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## THE GIFT OF THE EAST

BY WILLIAM C. CLARK

I want to put before you a brief and simple analysis of the ethical and religious philosophy of our Western world, its inherent limitations and defects, with the object of throwing some light on the strange and significant events which are taking place before our eyes to-day. We are living in a most interesting and significant period of human history,—in the last phase of an historical era. We see before us the spectacle of a great historical Religion, its impulse exhausted, its wheel come full-circle, visibly breaking up into a number of cults, each loosely aggregated around some idea or concept borrowed from the dying Religion that gave it birth. And with the breaking up of the Western Religion, which was the pivotal point of Western civilization, there is also disappearing the old social order.

But in the Universe in which we live nothing can stay in a state of transition for very long; the ceaseless energies of Nature resistlessly impel towards some sort of organization. It becomes practically certain from our reading of history, that within one or at most two human generations, the intellectual and spiritual forces at work in the minds of men in the West will have formulated for themselves a new *mythos*, a new, and it is to be hoped, a new adequate interpretation of man's relation to the Universe. To put it some-

what differently; men and women two generations from now will be trying to discover what their essential function is on this planet through the medium of entirely new religious and scientific conceptions. The essential nature of their attitude to their fellows and the Universe may have changed much or little or scarcely at all; but it is certain that the western mind will approach the deep mystery of existence through a changed formula, through a different religious and social organization. And the fate of the Western civilization throughout the course of the new historical period upon which we are entering,—that is to say, the happiness and well-being of countless millions of human beings through long centuries of time—, will be appreciably affected by whatever wise effort is made in this generation to arrive at a far truer and more adequate religious, ethical and scientific method of approaching civilized man's first great task—the task of discovering the secret of his own nature, and of his true relation to the Universe.

I can think of no more splendid task for the youth of this generation than to engage in this effort to create a new and more adequate *mythos* which will, not so much *contain* as draw out and expand the religious impulse of the generations to come,—to consecrate their youthful ardour and

enthusiasm to the labour of making manifest an entirely new interpretation of the soul of man.

In presenting to you a brief analysis of our Western religion, with its utter powerlessness to draw out and inspire the intellectual and spiritual energies required for this hoped-for and indispensable new interpretation of man's relation to the Universe—this new and ampler affirmation of the human spirit—I am conscious of no other motive than a sense of humanity's dire need, and a belief in the unique character of the present opportunity, an opportunity such as occurs only once in thousands of years. For you must go a long way back in human history before you will find a period when the minds of so many millions of civilized human beings were so open to examine unfamiliar truths and new ideas as they are to-day. The vague but widespread sense of futility, the hopeless inadequacy of the religion, the ethics, the science, and philosophy of the dying Order, constitute the greatness of the opportunity.

For most assuredly, in fifty years from now, this openmindedness will have disappeared, the brief period of pause and reflection will have ended and inevitably the soul of Western civilization will have incarnated itself in a new form and, for good or ill; for enlightenment or practical stagnation the choice will have been made, and the soul of the West will have entered upon its new phase of cyclic activity down the centuries on its self-appointed way, either onward to the glory and inspiration of new achievement, or sadly and hopelessly towards the shame of frustration and defeat! These are the stakes being played for to-day, and the play-ground is the mind of the rising generation.

Let us try to examine the causes of our past failure, and to discover wherein lies our hope for the future, unless the true cause of past failures is known, there will be every likelihood of our unwittingly repeating the same blunders in the future. I think we would do well to look for the

chief cause of failure of the Western civilization to meet and solve its most serious problems as they arose, in the confused and troubled sphere of religion. Let us try to approach the subject of Religion in a strictly scientific spirit—that is with an intelligent and, as far as possible, disinterested desire to master the facts and thus perhaps get to know the truth behind the facts.

What then are the prerequisites of a civilized man's religion? It is not easy to say! What at least, is the natural and fitting sphere of civilized man's religion? It is by common consent regarded as that nebulous sphere designated the "Spiritual"—a sort of no-man's-land which lies outside the sphere of those activities concerned with man's business or pleasure. I think very few indeed would seriously consider a definition of religion which would identify it with modern business! (and perhaps still fewer would think of associating religion with pleasure). But perhaps we would do well to go back and try to trace the religious impulse from its beginnings and follow its probable course down to where it joins and merges with the fuller stream of religion where it is found in much later stages of civilized life.

In a race in which the nascent Intellectual Principle has become sufficiently active to enable its best developed types to make even the most simple and elementary observations upon the great mystery of incarnate existence, one of the first facts to be observed by the developing mind is the curious and puzzling dualism in man's being. The budding philosopher discovers in himself and in his fellows powerful impulses and tendencies which, if followed without restraint, would make human life in communities practically impossible. He finds strong natural impulses which must be checked and disciplined if his rudimentary civilization is to be preserved and continue to grow. Then, from time to time, our tribal thinker encounters in himself and others an outbreak of an entirely different class of impulses in complete

conflict with the former class. This second order of impulses which he observes is of a generous, kindly, self-forgetful nature; and these too have occasionally to be checked, as under favourable conditions they tend to run to extremes and carry the individual farther than prudence would approve and thus lead to after regrets.

These are, perhaps, the first philosophical observations the human mind ever makes. It reveals to the observer a strange and often disconcerting dualism in his being, which ever tends to lead or drive him to extremes, alternating between violent and ferocious selfishness, and an extravagant generosity and self-forgetfulness. It is upon this observation that races of men groping after the great mystery of existence base their attempts to construct for themselves a practical philosophy of life. And I will allow myself to say in passing that even races with centuries of civilization behind them have by no means solved the problem of this bewildering dualism in man's being! For indeed this problem presents to the human mind some strange anomalies. A deeper study of the question than the primitive mind can compass reveals the fact that this mysterious dualism in all its ramifications makes up the sum-total of all man's conscious experience!

But let us briefly follow up the probable development of a simple practical religion from its crude beginnings. The more turbulent and violent impulses being obviously dangerously anti-social, become distrusted at an early stage of the investigation, and the needful restraints are enforced by punishments and social disabilities of various kinds. Sooner or later an attempt is made to discover the mysterious source of these impulses which so frequently over-rule the man and carry him whithersoever they will. Thus the idea takes birth that man lives in a world surrounded by evil powers which seek to mislead and perhaps destroy him. But ever the strange impulse that wells up in his heart to strive to practise those virtues which he has come

to regard as such, leads him by a very simple analogy to posit the existence of celestial Powers who inspire him to perform all his best actions. Thus we have the simple ideas, based upon the observations of the facts of daily life, which will afterwards blossom into the fully-accredited and deeply impressive theological dogma of God and the Devil,—a God who is beneficent and means well by us, and a maleficent Devil who is trying to destroy us.

What man actually considers himself to be at this stage, he would probably find it very hard to determine. He does not hold himself fully responsible for his evil actions, as they were suggested and possibly inspired by the Devil. His good actions (which often surprise none so much as himself) he is inclined to inscribe to celestial influences. And thus he comes vaguely to distrust himself at both extremes of his being. At this stage this view of himself is perfectly natural and not entirely without foundation, for he is not yet fully responsible for his actions. The essentially *human* Principle of his being, the Principle which forever distinguishes him from the highest animal, is only dimly active. The mysterious Intellectual Principle which will play such a striking role in his future development is only beginning to awaken. For it is the development and use of *Mind* which alone makes man a fully responsible being, and automatically links his destiny for good or ill to his own actions and all their results. But at the stage which we are considering, man has about the degree of responsibility of a half-developed child; and his instinct to attribute both the good and evil in his being to external causes, is an instinctive recognition that the day of his full responsibility has not yet dawned.

I think I have now sufficiently indicated the origin of the far later theological God and the equally theological Devil. The conception goes back to the most primitive, untutored human instinct. When we come to examine Religion in mediæval and even in modern Europe, it is astonishing how

little intellectual and spiritual development we find in the wide-spread, ill-starred Religion of the West. Theological and pseudo-mystical trappings you will find in abundance; impressive theological jargon, and intricate and confused theological casuistry in superabundance; but behind it all you shall find a few atavistic instincts and fears, a few rudimentary tribal conceptions of Man and Deity! The European mind has excelled in the investigation of the material side of Nature; its genius has taken that bent. But the intense preoccupation with this side of Nature has somewhat blunted the faculties of the Western mind and unfitted it for the investigation of the subtler phenomena of the subjective side of Nature. This was probably inevitable; the trend of Western civilization has ever been towards the more obvious and tangible side of things. The chief reason for this, I think, is to be found in the early history of civilization.

As the power of the old Roman empire waned, its place was taken by a new power. This power was Ecclesiastical and laid claim to give spiritual direction to the young nations of Europe. Under this new power there was fostered and developed the conviction in the European mind that *Spiritual* and *Religious* were synonymous terms. As the military and political power of Rome declined, the new ecclesiastical power grew and spread. Thus the Religion of the West arose,—a Religion purely Semitic in its character and basing its dogmas on no more than the slightest knowledge of man's psychic and spiritual constitution, its priests and theologians having grotesque ideas of the nature of the Universe and man's place therein. Under such an influence it was only natural that all philosophic investigation should be sternly discouraged; and when we remind ourselves that the Ecclesiastical power over the lives of men was practically absolute and soon became fiercely despotic, we can see how much likelihood there was of the enlightenment and spiritualization of the European mind under such conditions!

Centuries later when the repressed energies of the soul of Europe had gathered force enough to do battle with the gross, unspiritual Ecclesiastical power, a tardy and partial victory was won, and scientific and philosophical investigation was made possible. But the finer qualities of the European mind had become atrophied and warped by repression and superstition, and when finally a measure of intellectual freedom was won, the inevitable bent was towards the investigation of the more obvious and objective side of Nature. Hence Western science and philosophy were almost inevitably destined to be materialistic. Think of the situation; Here were a number of gifted men, their souls aflame with the love of knowledge, but the cold eye of the Sacred Office was upon them and, for scientific investigation they were given religious dogma, and for philosophy they were offered Roman theology! Is it any wonder that such men, when at last their minds were free, should prefer to study in the realm where their facts were to be verified, and their theories be checked by mathematical calculations? This is one at least of the reasons why Western science and philosophy took so strong a materialistic bent. The soul of Europe was fed in its infancy on a gross religious materialism, and later on a scientific and philosophical materialism.

Now materialism is perfectly true and fitting in its proper place; it is one side of Nature, our great Mother. But the *objective* side of Nature will never be the *exclusive* preoccupation of a race of developed people. For the human entity to develop its full powers, there must be a *Spiritual* and *Psychic* blending with Nature, and this, pure Materialism makes impossible. A race which does not possess the clue to man's true relation to Nature can never give rise to a great and enduring civilization. A race that is rooted only in the material aspect of Nature, must always follow the laws of matter and remain blind to the deeper meaning of life and powerless in the face of its baffling

problems. Beauty, Harmony and the perfect loveliness of human relationships can be known in their fulness only to a race which has brought itself into true relationship with the whole of Nature!

Now a philosophy which has any great practical value must be able to throw light on all the profound problems in the life of man. It must be able to provide man with the clue by which he can bring his life into an ever truer relation with the life of the Universe, for in this truer relationship alone will he find his truest happiness and his deepest satisfaction. The defects of our Western philosophy and religion are too crude and glaring to pass over. Philosophy has never been able to tell us whether man is a purely material being, differing in no way from the higher animals save in the possession of a more highly organized cerebral and nervous structure. Religion talks vaguely and piously of a "soul", but in what part of man's being it inheres and what is its function, it cannot tell! To the great question of immortality—the age-old question, "If a man die, shall he live again?" it gives but a halting reply. To the most practically important question that could be raised, "What is humanity's special function on this planet?" it mumbles incoherently. To that other, and closely related question as to man's true relation to his fellow-creatures, it speaks in various tones, emotionally, sentimentally, vaguely, idealistically, but at no time *helpfully*. What help have the toiling millions of the West derived from this Western Religion or Philosophy to enable them to discover the meaning and significance of their unrewarded toil, their maimed bodies and their dwarfed, neglected minds? or whether they have *any* significance! Western Religion has spoken much of the soul, but with what vagueness, what confusion, what intellectual and spiritual impotence!

What in the last analysis is to be found behind the imposing edifice of Western Religion? I asked the question a little

while ago; "What may a civilized man reasonably expect from a religion which lays claim to his allegiance?" Does it throw a clear light on the mystery of those immortal Twin Wrestlers, Good and Evil? What is the meaning and function of Death in the scheme of things? What does it know of the great problem of immortality? Does it offer the reasonable hope of a definite and thoroughly scientific theory? What explanation does it offer of the seemingly blind injustice of Nature?—of the obscure, unrecognizable heroisms of which life is so full? Of unrewarded merit and its opposite of unmerited affluence and successful knavery in high places? Of "Precious friends hid in death's dateless night"? Whither have they gone and shall we ever see them again? With what stammering voice the Religion of the West has spoken to men of these high matters! *Indeed Western Religion on analysis turns out to be little other than tribal religion grown sophisticated!* A conception of Deity purely primitive; an eager grasping at authority over the minds of men; a pretence of knowledge by means of imposing but empty claims; intellectual and spiritual blindness hiding behind the two pillars of the Christian temple—Credulity and Awe!

It is only because I am convinced that religious philosophy has a lofty and invaluable place in human life that I allow myself to speak thus. But Western civilization has fared disastrously at the hands of its Religion—and the appalling blunder must not be repeated unless we would see a repetition down the coming centuries of the new historical Period of the blindness, the wretchedness, the spiritual degradation of the past! The soul of Europe has been fed from its birth on the husks of a Semitic faith; this has inevitably led to a Semitic conception of the Universe. This conception pertains to a very early stage of civilization. It is probably an inevitable stage through which the soul of man must pass; but it is a fatal conception for an Aryan people, for it can *never* give birth to

a great and enduring civilization.

I have spoken of the need for the creation of a new and adequate religious "mythos" as a vehicle for a freer and ampler expression of the human spirit in the new historical cycle upon which we are now entering. If Western civilization is to enter upon a cycle of new and splendid achievement, there must be a complete break with the past! There are new and unexplored energies of the human soul to be called forth, for only by these can the work be done. The soul of the old Western civilization is spent—its work is done. For the new cycle, a new soul is required. Energies which a Semitic Religion could never evoke are required,—hence the need for an entirely new interpretation of man and of the Universe.

But it could not be reasonably expected of the Western mind with its finer faculties blunted, its energies dwarfed, its self-confidence sapped by long centuries of a spiritual low diet, to suddenly, unaided, and undirected, rise up in strength and destroy the strong racial hypnosis which has been laid upon its mind, and stand forth great-souled, beautiful and free! No such miracle is to be looked for. The Western mind will be roused from its hypnotic sleep and liberated from its servitude to tribal conceptions and ignoble standards, by the toil and sacrifice of its noblest and most gifted sons and daughters. These will go back and drink at the ancient well-springs of the race,—our long-neglected Aryan heritage. For it is out of the East that the light shall come which shall break the spell which has been set upon the mind and soul of the West. It is the study of the great religious Philosophy of our Aryan forefathers which will gradually bring us back to health and strength. This Philosophy is the finest flower of our Aryan race,—the mightiest achievement of the human spirit on this planet. The most gifted minds of our race will go back to this ancient treasure-house of Wisdom and be healed of all the intellectual disease, all the evil atavistic dreams, all

the spiritual weariness of the age that is past.

Let us bring into contrast for a moment the Semitic doctrine, upon which the soul of the West has been fed, with the ancient Aryan interpretation of man's nature, and behold the abyss which forever divides them. Thus says a great Christian theologian who puts in a few lucid and well-chosen phrases the Semitic interpretation of the mind and soul of humanity; "Let it stand as an indubitable truth, which no enquiries can shake, that the mind of man is so entirely alienated from the righteousness of God, that he cannot conceive, desire or design anything but what is wicked, distorted, foul, impure and iniquitous; that his heart is so thoroughly environed by sin that it can breathe out nothing but corruption and rotteness." This, you will note, is the interpretation of manhood upon which the Soul of the West has been nurtured for long centuries.

As we have seen earlier in this study, this view of the human entity was perfectly natural to primitive man. To himself he seemed an amorphous, vacillating creature, acted upon continually by mysterious powers, some of them inimical and some friendly. Later in his history when he was told that he was in his real nature essentially inclined to the powers of evil, he was quite ready to believe it, for at that stage his distinctively human powers were only beginning to stir in him. But what an appalling doctrine on which to found a religious system for an Aryan race! Can you wonder that the Soul of the West is exhausted?

The discovery by the spiritual genius of the ancient Aryans that the human entity exists in living relation with a living Universe, is by an immeasurable distance the greatest triumph of the human spirit. By a creative insight, never since equalled, the Aryan spirit rose to the realization of the oneness of man with nature, and with supernature. Physically, psychically, intellectually and spiritually man is compounded, he held, of the living

elements of which the Universe consists—flesh of its flesh, blood of its blood, breath of its breath, Spirit of its Spirit. Each of man's powers—Intellect, Emotion, Inspiration, Intuition—is a temporarily isolated fragment of the immeasurable Cosmic life localized and become conscious in the soul of man! What vistas of power and lofty achievement does not this open up! This semi-animal creature man! so weak, yet potentially so mighty! Fed at every level of his being by the very life-breath of the Universe! Small wonder a great poet once exclaimed;

"Thou whose exterior semblance doth belie  
Thy soul's immensity!"

This then is the Gift of the East for which I would bespeak your earnest and life-long attention and study. It is a subject which in range of depth and height is coterminous with the Universe. We shall never fathom its depths or scale its soaring peaks; but it contains for us wealth untold; it is the key to the Future; it will regenerate Western civilization and emancipate a race from spiritual and intellectual servitude.

But do not let us deceive ourselves; these great results will never take place of themselves. The forces of human regeneration require human agents and human toil and sacrifice. The Soul of the West has been debauched and weakened by long centuries of degrading superstition, and it will not respond gladly or at once to any declaration of the Aryan spirit. This spirit will make its way slowly and only as it finds those who are able and willing to be in themselves its incarnation. The mind of the West will be very slow to accept and take up its so long delegated responsibilities. For a Western people to turn about and begin to hold themselves, and themselves alone, fully responsible for the mischances, defects, oppressions, injustices of their own and their national lives will be indeed a new and bracing discipline. There will be so much that has hitherto been comfortably set down to the "mysterious decrees of Providence", to be attributed to

its real source human folly, sloth, cowardice and rank dishonesty, that we can confidently expect fierce hostility and determined opposition to a teaching so subversive of the comfort of *those who are already comfortable!*

But the resurgent Aryan spirit in our race will be the friend of the oppressed and the disinherited and of those whose minds have lain inert and stagnant in the shadow of a primitive faith. Beauty and Strength and Courage will become the standards by which all things will be judged.

That movement inaugurated on this continent towards the end of the 19th century whose chief outward expression was the Theosophical Society, was inaugurated for the sole purpose of introducing the Ancient Aryan philosophy to the Western mind. The plan adopted was the organization of independent and autonomous bodies of students whose intellectual and spiritual faculties were sufficiently freed from religious bigotry and superstition, and who proved themselves able to recognize and respond to the Aryan note. These bodies of students, it was hoped, would be the ablest, freest and most independent and disciplined minds in the West—people who were ready to examine all religious and philosophical theories, and recognize and combine all that was best and worth while in them into a thoroughly practical theory of wise living suited to modern Western conditions.

Those of you who know anything about the history of the Theosophical Society, know how sadly it has fallen short of the original expectations! Through weakness and confused thinking, but above all, through the neglect of the study of the Aryan philosophy entrusted to them, the early students of the Theosophical Society entirely failed to grasp the magnitude of the task required of them! Perhaps the students of the early days of the Society were too deeply enmeshed in the spirit of their age to be able to go far—to attain to any great degree of spiritual freedom; for the spirit of one's time and generation, re-

inforced by the momentum of long centuries is very hard to throw aside. Too easy compromises were made with popular religious prejudices and superstitions; too strong an appeal was made to immature minds, and the Society was over-weighted, and, for all high purposes, swamped and emasculated.

But very much has happened since then. Scientific discoveries, philosophical scepticism, and above all, the Great War, have destroyed vast masses of age-old prejudices and credulous beliefs. As I have said, the Western mind to-day is more open and accessible to fresh ideas than it has ever been within historical times.

And the same challenge confronts us now and the opportunity is *unrivalled*, and will not soon recur. The greatest spiritual philosophy the mind of man has ever known has been re-stated in terms of Western thought; and a race whose spiritual bankruptcy has been all too clearly demonstrated will do ill to neglect or ignore it! Shall we, learning from the mistakes of the past, once again make an appeal to all that is noble, high-minded and free in our generation—speak to it of the dormant spiritual energies at the centre of man's being which alone can liberate us from our evil, atavistic dreams! And above all do not let us again underestimate the magnitude and difficulty of the task,—for to bring this lofty and austere philosophy into the repute which is its due, will demand the best that is in us.

But I do not know a more inspiring call to battle for all that is young and ardent and courageous and adventurous in our so long fettered race. And, by the Lord, their courage and ardour and fortitude will be needed; for it will take all we have of these to regenerate the soul of a race! And to those choice spirits who are resolved to fight in this war until they are overcome—for victory is long centuries distant—I would offer these words of one of the greatest and noblest of England's poets;

“Though fallen thyself never to rise again,  
Live and take comfort, thou hast left behind  
Powers that will work for thee, air, earth  
and skies:

There's not a breathing of the common  
wind

That will forget thee; thou hast great  
allies;

Thy friends are exultations, agonies  
And Love, and man's unconquerable  
mind.”

W. C. CLARK.

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## REMINISCENCES OF EARLY DAYS OF THEOSOPHICAL SOCIETY.

By John W. Lovell, F. T. S.

(Continued from Page 72)

Mabel Collins (Mrs. Kenningdale Cook) the daughter of Mortimer Collins, the Writer, was born on the 9th day of September, 1851. She was not the niece of Wilkie Collins, the great novelist, as has been erroneously stated. She called herself a "Nine" as she was a ninth child, born on the ninth day of the ninth month.

I came first in touch with her about the year 1884. At that time I was publishing a series of books under the title of "Lovell's Library" and included in it several novels written by her. This led to a correspondence that continued with some lapses for over forty years. When her greatest work "Light on the Path" was brought out here by Mr. Judge, I obtained a first copy and that, though now almost worn out, has been my constant companion ever since.

The full title of the work in that first edition is: "Light on the Path, a Treatise written for the Personal Use of those who are Ignorant of the Eastern Wisdom and who Desire to enter within its influence. Written down by M. C., a fellow of the Theosophical Society. Reprinted with the additional notes of the author for the Aryan Theosophical Society of New York."

Later, in 1889, I published an edition of the work, and on writing to Mabel Collins as to the payment of royalty, she wrote me: "I do not expect anything at all from you for "Light on the Path", as it has been pirated largely and can be of no pecuniary value to you. It has never brought me a farthing and I do not expect it ever will." But in this she was mistaken because it did, later, indirectly through my publication of the "Light on the Path" Bookplate which realized some \$1,100 for her. Also when the United Lodge of

Theosophists in Los Angeles, California, decided in 1920 to publish the work, in connection with three others, the "Bhagavad Gita," "Voice of the Silence" and "Patanjali's Yoga Aphorisms" and wrote me about them. I suggested to them that although there was no copyright, as Mabel Collins was the only one of the writers of these books, still living, it would be a gracious act to pay her a royalty the same as if the work was copyrighted. They wrote back—I am quoting from their letter of January 6, 1920: "We are greatly interested in what you have to say in regard to Mabel Collins. In spite of the regrettable storm in 1889, we have ever felt, as we have no doubt many other Theosophists feel, a great debt of gratitude to her for, particularly, "Light on the Path" and "Through the Gates of Gold." We supposed that all American editions of her works were under arrangements with her. The conditions being as they are, we shall certainly feel it not merely a duty, but an opportunity which we would avail ourselves of, to allow her a royalty on any edition of "Light on the Path" which we might get out."

They later decided on the printing of a first edition of 2,000 copies and on writing to me again as to what would be the usual royalty, I told them I thought 10% of the retail price would be fair and, as the price was to be \$1.00, they sent me a check for \$200.00 which I forwarded to Mrs. Cook.

Later I wrote to Mr. Wadia, who was then in charge of the T. P. H., and he assured me a royalty would be paid thereafter, but it was only  $\frac{1}{4}$ d., about 1c a copy, and amounted to very little.

Mabel Collins joined the Theosophical Society in 1884 at which time she became a member of the London Lodge, and met Mme. Blavatsky. Previous to this meeting however, she had written "The Idyll of the White Lotus" and this was followed later, in 1884 with "Light on the Path." On Mme. Blavatsky's return to London in 1887, she started the publication of "Lucifer" and invited Mabel Collins to

become joint editor with her and on the title page you will find: "Edited by H. P. Blavatsky and Mabel Collins."

Like many great souls Mabel Collins could not escape calumny, not perhaps so severe as in the case of Mme. Blavatsky but equally untrue. What hurt her most, for she paid no attention to anything that might be said of herself, personally, was the various editions of "Light on the Path" that were brought out without her consent, without even asking her permission, as common courtesy would seem to have required, with introductions or prefaces as to how the book came to be written that, as she said, were absolutely untrue—in one of her letters—"all lies." Therefore I am sure it must have pleased her, though she did not tell me so, that when Mr. Rogers had the Theosophical Press bring out the last American edition, he had printed on the back of the title: "The manner in which 'Light on the Path' was given to the world and I was enabled to write down the stanzas, is told in the tenth chapter of 'When the Sun Moves Northward' signed Mabel Collins." It required a great deal of courage on Mr. Roger's part to do this, and I wrote him at the time my thanks and appreciation. I may add that Mabel Collins told me that while the 42 rules were given to her as stated, the notes as well as the comments were her own, and not dictated by any Master. She further said she had never met or had communication with the Masters, at the head of the T. S. At the time I last saw her she told me she was then studying under an Egyptian Master, leaving her physical body almost daily for that purpose. As probably many of you know, Mabel Collins was one of very few gifted with what is called "The Consciousness of waking Clairvoyance." She could leave her physical body at will and when again taking possession of it have full memory of all that occurred while out of it. Like Mme. Blavatsky, she suffered greatly from heart trouble for a number of years before she passed on. She told me that at times when she had left

her body and came back to take possession of it again she would be strongly tempted not to enter it, but she knew that would be virtually committing suicide, and besides she recognized what she called "the virtue of pain" and its help to one's growth in consciousness.

It was on the 31st day of March, 1927 that this brave and great soul passed over to what she always spoke of as "The Etherial World." May I be pardoned for stating another event that affected me at this time? Mrs. Lovell, my dear life companion for over 50 years, (we had celebrated our Golden Wedding the August before), was born in the same month in the same year as Mabel Collins and left me, as did Mabel Collins, the one in England as I have stated; Mrs. Lovell four days later in this city on April 4. Was this a mere coincidence I wonder. I wish to close this brief account of this very dear friend by including an article which I find in the last number of "The Canadian Theosophist" written by Mr. James Morgan Pryse. It is headed: "Greatest of the Exiles."

"In Lost Angeles, over forty years ago, I received, in reply to a letter which I had written to the Secretary of the European Section of the T. S., a long letter from Mabel Collins. She explained that, having seen my letter, she had asked permission to answer it. From the ensuing correspondence, and because of my admiration of her Theosophical writings, I felt well acquainted with her, and looked forward to meeting her personally. But when I came to be in London, she and H.P.B. were at loggerheads and she had left the Headquarters. . . . But while H.P.B. was speaking of the matter I observed that she harboured no bitterness toward M.C., but regretted the breakdown and defection of a promising pupil, an accomplished writer and a prominent member of the T.S. At one of Mrs. Besant's public lectures, some time after H.P.B.'s death, I saw M.C. in the audience and tried to reach her when the lecture was over, but lost her in the

slow-moving crowd at the doors. I sent her a brief note, and received a cordial invitation to call on her. So we took tea together and talked matters over. I assured her that H.P.B. had cherished no grudge against her, and that Mrs. Besant (for whom she expressed admiration) would welcome her return to the movement. At first, in our conversation, M.C. spoke quite harshly of H.P.B.; but she soon changed her attitude, accepting my assurances that H.P.B. had really borne her no ill-will. In fact, M.C. was now as repentant as H.P.B. had been forgiving; and if the latter had been living the breach between them could have been healed. As M.C. frankly admitted that she wished to resume work in the Society, I got Mrs. Hunt, of the Blavatsky Lodge, an amiable and tactful lady, to look up M.C. and smooth the way for her reinstatement. Thereafter there came from M.C.'s gifted pen a number of small works which, while falling short of the classicalness of "Light on the Path" and "The Idyll of the White Lotus," are very valuable and of great literary beauty.

When Mrs. Besant was in Los Angeles last year she spoke highly of the later work of M.C., whose recent death I referred to regretfully as we talked about old times in the T.S."

It has been intimated that, "The Voice of the Silence" was written to take the place of "Light on the Path". The latter had been the prized devotional manual of Theosophists, but was less esteemed (such is the foolishness of fanaticism!) after M.C.'s defection. The following passage in the little treatise, which till then had been considered a flawless work, was adversely criticized:

"Seek the way. . . by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and from the race to which you belong".

This was held to be unmoral advice, although the accompanying footnote amplifies the text beyond any possibility of its being misconstrued: "Seek it by testing all experience; and remember, that, when I say this, I do not say, 'Yield to the seductions of sense, in order to know it.' Before you have become an occultist, you may do this, but not afterwards."

Elsewhere in all Theosophical literature I have not seen anything that points out the true way more clearly, or in more beautiful wording, than does this paragraph which has been so unwisely and unjustly condemned. And it was condemned only because M.C. . . . was temporarily under a cloud. The self-righteous Theosophists who have dwelt harshly upon her failings would perhaps judge her more charitably if they knew of the terrible karmic drawbacks against which she had to contend, and which she was able to overcome because she had a heart of gold.

After the split in the T.S. I lost sight of M.C. for some years, and supposed she had forgotten my inconspicuous self; but one day I was most agreeably surprised to receive from her a short note, which I shall now quote, in conclusion, because it reveals the generosity, kindness and perspicacity of one who, but for the karmic drawbacks above referred to, would have been the brightest light, next to H.P.B., in the Theosophical movement, and who was, for all that, in my estimation, really the greatest of the "exiles" whom H.P.B. had drafted into her service.

"Hatton Avenue, West Hartlepool, Jan. 22, 1900.

Dear Mr. Pryse:

I thank you very much for having written 'Reincarnation in the New Testament.'

The identification of the Saviour and his favourite disciple with David and Jonathan is delightful; it satisfies me. And it lends the air of romance to our Gospel story which gives it the final touch of utter humanity blended with the Divine power.

I suppose you identify the third eye, 'the philosopher's stone,' with the pineal gland of the physiologists?

Yours very sincerely and gratefully,  
Mabel Collins.  
(Mrs. K. Cook)."

This from one who was so closely associated with H.P.B.; is more than gratifying. Future historians of our great movement may be helped by it to do justice to this great soul. It is my hope to, in the near future, publish a complete edition of all Mabel Collins' writings and to see that a copy is sent to every Lodge of the T.S. In this I am being assisted by Mrs. Catherine Metcalfe with whom she lived for the last twelve years of her life and to whom she dedicated one of her last books: "As the Flower Grows."

(To be Continued.)

## LETTER FROM

MRS. JINARAJADASA.

Theosophical Society,  
Adyar, Madras,  
April 17th, 1929.

Dear Fellow Theosophist,

In view of the great gathering of Theosophists of all kinds and degrees of opinion that will assemble at Chicago for the World Congress next August, I think that then a fine opportunity is afforded for discussion of the future of the Theosophical Society and its varied lines of activity.

I have several times talked with our President along the lines followed in this letter and, though she does not agree with all I say, she recognizes the unity in diversity and the usefulness of friendly courteous exchange of ideas.

I do not write this with any desire to oppose any point of view differing from my own, or to press my own opinions, but as an attempt to clear the air and to suggest using an opportunity to solve some of the problems that are exercising the minds of very many members.

So I send you this letter with suggestions for discussion at the World Congress, hoping that where so many noted Theosophists are gathered together there peace, wisdom, and balance may emerge.

Many of us feel that something definite has now to be done to make clear the position and ideals of the Theosophical Society. The present situation in the Society has reached a point where some change is necessary, not so much as regards the definition of our objects and ideals, but as to making our aims, objects and ideals in the T.S. real and actual.

The statement that is printed each month at the end of *The Theosophist* makes quite clear the absolute freedom of thought, belief and action of every member, and also indicates the direction of our study and trend of thought. But to a certain extent in the Society that freedom does not really exist and in the eyes of the public who are not members, the T. S. is largely labelled with beliefs, creeds and dogmatism, and not without reason. And when a seeker after Truth, who has probably with pain and struggle left his orthodoxy, and who is trying to find the Ancient Wisdom, comes to a Lodge of the Theosophical Society to find that teaching. . . Theosophy is handed to him wrapped up in a creed, he is told that Mass, Freemasonry, ceremonies of various kinds, are the methods now wanted by the Great White Lodge for the helping of the world, that all kinds of beliefs and authorities are put before him for his acceptance; he is told of a World Religion, a World University, a World-Mother, — not as future dreams, but here and now.

Please understand that I have absolutely nothing against the Liberal Catholic Church or Freemasonry, etc. I think both these are excellent organizations (I myself belong actively to the Co-Masonic Order) and they have a useful work to do in the world. What I want to emphasize is that any organization with a creed, form, dogma should *not* be an integral part of any T.S. Lodge. Theoretically and on paper the

T.S. is free, actually and in many Lodges (not all), it is not. There are Lodges where if a member is not in real sympathy with the L.C.C. for instance, he is rather outside the pale, Lodges where the seeker for freedom from Theology and forms most certainly would not come, and would not find his freedom if he did!

I personally feel that in the T.S. the chief Officials, such as the President, Vice-President, Recording Secretary, Treasurer and Secretaries of Sections, etc., should not be *officially* associated with any sects, denominations, creeds, dogmatic cults as leaders thereof. It would hardly be possible to lay this principle down as a dictum or to formulate a Resolution on those lines . . . it even may well be said that if members want a Catholic Church, or a Bishop or anything else in their Lodges . . . why should they not have it? True. But I cannot help feeling that the atmosphere of a theological Church smotherers the clear Light of Theosophy. And though the Church may be splendid in its own place, that place is not the Theosophical Lodge.

The chief work of a Lodge is to carry out the Objects of the Theosophical Society whatever they are or may be, and to be an open friendly place where any seeking soul can come for help in his spiritual quest, to give and receive ideas, companionship, and mental stimulus. Every kind of ideas, every new line of thought, should be discussed in a Lodge, but never must the T.S. or its Lodges or members be attached or anchored to any one idea or line of thought; exploration and search for truth, not settlement in a groove is our aim.

I suggest this freedom from all limitations for officials of the T.S. because while realizing the fact that every T.S. member is and must be free to do, think and act exactly as he or she wishes, for a prominent official of the T.S. to be at the same time *officially* and publicly bound to a particular and limited line of thought or expression,—however much we may assert that it should not be so, that people are foolish

if they misunderstand our attitude,—the fact remains, that if a General Secretary is a Catholic Priest (L.C.C. or otherwise) or an ordained Baptist Minister, or a Buddhist Monk, etc., the work in that country is definitely labelled by the persuasion of the General Secretary, and while the T.S. there may attract to it men and women whose temperament is on a similar line, it does not attract those souls who are seeking for some solution of the problems of life that they cannot find in the various folds of orthodoxy.

I myself think that Krishnaji's message of liberation, freedom, of transparent truth, affirming the need to cast off all paraphernalia and to find Truth, our own Truth, has come just when the T.S. needs such a sharp clarion call. He has given courage to those who have long pondered these things, and brought awakening to many who were dreamily drifting. He once said: "When you are able to become a flame of revolt the means to reach the kingdom of Happiness will be found."

Of course the T.S. cannot have imposed upon it belief in Krishnaji as a Teacher, or in his teachings. But many of the T.S. members do believe in him as a Teacher, and as a member of the Lodge of Masters who have guided the Theosophical Society in the past. And these think that little difference exists between his teachings and what are the true ideals and aims of the T.S.

I am writing to you so freely because we all have a great love for the T.S. and a great love and veneration for the President; but as many of us travel and meet Theosophists and Star members from all over the world, and hear what they say, we feel that the position is becoming more and more difficult and that it is time to stop talking and do something to solve problems confronting us.

Therefore I think that some statement of policy might be put before the World Congress to be held in August in Chicago, so that those who attend it may come prepared for real discussion and decision, not

merely talk. This World Congress is pregnant with potentiality for the future of the Theosophical Society, if only those who come to it will come with the idea of frank expression of opinion and constructive ideas for the future work of the Society.

Yours fraternally,  
Dorothy Jinarajadasa.

Our readers will remember the article in which Lady Emily Lutyens relieved her mind over the tangle into which the Society has fallen through the multiplicity of organizations, none of which was essential to the Theosophical Movement and all of which merely distracted attention from the main issue. Mrs. Jinarajadasa's letter is well worth consideration for reasons which if not identical are similar to those which moved Lady Emily. The point that Mrs. Jinarajadasa makes which is of greatest interest to us in Canada is that freedom of opinion, though declared and advertised, as she says, "does not really exist, and in the eyes of the public who are not members, the T. S. is largely labelled with beliefs, creeds and dogmatism, and not without reason. And when a seeker after Truth, who has probably with pain and struggle left orthodoxy, and who is trying to find the Ancient Wisdom, comes to a Lodge of the Theosophical Society to find that teaching. . . Theosophy is handed to him wrapped up in a creed; he is told that Mass, Freemasonry, ceremonies of various kinds, are the methods now wanted by the Great White Lodge for the helping of the world, that all kinds of beliefs and authorities are put before him for his acceptance; he is told of a World Religion, a World University, a World Mother,—not as future dreams, but here and now." Then she repeats the conception that Mrs. Besant gave us in 1920, that none of these organizations should be an integral part of any T. S. Lodge. This is the position that the national society in Canada has all along supported. This is the position from which many of our members withdrew.

This is the only position that appears to the majority of us consistent with our professions and our Constitution. It does not mean intolerance or interference of any kind with the liberties of individual members. Every member must be left free to seek Truth where and how he pleases. Mrs. Jinarajadasa thinks that "Krishnaji's message of liberation, freedom, of transparent truth, affirming the need to cast off all paraphernalia and to find Truth, our own Truth, has come just when the T. S. needs such a sharp clarion call." But we must beware of giving Mr. Krishnamurti any more authority or any more dominance than any one else or fall into a pit similar to that from which some are now striving to emerge. We have been preaching the message that Mr. Krishnamurti now delivers, right along, and no one has recognized us as world beaters nor do we ask to be received as world teachers. There are hundreds of students of The Secret Doctrine, which is not The Path, but the best guide to The Path we have come across, who have proclaimed this message of liberation, freedom and transparent truth before Mr. Krishnamurti was born, and we say this with no disrespect to him. Why can we not all be brothers and sisters together without these flaunting assumptions and all this "tendency to hero-worship" which the Master K. H. deprecates and which naturally without the suggestion of any master is abhorrent to any Rajput soul? There are some who naturally like to grovel to authority and find no pleasure in any form of wisdom that does not offer something or somebody to worship with the prospect of a reciprocal pat on the head or word of approval or token of good conduct. These babes should have all they want of this in the existing Churches. They do not want a system which requires utter courage, utter self-reliance, utter self-abandonment and sacrifice. They are born sacerdotalists and may safely be left to those who practice that system. We do not believe there will be a welcome for any others at Chicago, but

if Mrs. Jinarajadasa and Mr. Krishnamurti are willing to raise the flag of freedom at Chicago and undertake to be there for that purpose no doubt many would be encouraged to go and support them. But let us be quite clear. This Path is for the few. It does not attract any but those who have done some pioneering on their own account. Those who desire and expect crowds will cultivate the sacerdotal people who make broad their phylacteries in public. —Editor.

## AFTER MEDITATION

### III.

When Humanity begins to build a temple, it forms a focus point where spirit in man may remain as a possible contest with the Source. It is the beginning of the return and the aim of evolution.

Everything we can know, at any level, is cyclic and circular.

Our solar system holds the knowledge that can be attained within any part of it. That we are at the stage of earth development, is for us to build at the lower rate of vibration, the visible appearance in earth-substance of what we gather at the highest rate to which we can respond.

What we build with is the same yesterday, today and tomorrow, and we use again and again the consciousness that has expressed on earth and in earth, but our aim must be to add to that consciousness by expansion and response to the vibration of our sister planets that are quicker and more attuned to the Source.

It is easy to understand that this Source is beyond all Solar systems and cannot be limited to any and that Solar systems are but atoms within the expression of Source, as we as individuals are but atoms within our Solar system. The aim lies in our capacity, mentally, to build a temple where we may house the symbols we make of the essence our understanding of life digests.

So have we built our physical bodies for each incarnation and so the body may be symbolized as a weed that grows without

culture and in a mass, or to the beauty of a unique orchid that may put forth a flower after the passing of many moons. The mass of weeds are gathered and burnt, but the orchid is a treasure of living beauty.

Let both and all between pass and the aim is that life be expressed on the plane of manifestation and after æons of such expression there may come perfection of distribution from Source to sea and all beauty is upon the living earth. Our perception must be one with beauty to see the variety of fulfilment within separation, before our knowledge can understand its unity and harmony and the Oneness of the flow from the Source.

T. H. E. A.

## THE THREE TRUTHS

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

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

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

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

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

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Followers of the World Teacher, Mr. Jiddu Krishnamurti, will regret to hear that he has been in a motor accident, at Ojai, on June 4, the sun getting into his eyes, he explained, so that he got on the wrong side of the road and collided with another motor, the proprietor of which has sued him for \$8,000 damages. The suit will prevent his return to Europe. He was himself gashed on the temple.

## THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

While Adyar is complaining of lack of funds Ommen sends out a plea for \$32,500 for the year 1929-30. Adyar has raised a Frankenstein monster that threatens its subsistence and being.

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“Zadok” wires from New York on June 5: “Cannot get Exile article through this month. Will you publish note of explanation?” Trouble in getting a book through the final stages of publication is the reason, and while we regret the delay, we trust that the book will be ready and the article also next month.

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Armando Ramel, General Secretary for Chile, writes:—Our movement, thanks to the whole-heartedness and perseverance of a nucleus of convinced members who try to live Theosophy, is going ahead at its habitual pace; the spirit of Brotherhood, Internationalism, Character building and

the propagation of the doctrines of Karma and Reincarnation, are our chief purposes.

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Miss Brenda Johnson, who acted as secretary for the Ottawa study group last year has been living at Kirkland Lake, and has been very anxious and helpful about gathering a group together to hear Mr. Clark on his way home. At first North Bay was proposed but it seemed too distant for most, and then it was suggested that an attempt be made to have a meeting at New Liskeard. As we go to press this seems likely to be carried out, and Mr. Clark will probably be there on June 14-16.

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Yet another biography of Madam Blavatsky! The new one is entitled “Helena Petrovna Blavatsky: the Mystery.” It is by Katherine Tingley and G. V. Purucker, M.A., D.Litt. It is announced to be “a biography of a type entirely different from the ordinary. It is a study and explanation of a great spiritual-psychological Mystery; in other words it is the true story written on wholly natural and mystical grounds of a World-Teacher, of an Inspirer and renovator of Human Souls.” The book is to appear first serially in “The Theosophical Path,” and afterwards in book form.

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A determined effort to line up support among the candidates in the Parliamentary election in Britain was made by the Spiritualists headed by Sir Arthur Conan Doyle. It was estimated that half a million votes were controlled by the Spiritualist organization. Nothing so far has transpired regarding the success or otherwise of the movement which has as its aim the repeal of the ancient statutes by which astrologers, mediums and psychic researchers are liable to arrest as vagabonds and to severe penalties. The Spiritualists claim their right of freedom to practise their religion without persecuton. The Conservative Government would not listen to their plea.



Mrs. Besant has culled from her correspondence the following regarding Mr. Jinarajadasa with the remark: "It is always a joy to hear of our dear Brother's work." And this is part of what is said of him by some one in Egypt. "His value resides in his personality. What he says, if anybody else would say it, would entirely lose its meaning. Here is a man who thinks with his whole body but also through his brain. Each shake of his hand has a magnetic repercussion in the stalls. He exhales from all his pores a secret force that subjugates his listeners. He possesses the characteristics of the saint and the apostle. Probably Jesus Christ was thus, and thus Moses was, and Buddha or Confucius. Genius always has a great fascination." The great unwashed public are beginning to have a dim idea that occultism consists in laying it on thick.



We have received a sheaf of letters regarding the H.P.B. Library and as it is not really our controversy and our space is limited we trust that no offence will be taken if we briefly refer to their contents. Mrs. Chalk challenges the right of any one to appropriate the initials of Madam Blavatsky either for a Library or anything else. An unsigned letter discusses the Mahayana Buddhist teaching and accuses Mrs. Cleather of asserting that Theosophy is Buddhism. This misses the point which H.P.B. always held that exoteric Buddhism was nearer the ancient wisdom than any other system, though at the same time she continued to be loyal to the Russian Orthodox Church. This may seem like a contradiction, but H.P.B. was like Walt Whitman in this respect. "Do I contradict myself?" asks the good grey poet. "Very well then, I contradict myself." The solution lies not in dialectics but in conduct.



In an account of the proceedings of the Committee appointed to consider the pro-

posals for unity among the Canadian Theosophists, Mr. Duckering concludes his summary as follows:—"This committee of nine is now engaged in preliminaries to a general discussion of bases for a great unification of Theosophical effort in Canada. Comment is hardly in order as yet, but we may express the hope that all concerned will endeavour to approach the problem from the standpoint of those principles which form the basis of practical brotherhood as set forth in the Primary Object of the Society rather than by an attempt to retract, explain, and justify all our previous misunderstandings and entrenchments. Not the details of past experiences, not the unfortunate personalities that played a part in them, not even the seeming victories achieved are as important as the enlargement of vision which should have come through facing the problems."



In the death of Lord Rosebery the world lost a writer and thinker who might have done much to direct attention to the higher side of life. His study of Oliver Cromwell was a book in which he used the phrase to describe the Great Protector, "practical mystic." It was a happy phrase, and properly describes those who, while steeped in mysticism are never carried away into the clouds by impossible dreams or futile projects. The mystic who can keep his feet on the ground is what the world needs. Most of our mystics forget that reincarnation is a law of life. They are in a hurry to do everything in one life. There must be many attempts, many failures, many compromises, many renewals of effort. Lord Rosebery retired from public life about thirty years ago and was over eighty when he died. He retired he said, in order to devote himself to study and meditation. It is to be hoped that he has left behind him some literary results of this period of reflection.

The Fellowship of Faiths which met last year in Toronto, met in Chicago for their annual meeting on May 17 which was to be presided over by George Dixon and Rabbi Solomon B. Freehof. Buddhism was represented by Kenso Kawakami, a Japanese Buddhist priest; Christianity by Dr. Graham Taylor, of Chicago Commons; Confucianism by Dji-Hian Yap of China; Hinduism by Dr. Balebail Dasannacharya, a Brahman of India; Judaism by Dr. Louis L. Mann, rabbi of the Sinai congregation; and Mohammedanism by Sufi Mutiur Rahman, a Bengali of India. The aim of the Fellowship is that of the original Theosophical Society. "We believe in interpreting the best of orient and occident to each other. Unity, not uniformity is sought. German and Englishman, Christian and Mohammedan, socialist and capitalist—each has sought to impose his creed on others. That is not desirable. . . We never compare or judge religions or races, but seek only the good in each and to emphasize those spiritual fundamentals in which all agree."

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Mrs. Besant as president of the T.S. has appointed Mr. C. Jinarajadasa an Additional Member of the General Council for three years in place of Nawab A. Hydari, resigned. An amendment to the rules is proposed to permit the chartering of a National Society on the "application of a minimum of 50 (fifty) members, residing in that country." The next step will be to charter federations on the application of fifty members. We ought to have an amendment permitting persons living in contiguous countries to join the National Society of either Nation or State they wish without the present red tape and official consents. Mrs. Besant commends "The Golden Book of the Theosophical Society" to the members. Half of the original edition of 2,000 is still unsold. The price is Rupees 12-8-0 which works out at something around Five Dollars. As an interesting curiosity with many valuable illustrations it is worth having but

not as a reliable history, though the errors have been corrected and with these corrections a student may find the book of use as suggestive though not authoritative.

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The General Report of the T. S. for 1928 has been issued. It is considerably reduced in size owing to the omission of the list of Lodges and secretaries' names, this being the second year of this change. The deficit on the Adyar headquarters of 19,410 rupees was not made good by the donations requested last year, and a new deficit of 13,284 rupees is carried over in the present statement of accounts. A light is thrown upon last year's election in the United States by the report of the American National Society which says that "while perhaps our nation has suffered less than some others from business depression it has nevertheless been keenly felt here and the reaction on our work has been pronounced. The press, apparently endeavouring to help the situation through psychological suggestion, loudly and persistently proclaimed the prosperity of the country, but as a matter of fact an enormous number of people have been idle. Our membership consists chiefly of people receiving small salaries and many of them have been earning only enough to meet actual necessities. Our various funds have languished and shown deficits at the end of the year while the sales of the Theosophical Press have declined more than 23 per cent. for the year." In spite of this 1140 new members were reported during the year compared with 1807 in 1927. The total stands at 7859 as compared with 8520. The decline in Canada has been of similar proportions.

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

## MR. CLARK'S TOUR

## II.

For some time I have been convinced of the extreme importance of our scattered Lodges keeping in touch with each other by means of a vigorous and intelligent correspondence on those few subjects which are vital to the Theosophical Movement at the present crisis. In Edmonton I found one more proof of the wisdom of this course. Here I found the members rather discouraged, and out of touch with the new effort that is being made to rescue the T. S. from the low place to which it has been brought in the public estimation. This discouragement was utterly without any real foundation, for the officers and members of this Lodge have succeeded in maintaining the Aryan standards in all their work. This has (as always), involved strain, tension, discouragement, and the members here do not themselves realize the value of the work which they in their isolation have accomplished. For the Edmonton members have most assuredly kept faith with the Aryan philosophy, and I am certain that their lengthy period of strain and pressure is about to yield up its fruits, and this Queen City of the North will stand in the foremost files when the day of trial dawns.

In Saskatoon there has never been an organized Lodge, but there is a very small "nucleus of Universal Brotherhood," and it is keen and enthusiastic, and ere long in the University City of Saskatchewan there will be a link in the chain of Lodges stretching from coast to coast.

Winnipeg, theosophically speaking, is not yet born. There is absolutely no Theosophy in this city. Members of the Society there are in plenty, but of any comprehension of the Theosophical attitude, the Theosophical philosophy, there is simply no trace! A more amiable, courteous, kindly group of people could be met with nowhere; the appalling wrong which has been wrought in the Society is surely nowhere more clearly manifested than here. People

of energy and intelligence, of more than usual kindness and goodwill, fed upon the chaff and refuse of the Theosophical Movement, show forth in their whole attitude to life and its problems the dreadful power of the tireless enemies of human enlightenment. The Destroyers have done their work thoroughly and well. Through their hapless victims they have raised the cry throughout the Society, "Go into the world and throw yourselves into all 'good works'—anti-this and anti-that—every phase of the 'great uplift'—*anything, anything* but think! Use your human intelligence, even your common sense in reasonable criticism of the weird vagaries urged upon you by your 'beloved Leaders?' Nay, this is lower manas, separative and wicked." O, ye Destroyers, I bow before you in humble acknowledgment of your skill and power! You have done your task thoroughly and well.

Nevertheless there is in Winnipeg a small centre of protest against this desolate evangel. A small group of members, isolated and unaided, have stood out stoutly against this travesty of the Aryan philosophy. They know, perhaps very little more than the others; but their attitude to life has been a freer and nobler one—and they are eager for knowledge, and mean to follow Truth into whatever strange paths it may lead them. Peace, they will not have; but may Strength and Courage go with them!

In London, Ont., there is a great deal of that confusion of thought which has afflicted the Society for lo, these many years. The comparatively large London Lodge is on the eve of a secession—the larger part wishing to leave the Section and be attached directly to Adyar. Judging from a careful analysis of the results of two meetings—one a meeting of the Blavatsky students, and the other chiefly of those who favour the Adyar influence, I am convinced that the proposed plan of a division is an entirely wise one. Theosophy in London will be stronger and healthier for such a division. Useful work in the Lon-

don Lodge as at present constituted, it is simply idle to expect. Here, as elsewhere the futility and folly of trying to unite the two influences would, I should think, have been obvious to a coal-heaver. If the Theosophy of Annie Besant is right, then the Theosophy of Helena Blavatsky is utterly wrong, and to insist on uniting the two would be to repeat in modern times the ancient Sin of the Mindless—the resultant abortion would be something weird and fearful to behold. If there are Arhats at Adyar, then let us as sane, intelligent people face the inescapable fact that H.P. B. and her Mahatmas were simple-minded, well-meaning blunderers whose work had to be thoroughly revised and corrected by a far higher and maturer wisdom.

The Blavatsky students in London Lodge are of the sort who would never regard a fence as either a dignified or a comfortable seat. They seem to be willing to take the chance of going to hell with Blavatsky rather than that of going to the Sixth Root Race with Mr. Leadbeater and Mrs. Besant.

St. Thomas, near London, had at one time a fairly large Lodge; but through removal from the district the number has dwindled. But there are a few members left, and they are of the type that are of more use to the Theosophical Movement than any number of vague, irresolute people would be. They will staunchly stand by the London *Kshattriyas* in their effort to keep the flag flying.

Next month I hope to be able to complete my account of my visit to the remaining Lodges in Canada.

Grit to all beings.

Wm. C. Clark.

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Mrs. Besant is to lecture in Queen's Hall, London, England, on the 9th, 16th, 25th and 30th June respectively, on: "Not all of me shall die"; "The Facts of the Intermediate World: the fruits of the past"; "The Facts of the Heavenly World: the building for the future"; "The Return to the School of life".

## AMONG THE LODGES

Hamilton Lodge had a visit from Mr. Clark from Thursday till Sunday, May 23-26. He lectured on Sunday evening on "The Gift of the East". On the other evenings his classes and informal discussions were most enlivening and provoking of renewed interest and study. His frank speech and breezy western paraphrases of well-worn maxims put a new edge on their wisdom. It sounds different when you hear the Pythagorean injunction worded "Know, will, dare, and keep your damned mouth shut." Four new members joined during the meetings.

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Mr. Clark spent a week with the Toronto Society and is to spend a further week on his way back from Montreal and Ottawa. He made a very favourable impression on those who attended his classes, and his lecture on Sunday evening, May 19, was well received. Mr. Clark is a thorough radical in his outlook and has little interest in those who are merely playing with the Ancient Wisdom. If it is not to become the chief purpose of life, Theosophy is of no account whatever. His deep earnestness and sincerity have awakened corresponding enthusiasm in the hearts of many.

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Mrs. Garside of the St. Thomas Lodge writes: We are just writing to say "thank you" for having Mr. Clark come to us. We regret that we were unaware that he had arrived in London. We had arranged for them to notify us when he arrived there, but through some misunderstanding they did not do so, consequently he arrived here without us having made any definite arrangements. However, we gathered a few together and had a house meeting and it was greatly appreciated. His clear grasp of fundamentals and many other questions was lucidly portrayed and his charming personality delighted us all. We are glad we have such a man in the Canadian Section and feel he will help it maintain the true standards of Theosophy as outlined by H.P.B."

Mrs. Gertrude Knapp, acting as secretary, writes:—At a meeting held at 71 Pleasant Ave., St. Catharines on May 28, it was decided that the Theosophists of the Niagara district should organize themselves into a study group with Mr. McKinney as chairman. It was considered impractical at present to attempt the formation of a lodge, as nearly all members of the group already belong either to Hamilton or Toronto. There were eight present both evenings to hear Mr. Clark, who certainly brought us down to bed-rock when he held before us as our aim the quest of Truth. Our start has been auspicious, in having with us at our initial meetings so wise and sane a counsellor.

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Mr. J. E. Dobbs, the president of the Montreal Lodge writes on June 2:—Mr. William C. Clark has just concluded his visit with us and I am sending a report to the newspapers here of his Saturday evening lecture to the public, on "Spiritual Values and Their Imitations". The programme for meetings held in the Lodge room, 1405 Bishop Street, was as follows: May 30, Members meeting, 8 p.m. "What is the Function of a Theosophical Lodge?" May 31, Members meeting, 8 p.m., "The Minimum that Theosophy Requires of Us." June 1, Public meeting, 8 p.m., "Spiritual Values and Their Imitations." June 2, Members meeting, 3 p.m., "The Masters." A fuller report will be made next month.

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## FELLOWS AND FRIENDS

Mrs. W. Wilson Leisenring has been contributing highly interesting articles and letters to the Occult Review in recent months. We hope to reproduce one or two of these later. Mrs. Leisenring is a native of Toronto whose University she attended.

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Mr. Kartar Singh wires from Vancouver on June 6 that he has got his paper out and mailed. His health has improved and he is working hard. He sends greetings to all his friends, and is glad to hear of the success of the Toronto Lodge. The paper he speaks of is one published in the interests of Sikh settlers in Canada, the object being to cultivate their citizenship as Canadians and to make them feel at home in the great Dominion by assisting them to adopt Canadian ways and customs.

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A very highly esteemed and fondly regarded old lady passed away on May 14 in the person of Mrs. Logan, one of the oldest members of the Toronto T. S. She was the mother of Mrs. Garrett, with whom she lived. She had been very frail in recent years but attended quite regularly on Sundays, and had been at the White Lotus meeting on the 5th and again on the following Sunday. She came to the General Secretary's office on Sunday evening, the 5th and paid her dues, and spoke as ever of her interest in Theosophy. The funeral service was conducted by Mr. F. A. Belcher and was largely attended.

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Mrs. Mary Asplen, a member of Toronto T. S. for many years, passed away on Saturday, May 25, after an illness since October last following a stroke. Mrs. Asplen had been an untiring supporter of the Society and in her quiet and unassuming way did a vast amount of most valuable material work for the Society in connection with its special activities, bazaars, and entertainments for the benefit of the funds. She was a woman of brave, fine character who had to fight her way in the

world and make many sacrifices. She did many a hard day's work for the young people of the Society when they maintained a Club some years ago. Mr. G. I. Kinman conducted the funeral service at which among others present were her nephew, Mr. Linton Cole, and Messrs. J. Hunt Stanford, J. L. Purdy, Leslie Floyd, George Southwick, Dudley Barr, A. J. Rostance, Robert Marks, Harold Anderson, N. W. J. Haydon, Mrs. Rostance, Mrs. Curtis, Mrs. Marks, Mrs. Thornton, Mrs. Smythe, Miss Cora Hunt.

### THE BONFIRE

The leaves, the shadows fall; the end  
 Of our long sojourn's drawing near;  
 We'll kindle one more bonfire, friend,  
 To burn the dross of many a year.  
 These crumbling walls, and rafters low,  
 Soon they shall be forsaken quite,  
 And a far journey we shall go,  
 And we must travel light.

Strange hoards we bring from attics gray;  
 The dusty dreams of wealth and fame  
 That long ago we hid away,  
 At last we fling into the flame.  
 Old wrongs, still craving for redress,  
 Old feuds—how slowly they ignite!  
 The fumes are acrid! None the less,  
 We two shall travel light.

Fling in the final arrogance,  
 Fling in the wayward will of youth,  
 Fling in, without one rueful glance,  
 The hard, clear formulæ of Truth,  
 Whereby we meted blame and praise;  
 They have grown dim, that shone so  
 bright!

Suffices now one simple phrase—  
 For we must travel light.

Fling in the selfish hopes and vain  
 We guarded with such jealous breath,  
 Fling in the old, old fear of pain,  
 Fling in the love less strong than death!  
 And when the last gale, dark and blind,  
 Shall summon us into the night,  
 We'll leave no precious thing behind,  
 Yet we shall travel light!

—May Kendall.

## MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 75)

But, some may ask, what if the gross elements which bind its desire to earth are too strong to enable the personality to obtain the mastery over them? Then, and in such case, it becomes an "earth-bound soul" and remains in Kama Loka until the time arrives for reincarnation, instead of passing into Devachan. In the Egyptian "Book of the Dead" the good or purified soul, after death, "in conjunction with its higher or *uncreated spirit*, is more or less the victim of the dark influence of the dragon Apophis (the bundle of terrestrial desires). If it has attained the final knowledge of the heavenly and the infernal mysteries—the *gnosis*, *i. e.*, complete reunion with the Spirit, it will triumph over its enemies; if not, the soul cannot escape its second death,"—such *second* death being a spiritual one by reason of the severing of the link which bound it to its Higher Ego.

To say much more concerning the awful mystery of such *soul-death* is here impossible, but it should be added that the actions performed by the individual after death, such as freeing himself from earth-desire in Kama Loka, the warring with the dragon Apophis, are only the effects of his actions and thoughts during the previous incarnation, or life just ended. And therefore one may suffer spiritual death as well during life as after. But the man who leads a naturally pure and virtuous life, albeit no adept, need have no fear of such a catastrophe, although, not having knowledge of the "heavenly and infernal mysteries," he will, after death, have to suffer "a delay in the world of spirits, until he finds himself sufficiently purified to receive it from his Spiritual 'Lord,' one of the mighty Host. But if otherwise, the 'soul,' as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half. . . the Lord, . . . and in proportion to the sensu-

ous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak*, or Vampire, of the Servian tale, the brain feeds and lives and grows in strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond hope of redemption. It is powerless to discern the splendour of its higher spirit, to hear the warning voice of its 'Guardian Angel' and its 'God.' It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated either by its organs of action or sensation. It begins by becoming virtually dead; it dies at last completely. It is *annihilated*. Such a catastrophe may often happen long years before the final separation of the *life-principle* from the body. When death arrives, its iron and clammy grasp finds work with *life* as usual; but there is no more a soul to liberate. The whole essence of the latter has been already absorbed by the vital system of the physical man. Grim death frees but a spiritual corpse; at best an idiot. Unable either to soar higher or to awaken from lethargy, it is soon dissolved in the elements of the terrestrial atmosphere. . . . Our present cycle is preeminently one of such soul-deaths."\*

Yet it is said that even one who has become dead to his spiritual self can yet be "born again," through genuine aspiration, or by a knowledge of his mission on earth arrived at through occult study, the first step in which is an intellectual grasp of the tenets of the Wisdom-Religion.

From the foregoing, the reader will have gathered that the death of the individual sets free the various principles, each of which has then to be accounted for in the scheme of nature. First of all, the physical body or gross particles of matter held

together during life by the vital astral form, return to the earth, departing to their "home," the *Linga Sharira* disappearing with them and fading into the Astral Light. The *Linga Sharira*, however, remains intact, though separate from the body, until the last vestige of the physical shell has gone,\* and during such dissolution may be frequently seen hanging over the grave or place of rest of the grosser body, as a shade of the deceased. The *Prana*, thus freed, rebecomes one with the pulsating life-waves of the earth.

There yet remains the kamic element, the principle of desire, or terrestrial clings of the Lower *Manas* ("I am I" consciousness) to be disposed of before devachanic bliss can be enjoyed. The "war" between the soul and its earthly proclivities takes place, as shown, in *Kama Loka*, and continues until the personality is purified sufficiently to become one with its spiritual self. Then the dross thrown off—the *Kama Rupa* or body of desire—is dissipated in the *aura* of the earth, its energy being transformed into elementals, which sleep, awaiting the return of their Lord from the devachanic rest. These constitute what are called the *Skandhas* of the personality: "they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, like so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates."† Therefore it is that each person, on being born, awakes to find himself carrying on a battle with his lower nature, being compelled to conquer those tendencies left unmastered in the last life. In the case, however, of one whose lower desires were very strong, the *Kama Rupa* may not dissipate, but may continue as a complete entity between incarnation and incarnation. In any case it will remain so for a long time, and until the entry of the ego into Devachan.

*Kama Rupa* is thus seen to be the real element which binds the soul to earth. It

\* This without taking account of the bone structure.

† Key to Theosophy, p. 154.

\* Isis Unveiled, Vol. II, pages 368, 369.

may be called the *intellectualized animal* part of man. Madame Blavatsky used to say that if any one lived for a long time in association with an animal, a dog, for instance, making a pet of it, such a one actually endowed the animal with some degree of intellect—lit partially the manasic fire—the brute in return animalizing him to some extent. In each one of us resides both an animal and a god. If the desire be to pamper, feed and live with the brute nature, then we intellectualize it, and in time our whole soul becomes absorbed in its behests. But if, on the other hand, our communion be with the divine Higher Self, we starve the lower, and in time it fades away. But the Kama Rupa formed by and forming our connection with the lower world may be of any degree of energy, according to the strength of our earthward proclivities. Any one who lives on this earth must possess some such entity, even the highest adept, if he would remain in touch with the planet; the *spiritualized* form produced in the latter case is however very different from that of the man of desire.

After death, the Kama-rupic phantom, separated from the manasic principle, "no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses. . . . It falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. Henceforth it is no longer even the Lower Manas, since this "lower" is nothing without the "higher." . . . It is this nonentity we find materializing in seance-rooms with mediums. . . . A true nonentity, however, only as to reasoning or cogitating powers, still an *Entity*, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn toward a medium, it is revived for a time and lives in him by proxy, so to speak. This "spook" or the Kama Rupa may be compared with the *jelly-fish*, which has an ethereal gelatinous appearance so long as

it is in its own element, or water (the *mediums' specific AURA*), but which, no sooner is it thrown out of it, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's Aura it lives a kind of vicarious life, and reasons and speaks either through the medium's brain or those of other persons present."\* But if it finds no medium or sensitive person upon whom to draw for vitality, it sleeps, or, splitting up into elements, dies a natural death, and is resurrected only on the day when the Manas or Individual, its period of devachanic rest ended, seeks a fresh incarnation in accordance with karmic law, to progress along its path of evolution. Then the phantom awakes, is resurrected, and, drawn to its other self by the unseen force which must link the creation to its creator, both are guided together to the family in which is to be born the child which shall fulfill the karmic destiny and answer the necessities of evolution. Rebirth follows; but with the passing into the light of common day the draught of Lethe is taken, the past forgotten. Yet the man awakes to meet his old enemy, his lower self, and to carry on the war with it which lasts from the cradle to the grave.

So much for the normal after-death states. There are, however, many other sides of the question to be examined, such as those concerning accidental deaths, suicides, and the like. All deaths occurring before the natural period, before the expenditure of the force which was brought into play at the time of birth, necessitate—save in exceptional cases—immediate reincarnation to complete the life. For such deaths, whether of the soul, of the astral or of the physical body, constitute but the forcible separation of one principle from the seven, not the natural loosening of all. Thus in the case of suicides, or accidental deaths, all that has happened has been the severing of the physical shell, the instrument through which the ego functions on this plane. The man is complete minus his body, and must remain so until the

\* Key to Theosophy, pages 144, 145.



time for natural death arrives. But there is this difference between the victim of circumstances and the suicide; that whereas the former is immediately united to his Higher Manas and rests until the period for rebirth, the latter is compelled to remain in Kama Loka during the same time—the vital distinction between death in the two cases being identical to that between an energy affecting an entity from outside, and a force generated within itself; one is a working off of old Karma, the other a generating of new. The suicide's experience is therefore one of the most awful that can be imagined. Remaining alive as before the severance of the body, with full power to think, to *live*, he is without any means of functioning on this plane. The desire to eat or drink, sleep, communicate with friends, in short anything pertaining to the life he has just left, may be strong within him, but he has no means of gratifying such save by establishing connection through another body—that of some weak medium or sensitive. Thus he lives until his hour for death and liberation arrives. Of course, however, the weaker his lower desires, the fewer his tortures.

## KARMA AND REINCARNATION

Since the soul perpetually runs and passes through all things in a certain space of time, which being performed, it is presently compelled to run back again through all things, and unfold the same web of generation in the world. . . for as often as the same causes return, the same effects will in like manner be returned.

—Ficin. de Im. An. 129, Chaldean Oracles.

Metempsychosis is the only system of immortality that philosophy can hearken to.—Hume.

From all that has preceded it will be seen readily that reincarnation or rebirth is the fundamental tenet of the esoteric philosophy. The doctrine is an exceedingly simple one, and in so far as it relates to man can be stated in a few words. (1) That the self or soul does not enter life here and now for the first time at birth, but takes its position as a member of the human family only after a long course of previous incarnations in other kingdoms of

nature, on this earth and elsewhere, its passage through the man-stage being likewise but the necessary prelude or probation to after-experiences in higher and more perfect organisms. (2) That life as a human being is not ordained for one incarnation only, but exists through many, the position each person takes in anyone earth-life being the outcome of his experience and merit in previous ones.

In the eminently rational basis of such a doctrine we see at once so natural a solution for most of the world-problems that it is not surprising to find it dominating the minds of the greatest thinkers of every century, and moulding the philosophies of all countries for incalculable ages.

To be sure, the reader may not have before heard of it, but this is not any good reason for its untruthfulness. It is not yet common in the West, because the intellectual development of the American and European nations has not reached a point when they can formulate a philosophy of their own; but among all matured races, the Egyptians, Hindus, ancient Greeks, Chinese, the Mexicans, the Peruvians, the Jews, it was a common doctrine, and, in fact, in the present day as in the past, it may be stated fairly to be absolutely universal outside of Christianity. This is not by any means because the founder of that religion did not uphold it, but because his teachings have never been understood correctly. If it could be shown to be a part of the Christian doctrine, its universal character as a natural belief of man would be established. The writer claims that it can be so shown, and holds that any difficulty that may arise in so doing must be charged to the account of the early Christians, who, as is now generally admitted, chose so to alter the original teachings to suit their own views, as to render them hardly reconcilable with the real philosophy. The history of the soul's trials, temptations, and final victory and illumination, has been confounded with that of the Sage who expounded the Doc-

trine, the only evidences for whose existence are now the four canonical gospels.\*

Thus in St. John, ix., Jesus is cited as healing a man—blind from his birth. "And his disciples asked him saying, Master, who did sin, this man or his parents, that he was *born* blind? Jesus answered, neither hath this man sinned nor his parents: etc., etc." Observe the italicized word. Had the question been, "Master, who did sin, this man or his parents, that he *became* blind?" we should have no remark to make, but the use of the word "born" distinctly implies a belief by the disciples of a possible sin *before* birth. And if we remember that the apostles were taught mysteries not revealed to the vulgar herd, and that Jesus himself—an Essene—must also have been a reincarnationist, then the claim that this was a reference to such teachings has more than merely a supposed foundation.

Again, let the reader turn to St. Matt. xi. 14, where Jesus, in speaking of John the Baptist, says: "If ye will receive *it*, this is Elias, which was for to come." And again in St. Matt. xvii., 12, 13: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist."

\* Concerning which we read in Smith's "Dictionary of the Bible" (Art. New Testament), that "the original copies seem to have perished. It is certainly remarkable that in the controversies at the close of the second century, which often turned upon disputed passages of Scripture, no appeal was made to apostolic originals. . . . Express statements of readings which are found in some of the most ancient Christian writers are indeed the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the second century this source of information fails us. Not only are the remains of Christian literature up to that time exceedingly scanty, but the practice of verbal quotation from the New Testament was not yet prevalent. As soon as definite controversies arose among Christians, the text of the New Testament assumed its true importance. The earliest monuments of these remain in the works of Irenaeus, Hippolytus and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony."

These remarks are so clear as to call for no further comment.

Apart from these two references to the belief, however, there are many others more or less marked, to be found throughout the whole Bible and the Apocrypha.

The intelligent reader will have perceived that two independent particulars enter into the doctrine of reincarnation as formulated above; one, the fact of rebirth itself, apart from anything which may affect or guide it—the simple statement of the immortality, pre-existence, and change of dwelling of the soul or self; the other a regulating function in such process. That the latter is necessary is self-evident. It could neither be rational, just, nor in keeping with the law of evolution, that the soul, after inhabiting a relatively high organism, such as that of a human being, should next take up its abode in a lower one, as a plant or an animal. Matter, as has been affirmed several times already, is a purely passive element, and has to be acted upon by the active principle of mind before forms can be produced, so that our idea of a scale or order in nature arises out of the effect produced in matter by the influence of the different degrees of intelligences which ensoul it, the existence of such degrees being again an effect of the varied experiences of said intelligences.

Hence the position in nature that a soul takes upon incarnation is held to be the direct result of its past experiences; its former deeds, good or bad, regulating the degree of pleasure or suffering that will be its lot.

But "a theoretical principle deduced from practice or observation"\* is known as law; and seer after seer for untold ages having confirmed one another in their observation of the reincarnationary process as taking place in the manner above stated, we must speak of *law* as regulating it, such being known in Theosophy as Karma. It is that which was referred to in December as the "Ultimate Law of the Universe."

The Buddhistic doctrine of Karma is

\* Ogilvie.

one which has held always an important place in the philosophy of the exoteric as well as of the esoteric schools. The word has been introduced into theosophical terminology for the simple reason that there is none in the English language to express the idea intended. It does not simply signify "action and reaction," nor yet, "cause and effect," but both of these. In one sense it conveys the idea of ethical causation—"with what measure ye mete, it shall be measured to you again;" in another, the balance of individual merit and demerit considered as affecting one's actions and environment. It is the law of Adjustment, the outcome of the unvarying tendency of nature to bring about harmony and equilibrium, having its expression equally in the Spiritual, Manasic, Astral, and Physical planes of existence.

Law cannot be said to be seen, although its actions may be perceived, the term literally signifying the determination of any body or bodies to certain changes or motions which invariably take place under similar circumstances. Consequently Law is an abstraction, is merely the name for the observed "like tendency of things in like condition." This definition is necessary in view of the fact that many persons, after a not very complete examination of this principle of theosophical teaching, have come to the conclusion that Karma is to be understood in the light of a personal god, combining the properties of an indulgent father or friend, and an avenging fiend. But there is nothing personal about Law; it exists, and naught we may do can avail one jot or tittle against its workings. No one would consider that a fire had some personal spite against him, if upon plunging his hand into the flame he were to draw it back scorched; or that the rain which drenched its umbrellaless victim had acted with malicious intent. And why should we ascribe any of the evils which may come upon us to anything other than the direct result of a disregard of natural law? Such is surely far more logical than the Theologian's assumption of an anthropomorphic

deity, or the "chance" doctrine of the atheistic and materialistic schools.

Until the advent of the Theosophical Society, no full understanding of the doctrine of Karma seems to have been arrived at by any in the West, even including Orientalists. Yet the following definition of Mr. Rhys Davids deserves quoting: "Buddhism is convinced that if a man reaps sorrow, disappointment, pain, he himself and no other, must at some time have sown folly, error, sin! and if not in this life, then in some former birth. . . . We are familiar with the doctrine 'Whatever a man soweth that shall he also reap,' and can therefore enter into the Buddhist feeling that whatever a man reaps that he must also have sown; we are familiar with the doctrine of the indestructibility of force, and can therefore understand the Buddhist dogma (however it may contravene our Christian notions) that no exterior power can destroy the fruit of a man's deeds, that they must work out their full effect to the pleasant or the bitter end. But the peculiarity of Buddhism lies in this: that the result of what a man is or does is held not to be dissipated, as it were, into many separate streams, but to be concentrated together in the formation of one new sentient being." Reincarnation it will thus be seen, is the necessary accompaniment to the doctrine of Karma. Christianity usually imposes the after states of Hell or Heaven for the evil-doer or the righteous man, but the representatives of this doctrine do not generally seem to have held the notion that such *after-states* might as easily find their expression on earth as anywhere else. There are places of suffering here that we cannot fancy as excelled in any hell; and the heaven of most men is not above the highest enjoyment of the material things that this world can afford. And it is far more logical and in accordance with common sense to believe that a cause generated on the physical plane should have a physical effect, than that the "Spirit" should suffer for the misdeeds of the flesh—misdeeds invariably directly

antithetical to that Spirit's behests. That the "Spirit is willing but the flesh weak" is well said, but if justice is to be accorded, the body or lower man should suffer, not the higher; under which circumstances most men would have to return to earth-life many times before their full award was meted out.

Reincarnation refers to the real man or thinker—the Manas, and not to the several other principles with which that is associated. The division of the manasic element into two aspects, a higher and a lower, has already been stated, but it should now be made clear that this division can only be said to exist during the period of incarnation. It is that part which comes into contact with the animal man which is known as Lower Manas, the other half maintaining its station in the spiritual spheres. After death the two become one, and for a period rest from the pain of separation; but this period ended, *it* (now *one* Manas) again projects part of itself into earth-life and another incarnation and simultaneous division of the Self results. So that no one can therefore say that it is the same Mr. Brown or Mr. Smith who appears from life to life, but rather that the individualizing self which inspired every succeeding birth, was identical. The "I am" consciousness of each one of us may have looked out through the eye of an Egyptian, Chaldean or Arabian, but we are now no more Egyptian, Chaldean or Arabian than we were American or European in times past. Yet there are anomalies in reincarnation as in everything else, and we find in rare cases the actual incarnation of the personal being, comprising everything but his physical body. Thus "the appearance of the same individual, or rather of his astral monad, twice . . . is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature; and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the

astral monad which has been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence." (*Isis Unveiled*, Vol. I., p. 351.) We may add to the above, "suicides" and "accidental deaths," in both of which cases the natural period of incarnation not having been ended, the law generally forces a return without any Devachanic period to complete this. This generally takes place within thirty-five years after the natural period of death has arrived. The "certain age" quoted above, before which infants dying are incarnated immediately, is seven years, and this for the reason that before that age the Manas or ego and mind has not fully associated itself with the child, but merely overshadows and protects it.

Some have endeavoured to show that reincarnation means the going back from the human form to the inhabitancy of the brute or inanimate kingdoms. This is called "transmigration of souls," but is not held by Theosophists as true of the human soul. The foundation for the ignorant superstition that one's horse or dog may be his grandfather or dead brother, lies in a very old teaching arising out of the recognition of the fact in nature, referred to at the commencement of this chapter, that every one of the fleeting atoms of which the body is composed, gains from it a certain impress, the colouring of the individual's temperament, and when it soon after leaves, it is absorbed into some other being or form for which it has an attraction or sympathy. So, in this sense, if one lives a low, vicious

life, it is very likely true that his atoms, affected every moment with brutishness and animal thoughts, go, upon leaving his corporeal limits, to the kingdom of atoms to which they by right belong. This can have, however, no application to the real man or thinking part of us, since that has no atomic structure, as we understand the term.

It is not easy for Westerners to credit the idea that they have lived upon the earth before, for the reason chiefly that they have not thought along lines tending to this idea; yet lurking low down in the mind of almost every individual will be found the belief. Outside this it will be found to solve so many of the problems of existence, otherwise explainable only by attributing them to chance or divine caprice, that this fact alone entitles it to the most serious consideration. For instance, while it would be absurd to hold, as some have done, that each individual is born into the world with equal chances, when we are well aware of the great differences perceptible even among the very young, yet outside of reincarnation we are in possession of no straightforward explanation of such differences. Heredity does not afford one, by any means. Examples can be furnished without number where men of genius are born into families almost entirely destitute of it. Instance Immanuel Kant, Benjamin Franklin, Robert Burns, William Shakspeare, Abraham Lincoln, and a host of others. The late discoveries of Weissman also seem to be producing a revolution in the scientific position concerning heredity, at least in Germany, while its very groundwork, the doctrine of the transmission of acquired faculties, has already found some serious opponents among physiologists. Soon scientists will have to find some more adequate explanation for the intellectual advancement of mankind, to give better reasons why all are not born with equal possibilities and identical tendencies.

The most general argument against the doctrine of rebirth is that of "memory".

"If I have lived here before, why do I not remember it?" is a first and most natural query. We answer: because memory, such as is here spoken of, is that of the brain, the physical organism, and as one has a fresh body, how can one be expected to remember those things which were associated with the old one, an entirely distinct entity? But this only refers to the details—the chain of recollection. The aroma or experience is certainly remembered from life to life. No one recollects learning to walk. He has no memory of the time he drew one leg after the other in his effort to move in childhood's days. Yet he has learned to walk. The details are forgotten, but the knowledge remains. And it is precisely thus with rebirth; no recollections of the details or individual experiences of previous incarnations are carried into this one, but the experience gained from all is ever present. So that we are all born with certain memories—a certain knowledge of men and things, greater or less according to the variety of our past experiences.

There is, however, a state which can be reached by the purified soul, in which the *details* of past lives are seen, although this is scarcely for the ordinary mortal of this humanity. And again, in the case of immediate rebirth the past life is often so vividly photographed in the surrounding aura of the person that he may have memory of it. In either of these cases reincarnation becomes something more than a theory, it becomes an actual, verifiable fact; and the writer knows of several instances in which it has so become.

(To be Continued.)

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The Theosophical World Congress will meet at Chicago August 24-29 in the Grand Ballroom of the Hotel Stevens, Saturday till Thursday. On Monday the National Anthem of every nation except Canada is to be played at the opening of the Congress, but "O Canada!" will not be missed. Mrs. Besant is to speak on the first three days.

## CORRESPONDENCE

## THEOSOPHICAL UNITY

Editor, Canadian Theosophist:—Many of your readers are probably aware that a movement is being advanced to unite the various organizations of Theosophical Societies in Canada, so that in this very critical period in the history of the nation, a united front may be presented to the world, and a harmonious effort made towards offering humanity, particularly that portion of it occupying the Dominion of Canada, a philosophy which will supply a present great lack, and fill the place once occupied by the theological formulae and authoritative dogmas.

Perhaps we are not appreciating the size and strength of this movement. On every hand we hear expressions of a wish that the union may be consummated. All the various discordant elements are signifying that they are tired of strife; they deplore and regret the animosities of the past, and are anxious to begin an era of harmonious and constructive work.

Nor is this feeling confined to Canada alone. The urgency of the times; the call for some serious intellectual answers to the great questions of being, are stirring up seriously minded people everywhere, to stop intellectual bickering and philosophical hairsplitting and do some real physical work.

Canada is now in the world's eye. If we are successful in uniting for progress those elements which have been for so long spending time, talents and energy in pointing out to others the error of their ways, we shall make a profound impression on every human being who is able to read and write.

This is a big job. It will require prodigious labour, prodigious patience, prodigious love, prodigious brotherhood; maybe great minds, certainly great souls; and in this work there is a place for all Theosophists of every complexion.

George C. McIntyre.

Toronto, May 28.

## MISAPPREHENSIONS

Editor, Canadian Theosophist:—In some doubt whether to send this letter to the Editor of Theosophist, the President of the Toronto Lodge or the General Secretary of the Canadian Section, I am reminded of a cartoon by our old colleague Sam Hunter, in the Toronto World, with the present Sir Joseph Flavelle as its two figures.

The World had assailed the packing firm of which Mr. Flavelle was manager, as the head of a plan to keep down the price of hogs. Mr. Flavelle responded by inviting the World to bring a Committee to the works, for a show-down—which was done; and the Davies Company acquitted by the World.

Thereafter the World criticized Canadian insurance companies for too costly management; especially The Canada Life, of which Mr. Flavelle was a director; Hunter had a cartoon in which Packer Flavelle said to Insurance Flavelle, "My Dear Mr. Flavelle, why don't you do in insurance what I did in pork?"

There appears to be a difference between the noble force which has made the Toronto Lodge one of the strongest in the world; and The Canadian Theosophist, which reports a Section Executive meeting as partly occupied by a discussion of "indiscreet editorial policies on the part of the Editor of The Theosophist". There seems to be a similarity of experience in different quarters to which attention may fittingly be called.

In the May number appeared a letter from me suggesting that The Canadian Theosophist make itself the ideal channel of exchange of views which would help the unification movement inaugurated during Mrs. Hampton's visit to Toronto last January. An editorial note called attention to the letter; and damned it without even the faint praise which so often accompanies deadly criticism. It said that Mr. Hawkes "appears to be labouring under the misapprehension that The Can-

adian Theosophist does not admit articles giving the other side of debateable questions”.

No benedictive syllable towards unification was uttered—only the suggestion of the writer’s ignorance; the intimation that The Theosophist columns were open and then a similar allegation to that which was reflected in the report of the executive meeting, that the source of our troubles is in the folks who cannot bear to read opinions with which they are not in accord. They are all oot o’ step but oor Jock!

A prominent member of the Canadian Section described my letter as vague, where, he said, it should have been clear and flatfooted. It seems pertinent to give your readers the explanation of the vagueness that was given him.

The letter was purposely indefinite, as a result of a long conversation with the Editor. In that interview it was suggested to him that, in view of the influence of the magazine for whatever course it thought fit to favour, the development of the cordial temper on which the best progress towards union depended, could be its special task and service; and he was urged to give a lead accordingly. On this it was understood that I would write about five hundred words.

A letter which accompanied the communication, pointed out that what I had written was purposely and evidently tentative, because in that way it would afford the magazine the best possible opportunity to proffer the warm hand. Nobody desired to obtain credit for promoting the union spirit. Everybody would rejoice to see the magazine heartily implementing the declaration of the President of Toronto Lodge, after Mrs. Hampton’s appearance, that she had brought a spirit of healing and reconciliation to the East.

The magazine’s answer was that the writer of these sentiments was under a misapprehension about the magazine—for which, unless my acquaintance with our language is woefully defective, there was no reason whatsoever.

The relation of the magazine to the possibilities of union is a matter entirely for the Section. What the general secretary of the Section (obviously he wrote the report of the May meeting of the Executive) reports as a discussion about the indiscreet policies of the Editor of The Theosophist, makes it clear that a major internal issue is alive within the section.

Is it very indiscreet to guess that the Executive will probably ask the general secretary and the president of the Toronto Lodge to advise with the Editor of the magazine as to the heartiest way in which the cause of Theosophical unity in Canada may be served?

Arthur Hawkes.

It should surely be obvious that the acceptance of Mrs. Hampton’s offer in the face of considerable opposition sufficiently indicated the attitude of the General Secretary. At the same time he must observe, as one writer puts it, a “punctilious” attitude, as representing a Society in which opinion is quite properly divided. A Society that had only one mind on all subjects is not the ideal Theosophical Society. That may suit sectarians and creed-bound persons, but we welcome all kinds without distinction of race, creed, sex, caste or colour. Those who insist that their opinion and no other should be the standard for membership are under a misapprehension. It was the insistence on freedom that led to the withdrawal of so many. It was insistence on this point that led to the formation of the T. S. in Canada. It is the essence of the Theosophical Society. Those who cannot bear to have their opinions argued over, or discussed or dissected, surely cannot have much reliance on their opinions, and must forget that “There is no Religion higher than Truth.” There is no authority in the Theosophical Society to appeal to but the reasonableness of the views presented. In the Canadian Theosophist for April, 1920, the position of the T. S. in Canada was set forth in accordance with Mrs. Besant’s pronouncement in

the March Theosophist of that year. The article closed with the sentence: "Individual members are free to do as they please, but must not invoke the Society in their affiliations." Everybody was satisfied with that position at the time, but the propagandists got busy and being unable to endure criticism created the division.—Editor.

### DISSOLVES AQUARIANS

Victoria, April 23. — The celebrated Aquarian Foundation near Nanaimo, centre of a religious cult, will shortly be dissolved, it was learned at the Parliament Buildings. While the government has withheld action by order-in-council to dissolve the community, arrangements are under way for its voluntary winding up, through an agreement between the two factions of the colony which have been in conflict for some time.

The government does not wish to dissolve the colony by order-in-council, as under such an arrangement all its property would escheat to the crown, and could not be distributed to the people who invested large sums in it. Under a voluntary winding up the assets will be distributed according to the amount of individual investments. It is understood that when these assets are liquidated there will be a heavy loss to be borne by all investors. F. G. T. Lucas, K.C., who has been acting for a group of colonists who desire to wind up the establishment, conferred with Attorney-General Pooley today and indicated that a settlement was definitely under way.

### MR. TINGLEY INJURED

Wireless to The New York Times.

Berlin, June 1.—Mrs. Katherine Tingley, 79-year-old theosophist leader of Point Loma, Cal., suffered a bone fracture on the lower part of the leg when she was hurled from her car near Osnabrueck, Westphalia, yesterday. Mrs. Tingley was with a party of friends traveling from Paris to Berlin, where she intended to give

a lecture. The car, driven by Professor Larseck of Sweden, struck a bridge rail with such force that all of the occupants were thrown from the car, which was only saved from plunging into the water below because the front springs became imbedded in the bridge railing.

The other occupants of the automobile were chiefly Swedish friends of Mrs. Tingley, the Misses Baalberg, Alpan, Siven and Perkner, all of whom, including the professor suffered minor injuries.

Mrs. Tingley was immediately taken to the municipal hospital at Osnabrueck, where it was stated the fracture was not serious though complications may set in due to the patient's advanced years.

Mrs. Tingley is an annual visitor to Berlin, where her lectures invariably draw large audiences. The hospital authorities at Osnabrueck declined to-night to say how long she will be confined there.

### TAME DUCK

There are three tame ducks in our back yard,

Dabbling in mud and trying hard  
To get their share, and maybe more,  
Of the overflowing barnyard store.  
Satisfied with the task they're at,  
Of eating and sleeping and getting fat.  
But whenever the free wild ducks go by  
In a long line streaming down the sky,  
They cock a quizzical, puzzled eye  
And flap their wings and try to fly.

I think my soul is a tame old duck,  
Dabbling around in barnyard muck,  
Fat and lazy, with useless wings,  
But sometimes when the North wind sings  
And the wild ones hurtle overhead.  
It remembers something lost and dead,  
And cocks a wary, bewildered eye.  
And makes a feeble attempt to fly.  
It's fairly content with the state it's in,  
But it isn't the duck it might have been.

—Kenneth Kaufman.