by psychics and non-psychics would be swept away.

Theosophy cautions students to let their psychic powers develop naturally but it also states that they may be consciously developed by using them, just as muscle may be.

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