

THE CANADIAN THEOSOPHIST

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OCCULTISM AND MYSTICISM

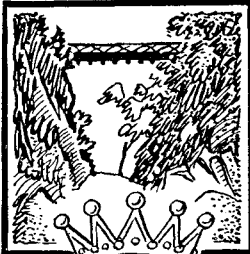
By J. W. HAMILTON-JONES

Do you recollect the note of warning which H.P.B. sounded in the early days of Theosophy having regard to people who entertained a sincere wish to enter the Occult Path?

"As soon as anyone pledges himself as a Probationer, certain occult effects ensue. Of these the first is the *throwing outwards* of everything latent in the nature of the man; his faults, habits, qualities or subdued desires, whether good, bad, or indifferent"; and again:

"This is an immutable law in the Domain of the Occult". *S.D. III.*, 435.

Every individualized human being must eventually tread that pathway which leads to the utter control of, hence freedom from, the physical body, but it is not possible for many people to undertake the necessary work, first because they have not yet reached a stage in their evolution which would allow them to make the attempt successfully, and secondly because of the extreme difficulty which faces all aspirants



during the Age of Kali Yuga, that terrifically materialistic period of which H. P. B. makes mention.

The evolution of the planet is at its midmost point, the life cycle has descended into its most dense aspect, and the spiritual aspects are crushed beneath the weight of matter and materialism.

From our theosophical studies we know that the solar system is under the direction of Hierarchies, so that even the Kali Yuga falls within the circle of necessity, and we may be sure that the world and its inhabitants are never left without guidance. We learn also that there are those in incarnation who are referred to in Theosophical books as Masters and Initiates, and that those Elder Brethren constantly carry on their labours for "The great Orphan Humanity".

In spite of the Kali Yuga there always have been, as there are today, schools, fraternities and societies whose purpose it is to foster and inculcate the wisdom of the Ages, so that at whatever point in evolution at which a man is born, he can, by patient searching, discover the signposts which indicate the direction in which instruction may be obtained. We are informed that the Great White Lodge of Adepts make some effort in the last quarter of each century, to rekindle the flame of Truth in Western countries, and we know that our own T.S. is the result of the attempt made by the Masters in 1875. Some of us are foolish enough to assert that the T. S. is the only doorway leading to enlightenment amongst western races today, but this is not so. Freemasonry, properly understood and applied leads to the same end, and certain religious orders occasionally produce a great Mystic.

Apart from these, there were other movements fostered by the Adepts in 1875 as well as the T. S.; some of them were exoteric and others were secret organizations. It is well known that in addition to the Theosophical Society, there was also instituted an Esoteric school, under the direction of H.P.B. into which were to be

admitted those aspirants who wished to make a special effort to tread the paths of occultism and mysticism. Neither the T. S. nor the Esoteric School can lay claim to having achieved very much success. The T. S. drifted away from its original purpose, and the Esoteric School was closed, and replaced by what was known as the Esoteric Section. After the death of H. P. B. we had no occultist of her rank in control and the observant spectator is forced to the sorry conclusion that the Theosophical avenue of approach, although sponsored by two of the Adepts, has to be considered largely a failure; thus it joins the company of many other activities in previous centuries which also proved abortive.

Let us not despair, however; the portal can always be reached by any worthy man at any time, regardless of either exoteric or esoteric organizations or the lack of them. We are told that even the West occasionally provides a recruit for the Himalayan Brotherhood and doubtless the East produces several more. Initiates who work in the outer world today prefer to remain obscure and in the background; we may rub shoulders with them and yet never suspect their degree, which goes to show that the true teaching can only be given in secret, and under oath, to those who have the capacity to assimilate it. The Rishis of India are no longer to be found. Some believe that this is due to the influence of the British Raj, but knowing something of the Cyclic Law, students will understand that the Rishis have withdrawn because their present cycle has ended.

What then should a man do who becomes fired with a strong desire for the occult life? When we open the "Voice of the Silence" we find that these priceless fragments are "Dedicated to the few". Whether one has to tread the pathway of the mystic or the occultist, one preliminary condition is absolutely essential and that is an intense aspiration to be of service to Humanity.

It is said that whilst the East may

thrive on contemplation, the West evolves through action. In St. Paul's Second Epistle to the Thessalonians, Ch. III, v. 8 we read:

"Neither did we eat any man's bread for naught; but wrought *with labour and travail* night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an example unto you to follow us. For ever when we were with you, this we commanded you, *that if any would not work neither should he eat.*"

Interpreted in the light of the "Bread of Wisdom" we have here a law for the West given for our instruction by that Great Initiate who flourished at the commencement of the Christian era.

A broad division seems to imply a mystical development through contemplation and an occult development through action, but this is not an infallible rule because action does not necessarily apply only to physical plane affairs. The mind is the chief actor; the mystic transcends the plane of mind; the occultist controls it.

It would appear therefore, that in the course of his evolution every aspirant has to tread both paths, and it is the occult that is the final dominating factor.

It is as though the mystic contemplation depends upon what is called "Seed" whereas occult meditation is "seedless". If we study carefully the records of the mystics we find that they were invariably imbued with an intense determination to serve some person, sage or god. The Christian mystic aspired to serve his Lord and contemplated the joy and elation of becoming one with Him. The Mystics of the East have followed after the pattern of some teacher or deity such as Siva, Krishna, Vishnu or Kali, and by worship and devotion have, through their very penance, been caught up into ecstatic conditions which rendered them prophetic seers, healers and teachers. Yet mysticism even at its highest does not succeed in obliterating the personality; it may seem a peculiar thing to say, but the fact remains that

Mystics are capable of feelings of jealousy towards one another, and frequently antagonize one another on the physical plane. They are capable of functioning upon exalted levels of consciousness and their purity protects them from the snares and pitfalls of the "Hall of Learning". Usually in their physical activities they are highly impractical people, because they dwell inwardly upon exalted ideals which are largely foreign, at least at present, to this work-a-day world in which we live. Innocence and purity are insufficient in themselves to render a man master of himself, there are vast worlds of sensation and experience which pass by him unnoticed.

The qualities which he develops belong to the negative pole, whereas, mastership demands a delicately poised and balanced state of self-consciousness on all levels of manifestation and a capacity to understand and, where necessary to control and apply all the Powers and Forces in the manifested worlds.

The disciple who is treading the Occult Path has to labour night and day in order to conquest the worlds of illusion on the physical, astral and mental planes. He is training under a Master who has himself reached that degree of perfection which enables him to impart instruction to a properly qualified aspirant. The Occult Path is full of pitfalls and thorns, and the man who treads it does so at the peril of his life. "To know: to will: to dare: to remain silent," sums up in a few words the requirements of the dauntless soul who essays the attempt. Falls are frequent for the occultist learns by experience; he is taught to blame himself for his falls, to pick himself up and courageously to step forward again along the path, having learnt an unforgettable lesson through his lapse.

Occultism has to be studied in its three chief divisions namely: Transcendental science, Transcendental Philosophy and Transcendental Religion. The following definitions may help the student to a better understanding:

"The term 'transcendental' applies to

anything pertaining outside the normal sphere of experience, whether in fancy, thought or faith. Transcendental science deals with the operation and effects of forces generally unknown. Transcendental Philosophy is that complex of doctrine which explains the phenomenal manifestation of nature, in accordance with the science of its secret laws. Transcendental Religion is the application of universal law to the interior nature of man." (Trans-action No. 1, of the Phoenix Lodge, London.)

On the other hand, the practice of Occultism leads to the conscious application of all the Powers and Forces in the Manifested Universe. It is in this sphere of activity that the occultist must learn to excel, but let us hasten to explain that the application of these forces, in White Occultism, is invariably conditioned by the necessities of the age having regard to the cycles, and the work of the Hierarchy in charge of human development, at that particular period.

It will be understood that the Occultist does not work for himself. Every individual who seeks to attain occult status on the white path voluntarily renounces any reward for himself—he has become the servant of the Hierarchy and in consequence, the servant of humanity. He is learning to become indifferent to objects of perception, and is being instructed to function self-consciously on various levels of manifestation. He must not be deluded by appearances, but must seek to probe the origin and purpose of every phenomenon which he encounters. Quite frequently he "burns his fingers". He learns to mistrust the evidence of the senses, the emotions and the mind, and to depend upon the vibrations which he "senses" rather than "feels". Thus when a trained occultist approaches a shrub, the vibrations from the plant find an immediate response in him and he *knows* all the qualities, properties and forces of which the shrub is the physical expression. For this reason, it is impossible to deceive the trained occultist: he has tested everything so thoroughly and

fundamentally that all the manifested worlds proclaim their true nature to him regardless of any camouflage under which things and shapes hide themselves from the uninitiated. He is learning to function from (not on) the formless levels of self-consciousness hence he knows that all forms are merely the outward expression of the powers and forces which produced them.

It is the Occult Path that produces the Black Brother, because being essentially a positive path it is comparatively easy to acquire and exercise the powers of the lower Iddhis which are really the toys of the occultist. It is in the application of powers that danger lies. Having developed the powers they must not be used unless their application is in strict consonance with the work which is occupying the attention of the Hierarchy at any given period of evolution.

The aspirant who treads the Occult Path undertakes a gigantic labour from the very beginning. Working in secret, often despised and rejected by men, he nevertheless becomes a focussing point in the outer world for man's upliftment. Hidden beneath the cloak of those dabblers whom the world calls charlatans, the existence of the true occultist is unsuspected, and yet, we are informed, there are about 4,000 initiates working in the various countries of the world even today.

In order to correct any misunderstanding it is necessary to conclude by reminding the Theosophical student, that very few, even amongst our own ranks can do more than cherish an aspiration that some day it will become possible for them to essay to tread the dangerous razor-edged pathway in the service of Humanity. Eventually we shall all have to do it, for "the road leads uphill all the way" but very few, indeed, are so indifferent to life in the three worlds, that they can look with complaisance upon a sphere of labour in which they are "Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the Guardian Wall" to shield humanity.

POLITICS AND NEUTRALITY

Our readers will note what Captain Bowen has to say in a letter on another page. He says friends have come to associate him "with the particular line of work which the Magazine advocates," and fearing that they should think that he subscribes to "the political cause it has lately begun to support," he desires at once to dispel any such idea.

Well, we do not support any political cause, if the English language has not changed its meaning; the particular line of work which the magazine advocates is Theosophy as laid down by Madame Blavatsky in *The Key to Theosophy* and other works. Politics as I understand the term has to do with the partisan management of government. That we should take any part in such affairs has never entered my head, nor, I presume, the head of any other Theosophist. But if it means that we are never to take any thought of the affairs of the world, nor the condition of society, nor the means by which humanity is to be bettered; or that we should decline to consider the events of the day pro and con, nor seek to discover their causes, the nidanas, of which we hear so much, and that we should retire to a cloister, so to speak, in relation to all that is going on in the world, then, if we adopt that pose, I think we may give up hope of interesting any intelligent people in the doctrines of Universal Brotherhood, the solidarity of humanity, universal unity and causation, karma and reincarnation.

Perhaps our Irish and English friends can seclude themselves from public affairs, refuse to read the newspapers, isolate themselves and their friends from the events of the day, and generally live in their higher consciousness alone. We in America and Canada have to live in the rough and tumble of life. We do not know where the next meal is coming from in many cases. We do not think that what we suffer is undeserved, or what our friends and neighbours suffer is without

due cause. But we do feel that Karma is not kismet or fatalism, nor that we should sit down and let the worst possible things happen, and not move a finger to alleviate the conditions or prevent their continuance.

Besides all this, there is the open-mindedness commended by H.P.B., the tolerance of opinion and belief, the readiness to hear all sides of problems that lie at the root of our lives and development. Are we to refuse to listen to any proposed remedy for obvious evils, and let things take their course for good or evil, whatever our influence might do to help those who suffer?

What does *The Voice of the Silence* mean when it says: "Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun." Read also what is said of "The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe" who "immediately forsook the sweet but selfish rest of quiet wilds." He is doomed to perish, says *The Voice*, "who out of fear of Mara refrains from helping man, lest he should act for Self." And again: "Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain." What does it mean when it adds: "Exhaust the law of Karmic retribution." Are we not to partake in any measure of that "woe for the living Dead" that the Arhan endures unspeakably?

"I desire mercy and not sacrifice," writes Hosea, the Hebrew prophet. Dr. Moffatt translates "love I desire, not sacrifice." *The Voice* tells us: "Inaction in a deed of mercy becomes an action in a deadly sin."

Are we to stand by when the martyrs are being stoned and make no protest? Have we no right to judge by the fruits of a system what it means? When Mussolini invades Spain with four army divisions and storms Santander and takes credit in a public rejoicing over the great victory, is it sufficient to say with Captain Bowen, it "is simply the natural result of the Sense of Separateness," or can we not per-

ceive that if we steel our hearts in this fashion the quality of mercy can find no place in our consciousness? It is just the Sense of Separateness that leads Japan to invade peaceful China and slaughter its people ruthlessly!

Another friend writes from England as follows:

"May I be allowed to offer a friendly but vigorous protest against the use of *The Canadian Theosophist* as an organ for the dissemination of 'mob' politics. Every number I have seen of late months has been largely political, and must have made others beside myself itch to take up the challenge so liberally thrown out in its pages. That I have refrained from doing so, because I consider that to introduce political controversy into the Movement would be the greatest mistake and merely bring new discords where there (are) already too many. Our concern as Theosophists is with philosophy and ethics, and our political views should be aired outside the Movement."

I can only quote *The Key to Theosophy* on this point. The section at page 231 of the original edition is headed "The Relation of the T. S. to Political Reforms." It states that the T. S. is certainly not a political organization. Its members "work together for one object, the improvement of humanity; but as a society it takes absolutely no part in any national or party politics."

"As individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt the Theosophical Society. . . . The very principles of the T. S. are a proof that it does not—or, rather, that most of its members do not—so stand aloof. If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out.

All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction. . . .

"In the present state of society, especially in so-called civilized countries, we are brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely associated with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. . . .

"Look for a moment at what you would call the concrete facts of human society. Contrast the lives not only of masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often reign supreme. . . .

"Selfishness, indifference, and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do. Progress can be attained, and only attained, by the development of noble quali-

ties. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life."

If these passages do not justify anything that has appeared in the pages of *The Canadian Theosophist* in favour of social reform, then our pages are open to denounce our errors or correct them with superior suggestions and plans of action. The occultist is never tied to any particular mortal plan, Mr. Judge used to say, and there is no partisanship in anything we have advocated. The world is divided at present into two great bodies of altruists and self-seekers. What the issue of the struggle will be no one can tell, but the hazards are very great against any happy issue out of our afflictions.

The reign of terror in Europe has already begun. Spain is not the only prospective victim. Czechoslovakia is marked for a similar fate, and after that the Ukraine. Our columns have not been closed to those who would praise the virtues of Italy and Germany. We wonder if Mussolini had sent four divisions of soldiers to Ireland "to free the north" as he did to free the North in Spain, would Britain feel so complacent. It all depends whose ox is gored, and we fear there is going to be much more goring before this cycle closes.

Meanwhile we suggest that those who are interested, or even indifferent, in the present discussion should read what the Mahatma had to say with regard to the "Phoenix" venture and the condition of

India, pages 377-396 of *The Mahatma Letters*. "K.H." observes: "Nor may I forecast the future, except so far as to draw more than ever your attention to the black clouds that are gathering over the political sky. You know I told you long ago to expect many and great disturbances of all kinds as one cycle was closing and the other beginning its fateful activities. You already see in the seismological phenomena of late occurrences some of the proof; you will see a great many more and shortly. And if we have to regret the blasting of a humanitarian project, it should at least mitigate the severity of your disappointment to feel that in a bad time like this, one has to contend against seen and unseen influences of the most hostile nature."

A student of *Isis Unveiled* has offered a deduction along this line of thought, entirely omitting to call a spade an agricultural instrument, which may prove even less acceptable than some others we have printed.

"The secret of Mussolini's policies is that he is the agent of the Jesuits. How then is he allied with Hitler? Hitler is also a Jesuit agent and seeks to destroy the Protestantism of Germany. He has also made rapid strides in this direction. Fascism has all the features of a Jesuit system. England is honeycombed with it, and the Jesuits believe that England may be captured, hence the overtures from Germany, and the backing and filling with which Mussolini has treated British diplomacy. Nominally, the situation turns on expansion of territory and economic necessity. But behind all this lies the far-ranging designs of the Black Pope and his myrmidons. Hence, all the bitter attacks and misrepresentations of Russia and Communism in general. Communism is the only system which Jesuitism fears. It makes men independent."

Meanwhile "Narada, surnamed the 'Strife-maker'," is very busy.

A. E. S. S.

MESMERISM AND THE HIGHER SELF

Recently a book on the subject of the "Rationale of Mesmerism" having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. IT is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not

only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived im-

pressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter.

A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work

and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not use of the inner understanding. But on this subject I should like to say a little more at some future time.—William Brehon in "*The Path*", May, 1892.

MISS NEFF DEFENDS

MR. LEADBEATER

Editor, Canadian Theosophist:— Mr. Smythe, in his "Official Notes" for August, says I ought to read an article on the genesis of *The Lives of Alcyone* which appeared in the May, 1934 issue of *The Canadian Theosophist*. He designates these *Lives* as "bogus," and states that Mrs. Besant "suppressed the book but the volumes were preserved and subsequently circulated."

Either Mr. Smythe has no reputation for truth-telling to sustain, or he does not know the facts, and an Editor should know the facts about what he publishes.

To begin with the last of these three points: *The Lives of Alcyone* were written jointly by Mrs. Besant and Mr. Leadbeater, and published in book form in 1924; Mrs. Besant died in 1933, seven

years after she gave the book to the world. She did not "suppress" publication, but postponed it from 1913 to 1924 for reasons which she clearly stated, and which concerned Mr. Krishnamurti (Alcyone) personally, he being then only a lad. The "Foreword" to the book when it was printed in 1913 was written by Mr. Leadbeater; in fact, it was an article on "The Servers" which had appeared in *The Theosophist* of September, 1913. However, the book was not bound but placed in the storeroom of The Theosophical Publishing House, because Dr. Besant came to the decision to wait for publication until "Alcyone" became a man. She wrote the "Note" which prefaced the book when it was finally published under her signature in 1924. She was the owner of The Theosophical Publishing House.

I went to Adyar in 1911, just after the original *Lives* had appeared serially in *The Theosophist* as "Rents in the Veil of Time." I had a share in the task—I say "task" advisedly—of transferring the information contained in the Genealogical Tables (whose preparation had involved meticulous care not only on the part of the investigators, Mrs. Besant and Mr. Leadbeater, but also of those who prepared the long rolls of names arranged in generations—a roll for each *Life*) to a huge ledger, the biggest that could be found in Madras, in which two pages were given to each character in *The Lives*, under the captions of date, place, parents, sex, spouse, grandparents, sisters and brothers, etc., etc. When this herculean task was finished, each item—literally each word—had to be checked with the Genealogical Tables.

There were constant arrivals at Adyar—Indian, European and American; and among these now and then would appear a person who had played a part in *The Lives*. Of course, the "person" was different in this incarnation, but the ego was the same, and therefore recognizable and recognized on egoic planes. Several times groups of these later comers were added to the orig-

inal characters of "Rents in the Veil of Time," thereby complicating matters considerably in the Genealogical Tables and the Ledgers, for there were two Ledgers by this time, kept in different places to ensure safety. Such additions occurred over some years, and during that period the investigations were extended to cover greater vistas of time and more frequent intervals. Yet all the characters and events of the book make a concerted whole.

I have often noticed slips by novelists: descriptions of a character, or even his personal appearance, varying in early and later chapters; or an incident related and then not taken in account in succeeding chapters. If a novelist, working over a period of a few months to produce his book, allows discrepancies and contradictions to creep in, how much more is it likely that they would occur in a work involving two to three hundred characters, which required several years for completion? But no such discrepancies appear in *The Lives of Alcyone*.

Now, Bishop Leadbeater was the most brilliant man I have ever met; and as his secretary for many years, I came to know him intimately. I am quite sure that if he had cared to write a set of imaginary lives—"bogus lives"—he could have found a far easier, more ingenious and less cumbersome method. I might add that anyone who knew Mr. Leadbeater, and how extremely—even painfully—accurate he was in all things, would never believe him guilty of such a monstrous piece of falsehood as a series of "bogus" lives. If Mr. Smythe had been as meticulous about facts, he would not have told his readers that Dr. Besant "suppressed" a book which she published under her own name, and for which she wrote a prefatory "Note" seven years before her death. Let me quote a few of her remarks in this "Note:"

"*The Lives* are published in two volumes. Since the original drafting some additions to the Band of Servers have been met and recognized, so some additional charts have been added. . . . This is, I be-

lieve, the first serious attempt to link together the lives of many persons in consecutive order, and they throw much light on the workings of Karma and the Law of Reincarnation. . . . Doubtless other such books as this will appear in the future, as the extension of sight becomes common. This is a pioneer work, a new adventure, and our ship is likely to sail over stormy seas.

December, 1924. Annie Besant."

She would not have anticipated that part of the storm would be stirred up by *The Canadian Theosophist* and its Editor. The time is coming, as she predicted, and it is not far off, when reading events in the past, or even in the future (both parts of the Eternal Now) will not be so rare as now it is. I know of no reason why a Theosophist should doubt the ability of a trained clairvoyant to do this. Might I refer Mr. Smythe to H. P. B.'s "Anticipation" and to Professor Joad's "Queerness of Time" in his *Guide to Modern Thought*?

I would call attention also to the contrast between a work of fiction which attempts a study of the Laws of Karma and Reincarnation in the case of a few individuals, as, for example, *Fire and Water*, and a portrayal of the actual development of causes into effects in a large group of people such as is found in *The Lives of Alcyone*,—the difference between Nature's working and Man's imaginings.

I hope Mr. Smythe, now that he knows I typed many chapters of *The Lives* from Mr. Leadbeater's manuscript, and worked many months entering and checking the hundreds of pages of the Ledgers, will excuse me from reading the article on the genesis of *The Lives of Alcyone* in his *Canadian Theosophist* of May, 1934.

Mary K. Neff.

✻ ✻ ✻

Mrs. Beatrice Hastings has issued the first number of *New Universe*, a little review in support of her *Defence of Madame Blavatsky*, just received as we go to press. More of it next month.

WAS MR. LEADBEATER "PRESUMPTUOUS?"

It is quite a compliment that Miss Mary K. Neff has taken any notice at all of such a "despised weed" as *The Canadian Theosophist*. And we can pardon her for adopting a consistent attitude towards her former employer, Mr. Leadbeater. He had the faculty of attaching his pupils and assistants to him personally, so that they very willingly blinded themselves to his little peccadilloes, as they must have seemed to them to be, in the character of a man who bulked so largely in their world. We have similar testimony from the disciples of Thomas Lake Harris, Spencer Lewis, "T.K.," "Brother Twelve," and many other influential "occultists" who by one art or another have managed to secure a following.

For the rest of us who have had the fortune not to come under these influences, there remains only the testimony that has been brought to us, the facts that remain, and the fruits by which we may know. Miss Neff supposes I have no reputation for truth-telling to sustain, and she is quite right. I only publish what more or less reputable people send in, and accept the statements made by them or by others as they evidently fit the facts and explain conditions otherwise unexplainable. Miss Neff admits the facts of suppression of "The Lives of Alcyone," though she objects to the word, and "postponed publication" suits her better. She does not deny that the book was placed in the storeroom, and "suppressed" to that degree till 1924.

Mr. Gillespie, in the article which Miss Neff does not wish to read, gives the original reason for the postponed publication. There is plenty of corroboration. Mr. Ernest Wood, in his book, *Is This Theosophy*. . . .?, page 282, tells how he was asked to go to Australia and promised "rapid occult advancement", "three initiations at least." He says: "I hesitated a long time because of my lack of confidence in Mr. Leadbeater's clairvoyance in con-

nection with the past lives of Krishnamurti, and also because my personal affection for the old gentleman might cause me to get caught again (as I put it to myself) in the work of book-making for him."

There were plenty of other witnesses. The first to come our way in Canada was a very fine young Hindu, a member of the Order of Service, who had been sent over as a delegate to an Anti-Tobacco Convention, and called in Toronto, led perhaps by the doubtful reputation for truth-telling, to which Miss Neff alludes. He told us how the big chart on which the "Lives" were noted was manipulated when some important stranger arrived at Adyar and was found not to have been mentioned on the sacred record. Some less honoured name was deleted here and there among the "generations" and the new-comer deftly substituted. So all the truly elect got enrolled.

Another gentleman, who died in Australia some years ago, who had met H. P. B. in the early days, pointed out that any occultist who knew anything, would see at once that the Lives were faked, because they did not follow along normal lines of development. Any Ego who chopped about from one Dharma to another in the Leadbeater fashion would have to go back to the beginning and start all over again. Of course this would not convince Miss Neff, for, as she says, she had the task of transferring the information contained in the Genealogical Tables herself.

I had some book-keeping experience in the office of an Edinburgh firm where original entries were made in a Waste Book, transferred to a Day Book, from that into a Journal, and thence to the Ledger. If the original entry was wrong, it did not get right by being transferred to the Ledger. It is practically impossible to doubt the accuracy of one's own work, and Miss Neff no doubt transferred what she was told to do correctly. But it was only what she was told. She had no power of judgment or discrimination over what she wrote. That had been prepared, she

states, with meticulous care by Mrs. Besant and Mr. Leadbeater.

Who checked them? Mr. Wood says he collected much of Mr. Leadbeater's information. But this is a long way from the "meticulous" care of real occultists. Mrs. Besant was not clairvoyant. She said so herself. The Masters have furnished no information that has not been checked by generations of adepts through thousands of years. Nobody ever checked Mr. Leadbeater. He would not have tolerated such presumption. However fools rush in where angels like Miss Neff fear to tread. Having some familiarity with the Old Testament I found in it what weighed heavily against Mr. Leadbeater. It was the testimony of the Book of Deuteronomy, chapter xviii, 20-22, that kept me straight in spite of my questionable reputation for truth-telling. Lest Miss Neff should not care to take the trouble to refer to the passage, I will quote the 22nd verse. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him."

It appears there was quite a little fear of Mr. Leadbeater at Adyar. Mr. Wood mentions his big voice and how he guldered at people, and they quailed. Jupiter Tonans acquired much of his reputation from his loud thunderings. But it is the lightning that smites. Mr. Leadbeater was in the habit of speaking, as the good Book says, presumptuously. He was all wrong about Krishnaji. Mr. Krishnamurti is the best evidence to that himself. The whole affair of The Liberal Catholic Church represents a right-about-face on the part of Mr. Leadbeater. He wrote in *The Inner Life*, "When we examine clairvoyantly the life of the founder of Christianity, for example, we can find no trace of the alleged twelve apostles; it would seem that as men they never existed." He changed his mind about this, and supported a Church, or endorsed it, which depends

on its authority for Apostolic Succession from these mythical apostles. Or was Mr. Leadbeater's clairvoyance not reliable in this instance?

The World Teacher seems to have been part of the L.C.C. but disappeared after an unsuccessful attempt to float him out of the Astral Sea. With this came the great Arena at Sydney whereon The World Teacher was to appear, and Mrs. Besant paid \$500 so she could be present. The Arena has been sold for a trifle of its cost, and there was no Epiphany. We had Mr. Martyn's testimony about that time, but of course Miss Neff would doubt his "reputation for truth-telling." Everybody lies but Father. We had the World Religion also, but such a to-do was stirred up by that "presumptuousness" that it was abandoned and withdrawn. The Order of the Star was to have heralded the future of Krishnamurti and his brother. Unfortunately the latter died, again invalidating the false prophet. The only thing that appears to have survived of the false prophet's teaching is the evil practice that Mr. Jinarajadasa insists in keeping alive.

There were the Seven Arhats, and Arhats is another name for Mahatmas, we must remember, who were identified by Mr. Leadbeater, and the record relating to them is rather sad. M. Krishnamurti was one of these, and he has honourably repudiated the whole business. Another Australian gentleman has dropped out of it completely, and we wonder what entry Miss Neff made in the big Ledgers about these gentlemen. Were they placed in the Profit and Loss Account, or were they carried to a Suspense Account? As Ledgers usually have Debit and Credit entries these volumes probably equal in interest anything of the sort in existence. One cannot be sure, but the dates seem to suggest that it was the final decision to publish the Lives of Alcyone that led Mr. Krishnamurti to revolt.

Miss Neff, like Mrs. Besant, may be under the spell still, but many have been freed or escaped from it, according to their

Karma. Those who try to live an honest and unselfish life, in sacrificing labour for humanity, will work free eventually from all the delusions and falsities that may have been imposed upon them. There are thousands and thousands of people under the spell of Spencer Lewis, of Baird Spalding, of the Ballards, and of numerous other false prophets, as well as those who follow the Leadbeater myths. It is no grateful task to furnish them with evidence against their will, but it is according to the Golden Rule. We hope to be shown all truth.

But in the search for truth our personal weaknesses are only too apt to mislead us. This is especially marked when our psychic faculties take a literary turn. The vast amount of fiction now being turned out in the literary world should interest those who take up the study of occult developments. The fictionizing faculty evidently derives directly from the astral light. In Mr. Leadbeater's case his fictionizing faculty was of the pigeon-holing type. Apparently he noted the fascination which pedigrees possess for many people. To have a pedigree is a national weakness in Britain. Why not give them an occult pedigree, was a not unnatural conceit. It had an amazing success with those in whom kama-manas was still potent. Had Mr. Leadbeater's fictionizing faculty maintained the tendency of "The Perfume of Egypt" he might have rivalled Rev. G. Vale Owen in his wonderful narrations of the heaven worlds, books much more inspiring and certainly more readable than *The Lives of Alcyone*. But his poor mouldered brain fell to the cataloguing and pigeon-holing level.

In all this there is nothing to be said against Miss Neff personally. It is humanly natural to feel vexed at a reprehensible person like myself, of whom no one has ever heard as far as Adyar could prevent it, bringing up evidence that may overthrow the work of years. Miss Neff has been a good and faithful worker according to her lights, and only those who have had experience of a similar kind can un-

derstand the difficulty of disbelieving those who are kind and considerate, and hand out apparently in good faith, statements that no one seems to be in a position to contradict. It is only circumstances that eventually unfold the truth. We may have to wait for another incarnation to have the fog removed from our eyes. Ambition, the hope of recognition, the lure of reputation, the charm of friendship, the glamour of occult perferment, all these things and others held out to us, are almost irresistible when the alternative is the lonely path of the Masters, without encouragement, without companions, without anything but the knowledge of a good intention and love for humanity.

Those who are loyal to an ideal, even though it has a false foundation, will have the harvest of their loyalty. They will discover the true, even as they live for it. We are all brethren together in what is unquestionably a difficult pilgrimage, and there is no hope or desire of reward in him who knows that his personality is a nullity. It is this pandering to personality which ought to have warned all who encountered the great illusions of the Lives of Aleyone that they were being led astray. They that worship the bhutas will go to the bhutas. They who love Me shall come to me, was the ancient teaching. The Masters are not concerned with genealogies.

A. E. S. S.

POPULAR MISBELIEFS

Verily, many popular beliefs, no matter how often proved false, cling to some minds as tenaciously as the leeches in the tea gardens of India cling to the bare legs of coolies.

There are several popular beliefs held by many people, otherwise well-informed, about Buddhism. One is that India is Buddhist, although it is quite common knowledge that Buddhism was driven from its birthplace long ago by "the learned and artful Brahmans, those Jesuits of India" as H.P.B. calls them in her book

From the Caves and Jungles of Hindoostan. "We cannot forget," says she, "that, persecuted by conquering Brahmans, and expelled from India, it found, at last, a shelter in Ceylon where it still flourishes. . . ." Further on we read: "After the first century, A.D. there was not a single influential Buddhist in India. Conquered and persecuted by the Brahmans, they emigrated by thousands to Ceylon and the Trans-Himalayan districts. After the death of King Asoka, Buddhism speedily broke down, and in a short time was entirely displaced by the theocratic Brahmans. . . ."

H. G. Wells, writing of India's caste and social classes, in *The Outline of History*, says: "In the sixth century, B.C. arose Gautama, the great teacher of Buddhism, proclaiming, 'As the four streams that flow into the Ganges lose their names as soon as they mingle their waters in the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas and Sudras.' His teachings prevailed in Indian for some centuries, . . . but it was finally defeated and driven out of Indian life by the vitality and persistence of the Brahmans and of their caste ideas." Caste ideas never had a place in Buddhism.

Although unable to quote word for word as our book is loaned, in *Letters of H. P. Blavatsky to Sinnett*, it says in substance, that "the Chohan" says India's sorry plight is the result of her persecuting the Buddhists and driving them from the country. In short, retribution; she now reaps what she sowed in an ancient past for Karma is no respecter of persons or countries.

Dr. Vincent Smith, Oxford scholar and historian, noted for his accurate information, says: "I believe that the Buddhist monasteries and nunneries in the days of their glory must have been, on the whole, powerful agencies for good in India, and that the disappearance of Buddhism was a great loss to the country." Thus a great authority, a non-Buddhist so not to be accused of religious bias, states his firm be-

lief that "the disappearance of Buddhism was a great loss to the country."

Therefore, if any readers have been clinging to the misbelief that India is, and always has been, Buddhist, and because of this misbelief have perhaps placed the responsibility of her sad condition on Buddhism, *shake off the leech that clings so tenaciously to your minds! Then pity poor India because she is not Buddhist* and fervently hope for the day to come speedily when Buddhism is again in flower as in the ancient times when "enmity and envy gave place to peace; contentment and rest prevailed everywhere; . . . discord and variance were entirely appeased. Creatures of every variety were moved one toward another lovingly; fear and terror altogether put away; none entertaining a hateful thought; . . . the Devas foregoing their heavenly joys, sought rather to alleviate the sinner's suffering."

Another popular misbelief: Many who object to certain Japanese political policies somehow associate such policies with Japanese Buddhism. In this connection readers are referred to the last of a series of four articles by this writer under the title *The Murmur of Tibetan Drums* in the *Canadian Theosophist*, June 1933, where something was said about this very subject.

There are twelve principal Buddhist sects in Japan most of which differ from each other as many Christian denominations do—seven Day Adventists, Holy Rollers, Church of England, Father Divine cult and so on. Often one reads of the large number of Buddhists in America. Be it remembered, however, that most of the impressive number are Japanese and their Buddhist services are conducted in their native tongue. Occidentals therefore who chance to visit their churches in the hope of learning something of Buddhism are badly disappointed. The Japanese coming to America have mostly settled along the Pacific coast and while there are many such Buddhist churches they mean little to other Buddhists. It is true that intermittently Occidentals hold English

services in these churches but few, if any, know much of Buddhism except what they have gleaned by reading a few books. Not one, as far as this writer knows, has been especially trained for the work of preaching or teaching Buddhism, or taken an extensive course in Buddhist studies such as is required in Christian theological schools.

One other popular misbelief is that Gautama Buddha died of indigestion from eating a dish of pork. This untruth was first spread by Prof. Rhys David in 1881 when he rendered the two words *sukara maddava*, "dried boar's flesh" for "truffles." He corrected his blunder in his next translation in 1910 but the harm was done and so "for 29 years," says the noted American scholar and translator, A. J. Edmunds, in righteous indignation, "we were made to believe that the greatest Vegetarian of all time died of too much dead pig!" Thus, through the blunder of one translator, has been grossly libelled "the thrice sacred memory of the greatest as the holiest man that ever lived," (letter x, *Mahatma Letters*) Gautama Buddha.

(H. P. B. says that the pork and rice story has an esoteric meaning and should never be taken literally. *S.D.*, vol. iii.)

Miriam Salanave.

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OFFICIAL NOTES

This September issue is the last that goes out to members of the Society who have not paid their dues. They have had three months of the magazine free and if they cannot afford to pay their full dues at present a dollar sent to the General Secretary will procure the magazine, and the balance can be paid at convenience. Those who put away five cents a week never have any difficulty about paying their dues, but this yoga practice does not seem to appeal to many, who may think that five cents a week yoga practice is not an effective method. They should try it for a year, and discover the temptations they will have to resist and the strength of mind they must develop in order to maintain their resolution. When they can manage five cents a week they will have no difficulty about \$2.50 a year. It is an elementary form of yoga, but proves conclusively whether they would rather buy membership in the Society or—something else.

Volume XVII of The Canadian Theosophist is now available at \$2. Title page and Index may also be had on application with postage stamp for those who wish to bind their copies. Very few of the early volumes remain and libraries that wish complete sets should apply at once. The later volumes are all available at \$2. each.

* * *

Adyar is preparing for a great International Convention beginning December 26 next. Those who wish to attend must register and send in the fee of \$10. This will not be returned if the registered person is unable to attend. Board and lodging appear to cost about \$3.75 a day. Those staying a month get a reduced rate. Reservations of rooms, etc., must be paid for in advance, the registration fee being credited on such accounts. These arrangements apply to European and American visitors.

* * *

"Enclosed is the money order for our fees. We are sorry to be a little late. It is a great privilege to be one of the members and we are always glad to be able to send our fees along." That is the spirit which makes a Society vital and active. We have no complaint about those who are unable to afford Five Cents a week. But it is a test of devotion to Theosophy, and enables members to decide whether they are in earnest or not when they prefer to spend much larger sums on matters which are unnecessary and often worthless.

* * *

Mr. Cecil Williams writes to *The Theosophical Forum* for September on the vexed question of Fraternization. It is a pity that it should be a vexed question, and one fears that anything that may be said may vex it the more. Let us go ahead on the path that has been planned and in other ways be as fraternal as we can get permission to be. The T. S. in Canada, as far as I know it, is nothing but a fraternal organization, and willing at any and all times to cooperate and fraternize with any who are willing to do so with us. We hope Dr. de Purucker will come and visit us if

it be convenient for him on his return from Europe. And we have a message from Chicago that Dr. Arundale is to be in America next year and we hope he will come also, if he is not scared by infantile paralysis as he was by smallpox the last time. We have no prejudices except against dogmatism and such other narrow policies as were ruled out of court by true Brotherhood.



A Professor of Oriental Languages in one of the old country Universities writes of the new Bhagavad Gita. "it is nicely got up and the English is good—a quality which A. B.'s little version sadly lacks." The first critical notice appears in the September *Theosophical Forum* (Point Loma) and says: "Mr. Smythe's combination of the different translations of the text of the 'Discourse between Krishna and Arjuna on Divine Matters' takes the Slokas one by one and gives in terse, direct, almost everyday language, those portions of the Ancient Wisdom. There is a most informative Introduction, and a helpful list of the names that occur in the Gita. The book impresses one as an effort on the part of an old student of the Gita to make it appeal to a wider circle of readers; but some old students will miss in it the sonority and rhythm they have long associated with the phrases and sentences as found in other renderings. It is dedicated to the memory of H. P. B."

A SECRET DOCTRINE CLASS

During the meeting of the Secret Doctrine class composed of the members of the St. Catharines and Niagara Falls, Ontario, groups of the Toronto Theosophical Society on August 8, Mrs. Ruth Somers spoke on "Intuition", and among other things said: "The object of a Secret Doctrine study class is to develop the mental body and to arouse the intuition. The motive behind our desire for such development should be—To acquire wisdom and power in order to help others effectually

and judiciously instead of blindly and at haphazard.

"H. P. Blavatsky indicated that the true student of the S. D. is a Gnana-Yogi, which is the true Path for Western students and that the S. D. should furnish sign-posts on that Path. A true student would have no selfish motive, nor would he be liable to mistake the sign-posts for the goal. In other words, become a Theosophical fundamentalist.

To be an Occultist without being a Theosophist produces the Black Magician. Neither the Black nor White Magician, however, can possibly serve two masters. So it is hardly likely we shall suddenly burst forth as great adepts on either path—in this incarnation at least. But we should strive constantly for self-less-ness, lest we begin developing a dirty dingy shade of grey right now. By striving to live in terms of the Individuality we are drawn toward Spiritual Self-consciousness. But finally this must be transcended in order to attain indivisible, Divine Consciousness. Only by forgetting the 'I' with its pride, likes, dislikes and never ending wants, can we hope to discover the Real Self.

"Each of us has his own particular Dharma to attend to and it is folly to think this can be side-stepped. As H. P. B. tells us in *The Key*:—"Duty is that which is due to Humanity, to our fellow men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of duty."

"Through the co-operative and topical study of the S. D., there seems to develop a tendency to appraise everything according to S. D. standards. That means there is a tendency to live in the Eternal, the ever present. It has the effect of spurring one into immediate action. One becomes actively interested in efforts which tend to promote that true Brotherhood which it is

aimed to bring about.

"It is only after an individual's whole life is well organized that he is capable of measuring the merits and demerits of so-called intuitive flashes. It is the intellectual plus the spiritual that raises man to the realm of intuition, whence comes clear vision."

Several papers on "Intuition" written by the students were read by them and handed in for appraisal.

Alice D. Richardson.

PLAN FOR REVIVAL OF BUDDHISM

An effort is being made to bring about a revival of Buddhism, both in India and China, and to establish closer cultural contact between the two countries.

With this end in view, plans are being drawn up for the construction of buildings in several ancient Buddhist centres in India, such as Buddh Gaya, Nalanda, Sar-nath, etc.

These buildings, a Chinese official informed a representative of the *Statesman*, would be handsome and would serve as centres for study and an exchange of views between Chinese and Indian Buddhists.

The cost of the buildings will, it is understood, be borne by Chinese Buddhist Associations and devotees to Buddhism.

The first move in this direction has been made by the Central Buddhist Association in China, which has established contact with Buddhist associations in India. Indian and Ceylon Buddhists are also forming organizations and will, it is expected, erect similar buildings to meet the demands arising from the revival.

As soon as the buildings have been erected and equipped and contact established, it is expected that increasing numbers of Buddhist monks, scholars and pilgrims from all over Asia will visit India's sacred Buddhist centres, and more Buddhist centres of learning will be established to meet the circumstances.

In the opinion of Buddhists, the world

today is apparently going the wrong way and they think that the Buddhist "wheel," as first propounded by the Lord Buddha, will have to be preached again—perhaps under a new group—to meet present exigencies, as it is considered that the present period is the testing time of Buddhism as a means of world salvation.

The first contact of China with India through Buddhism was made in about the first century A.D. and lasted about 1,000 years, during which much of what India lost in Buddhist history and culture has been preserved in Chinese records. This contact was lost to a certain extent and, meanwhile, Buddhism almost vanished from India and degenerated in China. It is, therefore, considered vital that a revival should be attempted both in India and China and hence this movement for new contacts.—*Calcutta Statesman*.

CORRESPONDENCE THEOSOPHY AND POLITICS

Editor, The Canadian Theosophist:—Owing to my articles in *The Canadian Theosophist*, friends in many widely separated parts of the world have come to associate me with the particular line of work which the magazine advocates. It may well, also, be that such friends should come to think that I subscribe to the political cause it has lately begun to support, and I desire to dispel at once any such idea.

It is my profound conviction that nothing but the gravest harm can come to the spiritual effort which we call the Theosophical Movement from any association, open or secret, of those who claim to be a part of it with any particular political party, or shade of political opinion, and above all with any party which is in open war with another.

The war in Spain is deplorable, but so is all war, but no more than in any other war is it possible rightly to contend that one party to it is better or worse, more right or more wrong than the other. We know how and why war is (simply it is

the natural result of the Sense of Separateness), but why a Theosophist should yield to the same demon, and place *himself* at war by openly espousing a belligerent party is less easy to understand.

I desire my many friends who have come to know me through *The Canadian Theosophist* to understand that I am neither Fascist nor Communist nor Monarchist nor Democrat, and see none of these parties as any better or any worse than any of the others.

P. G. Bowen.

11 Grantham St.,
Dublin,
August 2nd, 1937.

KNOWN BY THEIR FRUITS

Editor, Canadian Theosophist:—Miss Ella Whittaker, in your August number, writes of Hitler, Mussolini, and Oswald Moseley as “great consecrated leaders”, who should be regarded by broad-minded Theosophists as “not entirely as black as they are painted”. These men, we know, have good qualities as individuals, but in endeavouring to deal fairly with the leader we must not lose sight of the policies and principles they stand for.

A true Theosophist naturally reads both sides of a question, weighing the arguments for and against, and using his discrimination to judge the whole. We find, for instance, that Mussolini despises wealth, and so apparently does Adolf Hitler, but this does not prevent them from remaining leaders of a system which upholds the interests of the greatest financiers at the expense of the small merchant. They do not despise Power—in fact they prefer Power to Wealth, for it will take them further along the road they are determined to travel, dominant leadership.

“Much handling and easy pawing” is the curious way in which your correspondent describes the growth of progressive thought in regard to socialism and communism. “Meanwhile” she says “the eternal law of creation and destruction

goes on under great consecrated leadership,” but overlooks the obvious fact that the destructive and the creative are in opposite camps. Socialism, while necessarily destroying the old has a definite constructive policy with which to build anew, while Fascism can only pursue the destructive path, and *must borrow from Socialism* when it attempts to create. The foundation in this case being insecure, the building begins to totter, and the only escape from immediate catastrophe is to rush to the path of destruction once more.

This is shown very clearly in “Mussolini’s Italy” by Herman Finer (London University) who visited Italy several times in order to study its economic policies. He shows how just previous to the attack on Ethiopia, Mussolini’s long promised economic plan to raise the standard of living should have come into effect—instead, a war of aggression on a foreign country was substituted as “the way out”; all promises would be fulfilled after the conquest of Ethiopia, which would provide the necessary outlet for trade, emigration, etc. But again, nothing constructive materialized, and the invasion of Spain was the way out—after Spain all promises will be made good, and so on in a vicious circle.

And now we have Germany joining in the devastation of Spain and the destruction of democracy and liberty; and finally Japan, linked invisibly with Germany, thrusting forward into China, through past ages the most peaceful nation in the world.

They are, in fact, not “consecrated Leaders” but tools dedicated to the service of the Molochs of Power.

We are apt to forget that Madame Blavatsky, in the days of her youth, actually fought in the ranks of Garibaldi’s volunteers, on the side of incipient socialism—on the same side that the “Garibaldi Battalion” of the International Brigade is fighting today in Spain, and for the same principles of liberty and democracy.

One has only to place the picture of Ethiopia and Spain, torn and bleeding, beside that of liberated Armenia, now

healed and happy, to see the fruits of these opposing forces—destructive and constructive. A friend of mine, just returned from visiting Armenia, described the wonderful progress of that formerly oppressed and persecuted people. Beautiful buildings are being erected where mud hovels once stood, and the children of former deadly enemies are now educated in the same schools, massacres of the past forgotten, and all fear eliminated, under the guidance of the Soviet government. Hereditary enemies, Turks and Armenians, now co-operate as friends and brothers. “By their fruits ye shall know them”—Ethiopia and Armenia are the final answer.

In conclusion, I might add that I have never been able to find any particulars of the “rays” Miss Whittaker speaks of, in the Secret Doctrine. If this is due to ignorance on my part, I should be glad of correction.

E. K. Middleton.

2873 Inlet Ave., Victoria, B.C.,
August 19, 1937.

HOW TURNS THE SWASTIKA?

Editor, Canadian Theosophist:—In the July Canadian Theosophist, a hope for some comment on H.P.B.’s seal is expressed. May I take this opportunity to say, that in that seal, the direction of the arms of the Swastika is incorrect. In H. P. B.’s Private seal, as quite correctly shown in the Theosophical Forum for May 1937, the direction is from left to right. It is to be assumed, that H.P.B. designed the seal herself and was fully conversant with the hidden significance of the direction, which appears the same in the Text of all her writings, although the covers sometimes show the reverse, for which H. P. B. should not be held responsible.

As to Dion Fortune’s assertion in the “Inner Light” of July 1936 regarding the M.L., that “a much better job could have been made of it,” I think we all are acquainted with the Christian tendencies

of that organization and it is not surprising that Mahatma K.H.’s wonderful letter on page 57, castigating present-day “religion under whatever form and in whatever nation” is not much relished by the “Head of the Occult Organization with Masters (?) behind it”.

A. C. Constable.

Honolulu, Hawaii,
August 1, 1937.

THE HERESY AND SEPARATENESS

Editor, Canadian Theosophist:—In my letter entitled “Karma and Automatism” which appeared in the current issue of The Canadian Theosophist (August) the following sentence occurs: “Moreover, the reality of personal separateness in our sight is recognized and even encouraged by our great Teachers who *do not admonish us to act as if we were one with all others* but to “do unto others....” etc. The words written here in italics are certainly untrue and my only excuse for having written them is that I was thinking of the exoteric teaching given for the benefit of the general public of which the greater portion is not yet prepared to receive the more occult doctrine. The whole sentence might have been better replaced by: “Moreover, the reality to us of personal separateness on our plane of consciousness is conceded by our Teachers in such exhortations as ‘Do unto others....’” etc.

With apologies for the need of this correction.

W. B. Pease.

Victoria, B.C.

P.S.—The above quotations from the “Gita” (chapters 2 and 3) are from Judge’s translation. Students should, however, consult your Conflation in which the words actor, doer and possessor do not appear and therefore presumably are not obviously meant or implied by the original Sanskrit. (Pages 15 and 20). Johnston’s translation confirms that view with regard to the first of the two sentences quoted, but

on page 60 he has "only when the soul is deluded by egotism, does one think himself to be the doer." Here we see the importance of keeping many translations of a scripture upon which dogmas might be established, always available.

W. B. P.

OCCULTISM AND THEOSOPHY

Editor, Canadian Theosophist:— With regard to the articles by Capt. P. G. Bowen, who is, of course, "a very minor member of an 'Hermetic Order'" and etc.: As he evidently invites comment, may I remark that Capt. Bowen (no doubt quite unaware of it himself) is simply going off on another psychic tangent that will only bring sorrow and disillusionment to all who follow the so-called 'Hermetic Order' which he so ingenuously advertises. Why fall into another bog, with or without a "Golden Dawn"?

It is reminiscent of Dr. Bucke's press-agenting for the TK among Freemasons; and all should know what happened to that "modest" representative of the "Great Masters" and etc.

And speaking in general: the occult craze is always with us, in one form or another, and never less harmful and destructive. Those straining to become "occultists" or adepts, soon cease to be Theosophists or even ordinary kindly, decent and rational human beings.

The remarks on the *tortures* of the Mithraic Rites; on Paul being given "a thorn in the flesh, an angel of Satan" to check him, and etc., are all right where they are, to wit: in the volume on "The Infallibility of Religion", chapter 10, *The Devil-Myth*, of "Isis Unveiled", but they become a very modern "teacher" of "occultism", whose unfortunate pupils can, at least, be sure that they will be "stripped of wealth and family" and very probably also "smitten with a loathsome disease", yet will not find God (defined or undefined), Peace or any wisdom.

The introductions to "The Key" and

"The Secret Doctrine" are standing invitations to all sincere enquirers and students. Who has fully assimilated these and similar works? To do so in any real degree requires the vitamins from the direct Sunshine of Common Sense, and this no "occultist" or would-be Adept, possesses. It is still true that "Those who know, don't" (and can't) "tell"; "those who tell" (or *modestly* hint, which is worse) "don't know", and that we should really Try to "BE THEOSOPHISTS" and Work For Theosophy.

J. Blaiklock.

Cadboro, B.C.

THE THIRD VOLUME

Editor, The Canadian Theosophist:— An undated letter appears in the current issue of The Canadian Theosophist in which Mr. Felix A. Belcher intimates that I had contended that Vol. III., Secret Doctrine should not be "read and studied by all lovers of H.P.B.'s literary output." I therefore beg to state that I have never said that this volume ought to be completely disregarded by all students. But I did contend in a letter which appeared in your issue of December, 1935, that it was to be regretted that Secret Doctrine classes should be advised to use this so-called "Third Volume", and I still regret it for the simple reason that it is not part and parcel of the Secret Doctrine for it was not published by H.P.B. The title page of this Volume is completely misleading and untruthful. It was compiled from papers scattered about among H.P.B.'s belongings, after her death, so that for all anyone can tell the author of "The Secret Doctrine" might have strongly objected to the publication of any one or of every one of the chapters and stray articles of which the book is composed. Therefore if it is used in study classes at all, the students should not be allowed to suppose that its status is in any way similar to that of the two original volumes published by H.P.B. with the approval of her Teachers, and the information that we have been given about

the wonderful way in which The Secret Doctrine was produced does not apply to this so-called "Vol. III."

For irrefutable documentary evidence supporting these contentions, enquirers should consult Mr. J. D. Leachman's valuable pamphlet, "Besant or Blavatsky"—pages 12 and 18. Considerable elaboration of the whole subject may be found in my letter of Dec. 1935.

W. B. Pease.

Victoria, B.C.,
28th July, 1937.

REVIEWS

Mrs. Hastings' "Defence"

So much has already been written about Mrs. Beatrice Hastings' brilliant little book on Madame Blavatsky's association with *The Mahatma Letters* that any more gilding of the refined gold or painting of the lily may almost seem impertinent. But it is not merely Mrs. Hastings that we have to consider. Madame Blavatsky herself is in question, and we have a new champion arising to challenge her enemies, to confound their interdicts, to frustrate their knavish tricks, and generally overthrow their calumnies. Mrs. Hastings has planned four of the Enquiries of which this is the first, and this volume takes up the problems of the Mahatma Letters, with a note on the "Kiddle Incident", the Hare book, and a further section on the Mahatma K.H. and Mr. Sinnett. Sinnett never was quite convinced about the Mahatmas, if we trust his actions rather than his writings. This doubt extended itself to Madame Blavatsky, and he seems to have feared that she or some one else would "put something over on him" to use the modern American phrase, if he did not choose his own agents. The result was that he eventually put something over on himself by resorting to mediums, and getting as badly mixed up in his "occultism" as Mr. Leadbeater or any other untrained and undisciplined student. Sinnett was afforded an opportunity to meet the Master in

person, and for some reason or other he neglected to take advantage of the opportunity. Perhaps he was afraid to put his fortune to the touch. Perhaps he feared that he could not present a clean heart to the Master. It might have seemed, as it might to many of us, an inexcusable effrontery to presume to enter the Master's presence. At any rate he did not go to see him. But S. Ramaswamier went, and Mrs. Hastings has set forth this fact and noted that Sinnett "missed a chance that was not again to be offered." Few may appreciate the importance of this omission to the recipient of the Mahatma Letters, and its repercussion on later enquirers who wonder why Sinnett never could bear personal testimony to the existence of the Masters. So we have, as Mrs. Hastings characterizes it on page 7, "a certain Society for Psychical Research, that as such, never was of any account in Literature," and as a literary critic she points out that the literary world in taking up an absurd position with regard to Madame Blavatsky, loses a great deal, "for, there are many 'rare pieces' in the writings attributed to Blavatsky, and even when it is indubitably she writing, and even at her worst, there is always a touch of genius." This is a point that most of us have failed to note. Had these passages been produced under other auspices their genius would have been recognized. Associated with psychic and occult reform and spiritual regeneration on unorthodox lines they have been ignored and discounted. As Mrs. Hastings remarks: "When I reflect that this personality, this slave chained to her desk, who has afforded me over many years so many hours of intellectual amusement—to say no more than that—narrowly escaped being trapped and sent to the Andaman Islands through the ignorant ferocity of the agent of the S. P. R., I shudder, fifty years later." As for Hare, she says "As a literary artist, I laugh at him. H.P.B. obtained 'fairy fortunes' for her book. She said she got them from her Masters. However she got them, there

they are; and you do not get these fortunes unless you are the 'right person'!" An industrious bookworm, she mentions "named Emmette Coleman, employed by the S. P. R., once published a volume to prove that *Isis Unveiled* was one vast plagiarism. . . . Verifying a list of 'plagiarisms' given by Coleman, I found that, out of 35 names of authors, 26 were given by H.P.B. in the text of *Isis Unveiled*." A novel point is made by Mrs. Hastings in recalling that Major Henderson, Chief of Police of all India, made much of H.P.B., and although or because he had the duty of observing her as a person suspect to Government, he made one of a picnic party on October 3rd, 1879. At this picnic some startling phenomena took place and the Major was impressed. "Some one suggested that he should show his faith by joining the Theosophical Society. He replied that, if Madame Blavatsky would produce him a diploma on the spot he would join. In a few moments, she told him that he would find one under a bush signed and tied with many yards of blue string. He found it. Next day, he sent H.P.B. a kind of ultimatum to the effect that, unless she would repeat the phenomena in another place and under test conditions, he should regard the whole thing as a humbug. H. P. B. swore terribly, refused. And now she had made an enemy of an all-powerful man. When the case for and against H.P.B. is to be considered, Major Henderson must never be left out of account. . . . They tell us. . . . that she had a host of confederates, that she corrupted postal employees all over India. . . . But, Major Henderson was on the spot, with spies in every village (and some continually on H.P.B.'s tracks), with access to the files of every post-office, with an intense desire to confound her; and he never discovered either confederates or incriminating communications." That would convince anyone but a Hare! Point after point is made in this style, taking up aspects of the case hitherto overlooked. The recital is as interesting as a detective story, for it is detection of a high literary

order. How she dissects the Hares must be read to be appreciated and one must not pluck out all Mrs. Hastings' plums. The reader who enjoys a real literary pudding should get the book at once. It is published at 2/6 or 60 cents at The Hastings Press, 4 Bedford Row, Worthing, Sussex, England. Or, better still, send \$2.50 for the set of four volumes and get them all.

Miss Neff's Memoirs of H. P. B.

Personal Memoirs of H. P. Blavatsky (Rider & Co., 34 Paternoster Row, London, E.C. 4; 18 shillings) by Mary K. Neff, is the latest and perhaps the largest biography of Madame Blavatsky that has been issued. It is a most readable production, and whether the reader accepts Madame Blavatsky's own story or not, he will find himself engrossed in the unusual life of the most remarkable woman of our time, whose philosophy has modified the thought of her age, and whose science has changed the current of scientific research. Her forecasts of science and history have only been partly verified, but that part covers all that has been put to the test, and every day brings further corroborations of her foreknowledge or of the prescience of those who kept her informed. Miss Neff has laid under tribute everything we have ever read of Madame Blavatsky's life, and we think we can assure the average reader that at least half the book will prove to be entirely new to him. The Bibliography given on page 312 will interest the student. The only new sources are H.P.B.'s Scrapbooks and the Archives of the Theosophical Society. There are 13 references to the Scrapbooks, and 15 to the Archives, but these have not been as fertile as the advance notices led us to expect. Sinnett's *Incidents, Isis Unveiled, Old Diary Leaves*, furnish the greater part of the material, but the dove-tailing and arrangement of the details is remarkably well done and affords a most picturesque view of the outer life of the founder of the Theosophical Movement. One might decide, however, that it was an exoteric biography, and for the esoteric side of her life, for the

depth and worth of her Theosophical teaching one must go to Kingsland's *The Real H. P. Blavatsky*, which is less concerned with the body than with the spirit of the Theosophical apostle. The two volumes may be regarded as complementary. But much remains to be collected, and there have been numerous articles printed in magazines in the last forty years which contain a great deal of personal testimony from people who knew her or had met her. But while we may not regard any book published just now as final, we may be sure that Miss Neff's book will not be supplanted in our time in the field which she has elected to cover. There are, of course, hints here and there, of the transcendent philosophy she taught. On page 121, for example, there is mention of the essential truth of all true occultism. "Thus from birth to death that Ego slumbers, paralyzed by the external man, and asserts itself only occasionally in dreams, in casual visions, and 'strange coincidences'—unbidden and unheeded. The *Psychic* or HIGHER SELF has to be first of all entirely ridden of the soporific influences of the *Personal Self*, before it can proclaim obviously its influence and actual presence in man." This is the crux of that religion which has been so distorted in the Churches and misunderstood by the clerics of Christianity, who preach the saving of the personality instead of its abandonment. Miss Neff wisely quotes Dr. Evans-Wentz in corroboration of H.P.B.'s sojourn in Tibet. His valuable books are an irrefutable witness to the facts which the S.P.R. tried to overthrow. We have no doubt, however, that the casual reader will gain rather the conception of Madame Blavatsky from this book as having been a great phenomenalist, a wonder worker, a producer of marvels, psychic, mediumistic or what-not, than that she was a channel and the greatest of her time, of spiritual power and wisdom. Her devotion to Russia and the Imperial family will not commend her to the present Russian regime, but her appeal is not to any earthly power or

dynasty, but that Supreme in man himself which Man is the last to recognize. The book is a fine volume and well produced, and should be welcomed by Theosophists of every stripe. It touches on none of the Movement's controversial topics. We note typographical errors on pages 68, 88, 121 and 258.

MAGAZINES

Proofs of the editorial section of *The Theosophist*, "On the WatchTower," have been kindly sent me by Dr. Arundale. He comments upon the new forms of government which are about to come into operation in India and says "the people expect good government and not party government." "As a whole," he continues, "the West sets no good example of good government, and it is now the opportunity of truly Indian statesmen to show the world that India needs to borrow little from the West for the constitution of a democratic form of government suited to the unfoldment of India's power and purpose. India is beginning to be in a position to show forth to the whole world what true democracy is." He deals also with the letter from a London member printed in the August issue where it is recalled that the Masters have said "Theosophy must be made practical; humanity in the mass has a paramount claim upon us," and asserted that the Society has been hypnotized into acquiescence and inaction by the catchword "neutrality." "My own position," says Dr. Arundale, "is that it is the present duty of The Theosophical Society to intensify the eternal and fundamental principles constituting the Life of Brotherhood without, as a Society, entering into any denunciations or criticisms. On the other hand it is the duty of individual members actively to oppose such forms whereby, in their opinion, the Life of Brotherhood is flouted and denied. I do not consider it the duty of The Society to enter the political arena in any part of the world, or the economic arena, or any other

arena.... I hold that The Society is the one movement in the world into which any one can take his personal opinions and convictions and know that they will be respected. The Society collects differences." *The Theosophical Forum* (Point Loma) for September is the most interesting issue we have read for many months, and that is not discounting the very excellent issues of the past year. Jalie Neville Shore contributes a valuable summary of advice "To Parents and Teachers" on how to deal with the rising generation. Theosophical parents and teachers have a marvellous opportunity over others, she says, but this does not mean that they have the good sense to apply their psychology. "What they do with it is their own karma," it is true, but the karma of the child and the child's innate character is also an element to be considered. Mr. Barker has a lecture on "Faith versus Wisdom" which helps to clear up some misapprehensions. Dr. de Purucker writes on the Kali Yuga and after, and takes the sensible view that the ages, like the Rounds and Races overlap to a vast extent, and Foster Griffiths finds something in the Prophet Daniel to the same effect. Plotinus is praised by Dr. Fuller, and Boris de Zirkoff dwells on the New Civilization coming to birth, or its possibility. A Symposium discusses that favourite topic of Professor Roy Mitchell, the human elemental. Something within us, it is observed, tells us that we ordinary folk as well as the great Ones, "have a heritage that did not come from the mire alone." That is an anchor hold which we should not overlook. Mr. Ryan has two articles of major interest. One tells of the new edition of the now famous adventure of Miss Anne Moberly and her friend at Versailles in 1901 which confirmed everything on record about the possibilities of the Astral light. Miss Moberly died on May 9. She was Principal of St. Hugh's College, Oxford, and not the sort of person to have visions. What part the White Lodge had in imparting to her this marvellous experience few can say, but it stands

now as testimony for the developing Science of the future. Another phase of Science of startling interest spots the sky ceiling and the heat belt of *The Mahatma Letters* and *The Secret Doctrine* which is said to exist between 100 and 200 miles above the earth's surface. Three pages and a half are devoted to this fascinating subject. *The Indian Theosophist* is not afraid of politics or its principles and prints Sir Herbert Samuel's presidential address to the British Institute of Philosophy of last November on "Wars of Ideas." This magazine gives an account of the death at the age of 56 of the Miracle Man of the Indian Utopia, Sahibji Maharaj Anand Swarup, well known to readers of Paul Brunton's *A Search in Secret India*. He founded the wonderful Garden Colony which has been so successful at Dayalbagh, near Agra. It covers an area of five square miles, and has a population of about 3500. It is divided into five Nagras, with rows of simple yet comfortable houses, joined by clean, well watered roads, shaded with trees and connected by telephones. There is an Intermediate Art College for boys and a High School for girls, besides a Technical College which provides education of a most practical character to the various factories situated on the premises. The dairy farm is mentioned as the finest in India. Asked by an English lady what impressions would he wish a visitor to carry away, the Sahib Maharaj replied that "India is justly known as a pre-eminent spiritual country, and that poverty and squalor can be driven out from a country without having to deny God and banish religion from it." Today the industries of Dayalbagh have become the admiration of the world. Fountain pens, leather goods, gramophones, electric fans and dairy products carry its fame and compete in the open market with similar products from other lands.

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Will the friend who borrowed *The Soul of Nyria* kindly return it to the General Secretary at his Hamilton address.

THE USE OF MONEY

Theosophical News and Notes (London) announces the European Congress and Summer School July 22-29 at Copenhagen. Mrs. Gardner supplies a Foreword on Social conditions, pointing out that the "four great desires of man are said to be for sensational pleasure, for riches, for fame or prestige, and finally for peace. Today the majority of the people of the world are still under the sway of the first three of these desires, and the possession of wealth has come to stand for the satisfaction of all of them. . . . Today much of the wealth of the community, and hence, under our present system, of individuals, is produced by common activities. Increased value of land here and there is due to the growth of towns; increased profits in certain industries and the reaction of this upon trade are due to the Government's attitude to war; and so on. Trade today is based almost wholly upon credit, and credit, whether individual credit at banks or government credit amongst nations, is a social and not an individual factor. . . . It is time that, with the dawning of the social sense in the race, we had a more adult estimate of wealth. In our relation to our incomes we are still like the child who is given sixpence to spend 'all for himself,' whereas in any group today we should be very much more in the position of the householder who must consider the resources of the whole family and deal with them as a whole. . . . The attitude of the saint towards wealth has often been completely non-social. He desires only wisdom and peace, renounces worldly possessions as being merely distractions to his larger pursuit, and lives on charity. The religious orders, however, socialize their wealth, each member contributing what he is able to the community life, his needs being supplied from the common fund. Many saintly persons living in the outer world, while meticulous about personal appearance and cleanliness, are frugal in personal expenditure, and re-

gard themselves as stewards rather than owners of wealth, money being merely a means by which to forward the work upon which they are engaged. The student of occultism knows that the right use of money is one of the tests of the occult path. It must cease to be regarded personally, or symbolically as representing power or security for the future or comfort. It needs to be freed from fixed ideas and feelings that cling about it, and be ranked along with other powerful instruments used by human beings, such as intelligence, criticism, personal magnetism, and so forth, which can be either constructive or destructive to an individual or to society according to the way in which they are used. In the inner worlds wealth has its own laws—not by any means always economic or material. Patanjali says: "When abstinence from possessiveness in mind and in act is complete in the Yogi, he has the power to obtain all material wealth." (II. 37) This implies the attainment of complete disinterestedness and detachment. . . . Real giving of money, or service, of love or understanding, as from the Self to the Self, releases the life of the Self within the radius of activity of the gift."

REFERENCES TO REINCARNATION

A new collection of quotations, dating from 2000 B.C. to 1927 A.D., supplementing the work of E. D. Walker, published fifty years ago.

This work is "The Ring of Return" by E. M. Martin, pages xi, 306, 5x7, board covers, and formerly sold at \$2.25.

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

"OCCULT CHEMISTRY" AND MODERN RESEARCH

The Secret Doctrine in 1888 asserted: "It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the Atom, that the whole Science of Occultism is built." (i 566). And again: "Whatever may be the future name given to it, to maintain that Force does not reside in the Atoms, but only in the 'space between them', may be scientific enough; nevertheless it is not true. To the mind of an Occultist it is like saying that water does not reside in the drops of which the ocean is composed, but only in the space between those drops." (ii 557).

During the three remaining years of Madame Blavatsky's life, after the publication of her famous work, Annie Besant and C. W. Leadbeater were closely associated with her, and after her death they quickly became the most widely and acceptably known of Theosophical writers and speakers. These two, jointly produced the book "Occult Chemistry". Mrs. Besant's clairvoyance was limited both in quality and duration, she herself admitting that owing to the pressure of her Theosophical work she had surrendered that phase of it to Mr. Leadbeater. Now what were his abilities in that matter? In dealing with this subject it must be kept in mind that at that time there was very little question raised as to his bona fides. This confidence in his ability and integrity had the effect of leading him to extend rapidly his teaching concerning many things that, as it now appears, had little if any more warrant than his own assertions, backed by Mrs. Besant's endorsement. Mr. Jinarajadasa, in his book "First Principles of Theosophy", uses some very specious reasoning to justify Mr. Leadbeater's substitution of imagination for fact. He says: "It is only as a man is continually imagin-

ative that he transcends the limitations which a perishable body imposes upon his sense of individuality; the larger is a man's intellectual horizon, the more powerful is his imagination, and the combined result of both makes him more vital in his environment. Since the sum total of any philosophy, as conduct, is to give us more power to change our environment, philosophical ideas are essential for our life, even though they may at any particular moment be beyond our capabilities of testing their truth." (p. 126). With this as a basis we are led into a maze of speculation which includes a synopsis of Mr. Leadbeater's "Occult Chemistry".

In a revised edition of this book, published in 1919, Mr. A. P. Sinnett, then vice-president of the Theosophical Society, tells us in his introduction that it was he who suggested to Mr. Leadbeater, in 1895, that he should study the structure of the gold atom clairvoyantly. This at the time seemed too complex and it was decided to start with the atom of Hydrogen; then Oxygen and Nitrogen were investigated; and eventually all the elements then known were dealt with, and the findings were put in the book. What then is Mr. Leadbeater's teaching as to the Atom? It is based on the Secret Doctrine teaching that the physical plane, like the others, has for its material basis what Sir William Crookes called protyle—which is practically "Root-Matter". But with the addition that this protyle when examined clairvoyantly is homogeneous, that is, that all the atoms are alike and these he calls "ultimate atoms". He claims that Hydrogen with its atomic weight of 1 is made up of 18 ultimate atoms and with this as a basis it was a simple matter to take the atomic weight of any atom and multiply that weight by 18 in order to know the number of ultimate atoms in any element.

Thus we have for the known—and some unknown—elements a great number of intricate diagrams to illustrate the varied and changing formations that the ultimate atoms assume in the process of their descent through the etheric subdivisions until the atoms arrive at the gaseous, liquid, or, solid states where the physicist is able to study them and their behaviour.

Some Theosophical writers tried to relate these alleged atomic conditions to Secret Doctrine cosmology. A recent case is that of Ray Goudey in an article entitled "The Occultism of the Atom" which appeared in the April and July issues of *The Theosophist* (Adyar) 1937. The scientific side is quite evidently merely a peg on which to hang an argument for a series of philosophical, cosmic trinities; and this is more dogmatic than convincing.

Scientific Theories

It will now be necessary to know something of the real structure of the atom as determined by actual discovery, in order to see the extent to which the picture presented by "Occult Chemistry" does or does not coincide with the results of scientific research. Two very simple pictures will include the more important phases of atomic structure. Here is a picture of the Hydrogen atom, with its atomic number 1 and atomic weight of 1. Visualize a circle with a plus sign (+) in it, and a minus sign (—) outside it. This tells us the following: The whole diagram represents the atom; the circle represents the nucleus; the plus sign, the proton; and the minus sign, the electron. The plus sign, the proton, is a positively charged particle with a mass or weight 1845 times that of the electron, which is a negatively charged particle circling around the proton at enormous speed, but which can be quite easily detached from it.

The second picture consists of a Hydrogen isotope, atomic number 1, being chemically the same as the Hydrogen atom, but with atomic weight of 2, for this reason; the nucleus circle still has the electron out-

side it, but inside, beside the plus sign which gives atomic weight of 1, it has also within it a smaller circle containing both a plus and a minus sign which function as a unit; this is called a neutron and gives an additional weight of 1, making the total weight of 2. Normally there is only 1 isotope to 5000 hydrogen atoms and this would affect the average atomic weight of their blending.

What has all this to do with Mr. Leadbeater's "Occult Chemistry"? It is now well known that Mme. Blavatsky's claims and predictions as to research in physics have stood the test of actual discoveries, and in no case having been disproved. Can this be said of Mr. Leadbeater's work? In not one single instance so far as the writer of this is aware. Mr. Leadbeater's apologists make much of the relative atomic weights of the elements to his number of ultimate atoms that are supposed to be built into them. Unfortunately for that claim Science now demonstrates that that weight is only a statistical average of the various isotopes of any given element. It is the atomic number that is all important; it is not the weight of every atom of that element; and Mr. Leadbeater's clairvoyance did not tell him that. That clairvoyance also failed to tell him of the 1845—1 difference between the weight of the proton and the electron; of the neutrons and the isotopes. Of these isotopes there does not seem to be one element that has not two or more, and some many more of them. The statement is made that "Whatever name is given to that minute body—the electron—it is recognized now by ordinary science as well as by occult observation, as a fundamental unit of physical matter. (*O.C.* p. 2) However true this may be for this kind of occult observation, it is not true of "ordinary science".

A valuable sidelight on the worth or worthlessness of Mr. Leadbeater's clairvoyances is contained in Prof. Ernest Wood's "Is this Theosophy" p. 249:—It must be remembered that Prof. Wood had a great personal affection for Mr. Lead-

beater.—“Mr. Leadbeater would count the atoms in atoms and talk about their shapes, but I could never persuade him to give attention to their properties and reactions. He would tell of people’s lives in the far past and future, but never of yesterday or to-morrow, about which he gave constant indications of knowing nothing.”

Dr. H. N. Stokes, O. E. Library Critic, in reply to a request for any information he could give concerning the subject matter of this article, sent a marked copy of the “Critic” for August 1929, from which the following is extracted:

“A brilliant illustration of the Leadbeater-Jinarajadasian chemistry has just come to my attention in the form of a photograph of a model of the benzene molecule, as perceived clairvoyantly, printed in the Golden Book of The Theosophical Society, p. 175, and taken from the Theosophist, April 1924, p. 56. This represents the six carbon atoms of the benzene molecule symmetrically arranged at the six apices of an octahedron.

“Mr. Jinarajadasa could hardly have selected a better example to prove that his occult chemistry is bunkum. I happen to have spent a considerable part of my life in the theoretical and experimental study of carbon compounds, including this very substance benzene and its derivatives. The subject is entirely too technical and too abstruse for presentation here, but I could easily cite thousands of perfectly well established facts—definite substances which have been prepared and studied,—which prove beyond the shadow of a doubt that whatever the structure of the benzene molecule may be, it cannot by any possibility be the structure assigned to it by Mr. Jinarajadasa’s clairvoyant, presumably Mr. Leadbeater.”

Then follows an illustration of so technical a nature that it could have interest only for experts.

F. A. B.

A NEW HISTORICAL PERSPECTIVE

(A Book Review)

We, in the West, are now beginning to believe in the periodic rise and fall of cultures. Nations and civilizations rise and fall with the passing of time and a period of accomplishment is more than apt to be succeeded by a period of decadence in the old and, after a time, the emergence of a new culture. This attitude towards history has been made somewhat popular in the West by Spengler, although he was not by any means the first, for many years before him, as far back as 1848, Karl Marx and Frederick Engels in the Communist Manifesto, clearly voiced the notion of stages in the progress of human kind. Their belief was in the basic nature of the class struggle, in the never-ceasing contest between those that have and those that have not. This struggle was responsible for the transitions which occurred from time to time, marked by revolutions, from slavery, to feudalism, and from feudalism to capitalism. There will be, according to them, a further revolution when capitalism gives birth to State Socialism. In the working out of this theory of the economic society the philosophy of Hegel was applied to the social order, and it was shown that any social ideology, when carried to the fullest extent of its implications, gives rise to an antithetic mode, from whence a resolution of the opposites occurs in a higher type of social order. For instance, capitalism which is ultimately based on the theory of individual rights and individual freedom, gives rise to an intensive and world embracing industrial organization in which individualistic freedom and individual rights are lost, in an economic sense at any rate.

The Marxian conception of the social order was a functional one; that is to say, society was mechanistic, operated according to certain very definite rules and principles and through the driving force of the economic urge. One can find little here to cavil at, although the Theosophist might reasonably wonder whether or not the so-

cialistic order may not in itself give rise to a higher form of organization which, while retaining all the advantages of socialized production, may not include the notion of man the individual partaking of a unity in his own divine oversoul.

Spengler, on the other hand, gave to us a most entrancing display of civilization after civilization, growing from primitive stature to magnificent maturity and then progressing onwards towards senility, and death. The present reviewer, in reading Spengler, felt conviction as to the soundness of many of his conclusions, but was left with a feeling of dissatisfaction, the whole cyclic cosmos of man's efforts was too whole-heartedly mechanistic and this, without any hint as to the nature of the mechanism at work. Spengler did make one contribution of especial value to the Theosophist, though. He classified cultures roughly into two categories which he called "Magian" and "Faustian". The Ancient Wisdom Religion and the esoteric tradition, with that which is of value in alchemy, astrology, the Kabala and the like can definitely be classified as "Magian" while, for instance, modern science and our present materialistic outlook have definite "Faustian" connotations. Spengler seemed to think that we immersed as we are in the "Faustian" could never understand the "Magian" try though we might. Some of us might be inclined to disagree with him here, and one might note, in passing, that the Magian has ever been with us, although in varying degrees.

Pareto, who has also rewritten history in the new vein, believes that human traits become the motive forces behind the outward forms and behaviours of society at large, these traits or forces change in their incidence from time to time and thus is society moulded and remoulded.

All this, by way of a long introduction brings us to the subject matter, proper, of this review. The latest interpreter of history, in the New Mode, Pitrim A. Sorokin, social philosopher, has written a

three-volume work entitled *Social and Cultural Dynamics* (published by The American Book Company, New York, at \$15.00 for the three volumes) which is of particular interest to the readers of this magazine from a number of different angles. Sorokin has analyzed the various methods of historical interpretation and has proposed one of his own which he claims to have especial advantages.

According to Sorokin, the mere cataloguing of the elements which go to make up a culture, whether this cataloguing be done in terms of space (the spread of a culture) or in time (historical sequence) possesses little value! Somewhat more valuable is the study of culture as affected by external factors, such as geographical or climatic conditions, but as Sorokin says that while "this kind of unity has something more of real integration than that of mere spatial adjacency... it is still a very low and loose form of integration. A group of heterogeneous traits united only by an external factor does not possess inward cohesion; it is not impossible to replace any single trait by another which is quite different, provided that the new trait meet the requirement of connection with the unifying external factor."

Of high value is the third type of treatment: that of causal or functional integration. Here a definite attempt is made to interpret history in terms of a causal or functional unity. Perhaps the best example of this treatment is the Marxian dialectic in which the whole course of history is reduced to an economic basis. In definition, Sorokin says of causal or functional integration that, "This means that any cultural synthesis is to be regarded as functional, when on the one hand, the elimination of one of its important elements perceptibly influences the rest of the synthesis in its functions (and usually in its structure); and when, on the other hand, the separate element, being transposed to quite a different combination, either cannot exist in it or, has to undergo a profound modification to become a part

of it."

For example capitalism could hardly exist without the equivalent of the stock market nor could the stock market exist and function within the borders of Soviet Russia.

The fourth interpretation, which is his own, is called by our author the *logico-meaningful* method. It is somewhat difficult in a simple and concise way to give the essence of this method but it would seem to consist in man's attitude and behaviour within and towards the culture of the moment, as these might be expressed in terms of the major systems of philosophy. Sorokin divides the general run of cultures into three major types—the "Ideational," if the emphasis is on other-worldliness, and the material is somewhat neglected; the "Sensate," if, on the contrary, emphasis is on the things of this world; and the philosophy is predominately materialistic. One might define these terms by calling them the subjective and objective attitudes towards reality, whether it can be found within or without. If it were permissible one might think of an Ideational culture as being introverted, a Sensate one being extraverted. The third major type of culture combines both of the two and achieves a balance between them.

In respect of the Sensate culture it is sufficient here to say that we are now living in the last and epical days of the most magnificent Sensate culture the world has ever seen. Readers of this magazine, with their background of oriental thought and philosophy, can readily pick out of their present environment those characteristics which are in contrast to the oriental mode of thought, and so can come to a realization of what is meant by "Sensate." The Sensate culture has a materialistic philosophy, is deterministic, and has an ethic of happiness (Hedonism, utilitarianism and the like). Many discoveries and inventions occur and the social life of the times is marked by instability and rapid change. Painting is representative, not symbolic, and the arts in general have an erotic cast.

Many other characteristics will readily come to mind.

In contrast, an Ideational culture is marked by the prevalence of mysticism, Idealism in philosophy, Indeterminism, an ethic based on absolute principles; there are few discoveries in the natural sciences and few inventions, and the social life is static and slow to change. Symbolism is present in painting and literature is of the "scripture" variety.

It is from "Ideational" cultures in past times that the Theosophist derives his basic literature and in many ways members of this Society have an intense and vital interest in a social order in which the life outlined in these literatures is possible.

Sorokin, himself, has a decided predilection for the "Ideational", has much to say in favour of it, and quotes copiously from the Indian metaphysic:

"The Hindu and Buddhist systems are dominated by what we have designated as the Ascetic Ideational culture type. The highest mentality of these systems contain these four elements:

"(1) Ultimate reality is spiritual, towards which one must strive by throwing off the illusion of personality and by being absorbed in the Ultimate.

"(2) Needs are purely spiritual.

"(3) The extent of their satisfaction is maximal.

"(4) The method of mastery consists in a complete mastery of all sensate needs, even to the point of the annihilation of their very source—that is, a complete modification (dissolution) of self, social, psychological, and biological. . . .

"For the masses this highest form of mentality and conduct is impossible. Only those types which are closer to the Sensate can be achieved by them. Therefore, Hinduism and Buddhism provide another form of mentality and conduct which is identical in part with what I style Active Ideationalism and in part with the mixed. . . .

"For the class of the 'householder' the code is less severe, yet even he is required

to abstain from many pleasures which would be regarded as proper in a normal active sensate society. The positive scale of relative values follows the same tendency. There follows one such scale:

"Wealth, relations, occupations, birth, learning, and age must be honoured; but each later named quality is more important than the preceding ones. But sacred learning is more important than all other qualities, because it is the root of the sacred law and because the Veda expressly declares it." (*Gautama* vi., 20-23).

While Sorokin has practically nothing to say about the foundation of most of the older philosophical systems in the Ancient Wisdom, and makes no mention of the Theosophical Movement, his attitude towards his Ideational mode, in which these properly belong, is thoroughly sympathetic as the following quotation will attest:

"The discussion should by now have made clear all the essential traits, and also have shed some light on the profound, almost unfathomable, depths of the Ascetic Ideational mentality. It should also have shown that this mentality is not a curious pathological or exceedingly rare case, but a form set forth and endorsed by, and incorporated in, the ideologies and practices of most of the world religions of the past and present, and by innumerable smaller groups and sects, in comparison with which all the rationalistic, positivistic, scientific, intellectual Sensate ideologies that have had historical existence are, in their diffusion and influence, as a flickering candlelight to the sun. In other words, contrary to the opinion of most of the contemporary scholars and scientists, who are inclined to underestimate the role played by this mentality, it has been one of the most wide-spread, one of the most persistent, one of the most influential; it has played a major part in the vastest cultural systems that have shaped and conditioned the minds of hundreds of millions of human beings. No scholar who studies the psychosocial reality, as it is, can ignore or pass by this form of mentality and culture.

"Of course," says Sorokin, "the modern scholar who knows all the tittle-tattle and jargon of the most 'popular' texts—'stimulus response,' 'environment—individual,' 'adjustment,' 'maladjustment,' 'lag,' etc., is likely to say, 'Well, perhaps the form does exist, and is well diffused; but it is a pathological form, and the place for its followers is the hospital for mental diseases.' Very likely, he would add, especially if he has taken one or two elementary courses in psychiatry for nurses and medical social workers, the name of the disease which he happens to remember from his 'training'.

"The answer to such a 'scholar' is this: It is unimportant whether this form of mentality is pathological or not; it is also unimportant where the bearers of such a mentality should be placed. What is important is that such a form exists and this is all that is relevant to science. To this, perhaps, one can add that the place for Buddha, Lao-Tse, Jesus Christ, St. Paul, Zoroaster, St. Augustine, Mohammed, St. Francis, St. Ignatius, Pascal, and many such individuals ought perhaps to have been a mental hospital, but since they were able to carry with them a large portion of mankind, our scholar would have found difficulty in putting them there. It is an old story that a Lilliputian finds all giants abnormally pathological!"

Space will not permit even the sketchiest list of the contents of the three volumes. Suffice it to say that in addition to the author's contribution to the philosophy of history, the immense volume of data and statistics collected by the author in almost all lines of human endeavour make this work one of the most valuable of source books which have been published in many a day. The titles of the three volumes will give some indication of scope. They are: volume one: Fluctuations in forms of Art; volume two: Fluctuations of Systems of Truth; volume three: Fluctuations of Social Relationships, War, and Revolution.

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W. F. S.