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Divine Wisdom

Brotherhood

Occult Science

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THE DOLLARIZED CHRISTMAS

By the General Secretary

It is unfortunate that Christmas, which should be one of the holiest and most inspiring of festivals, has been commercialized, like every other holiday, until we have lost sight almost completely of its divine meaning and purpose. Only forty more shopping days till Christmas, Only seventeen more shopping days till Christmas, booms out from the morning radio broadcast. New Year's Day, Valentine's Day, Easter Day, Memorial Day, Mother's Day, Father's Day, Independence Day, Dominion Day, all alike are betrayed into the service of the merchant and his wares, and Christmas is the climax of the year in this respect.

It is for Theosophists to redeem it to its original intent, and associate it with the great event of the solar year, symbolizing as it does the return of the sun from its lowest descent for the Men of the North, into the Cimmerian darkness of the South; and still further symbolizing the dawn of the Light of Lights in human consciousness, the birth of the Christ principle in human incarnation and the redemption of the fleshly man to the æonian life of the Over-World.

St. Paul speaks of the *metanoia*, the change of mind, which is interpreted as Conversion and means nothing to the

average man. Turned from what, and to what? he may well ask. St. Paul and the other New Testament authorities tell him, from the psychic consciousness to the noetic consciousness, a change of mind indeed. People do not change their minds without good reason, and not unless they want to do so. There is nothing in current Christmas tradition to make them do so. They are too familiar with birth and death to be moved by the theological spectacles of what may have happened two thousand years ago. St. Paul spoke of something that may happen at any moment, in the twinkling of an eye. Now is the accepted time. Let us tell people that the Birth of the Christ is no fable but an intimate self-revelation. Let us choose a new set of passages from Isaiah for Christmas.

"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." (xxviii. 5, 6.).

"Open ye the gates that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." (xxvi. 2, 3.).

KARMA AND MAGIC

BY CECIL WILLIAMS

I—KARMA

Mr. N. W. J. Haydon is right! The declaration of the Maha Chohan, that the Lamas sacrifice themselves to save others, supports vicarious atonement. Similarly, his other quotation from the Chohan, that men save themselves through Karma, supports the Judge-Besant concept. But the first supports only the truth in the dogma, while the second conveys more meaning than the current idea of Karma admits.

The paradox should not be lightly dismissed. Great issues turn upon its resolution. There is bound up in it the choice between the Universe regarded as a Machine or as an Organ, between the chains of Chronos or the freedom of the Eternal, between a cosmic mathematician and the incognizable PRESENCE of the Archaic Collection of Palm Leaves, between Avitchi and Nirvana, failure and success.

Those who see a contradiction between the Chohan's saying, on the one hand, that man must use Karma to save himself, and, on the other, that man is saved by others, have an orientation analogous to the individual in the fable who became enraged because his acquaintance blew on his broth to make it cold and blew on his hands to make them warm. This fabulous individual did not see temperature-as-a-whole and its relativity in manifestation.

No science of thermodynamics could have been created on the concepts "hot" and "cold", neither can a science of Karma (something, apart from my own tentative but unpublished efforts, none has yet, in modern times, as far as I know, seriously attempted) be constructed unless it is seen as-a-whole and relatively.

If I fall down a steep declivity my own exertions and the helping hand of a friend above may *both* be necessary

for my salvation—from the predicament.

Principle of Salvation

The truth is that the Divine Principle of Salvation extends through all humanity. There is none of us that does not owe something (and a great deal more than we think) to the voluntary sacrifice of others. Where the theologians erred was, among other things, in attributing salvation to one man only; where the upholders of the Judge-Besant concept of Karma err is in the implication that there is no salvation, unmerited by the saved, anywhere. The latter do not see they are tacitly denying compassion and pity.

So little is Karma understood that Mrs. H. Henderson imagines Judge's observations on "Unmerited Karma," which the Editor appended to my article, "Karma and Fatalism," to be an answer to my argument. On the contrary, they constitute as fine a piece of casuistry as ever came from a legal mind; unconscious, no doubt, for Judge's ideas on the subject were confused and, at times, absurd and he did not always distinguish in his mind between the laws of nature and the laws of congress.

The question was put to him: "Madame Blavatsky declares that a person may meet with 'unmerited trials.' How can this be? If the Law is absolutely just, how can it mete out to us anything but justice."

The question, itself, displayed confusion of thought. It assumed the "unmerited trials" are due to Karma, which they are not, and, instead of clarifying it, instead of replying to its spirit, Judge replied to the adverb, "absolutely."

He assumed that the questioner assumed that awards should follow instantaneously upon deeds and, having thus neatly (because the adverb implies the assumption) resorted to special pleading, he proceeded at length to

answer the adverb.

Yet his reply was not complete, at that, and not without its confusions and absurdities. For instance: He says in the second paragraph there can be no unmerited blessings, and in the next sentence says there are. Any blessing coming between a grave wrong (only grave?) and its punishment must, he says, be unmerited. Which is silly.

And it is this confused thinker whose platitudes and obscurities are tabulated with veneration in some quarters! Alas! that all Theosophists should possess Manas and it should so little avail—most of them!

Outside of Karma

How inadequate was his reply to the spirit of the question may be shown by an illustration. H. P. Blavatsky, writing of action "outside of Karma," whose difference from Karma had been explained to her, says in No. 77 of her collected *Letters* (Again, the mystic Seven, Mrs. Henderson! And I have just noticed that my article, "Karma and Fatalism" starts on page 70, and "The Key to Karma" is in No. 7 of the current volume of *The Canadian Theosophist*):

"I can bear and would bear anything that is the direct result of my own mistakes or *sowing*. I mean to kick against that which is entirely the result of [other peoples'] human cowardice, selfishness, and injustice."

Judge's reply that the reactions of Karma are delayed (They are not always delayed?) has no relevance whatsoever to the "unmerited trial," the loss of her best friends, then suffered by Blavatsky!

Nor, had Mrs. Henderson remembered what I wrote in the article "Karma and Fatalism," erroneously have asserted that my conception of Karma assumes that Free Will in manifestation is complete and without limitation.

On the other hand, I do claim that a changed attitude changes conditions, depending upon circumstances, for I have observed it in action. If Mr. W. B. Pease will carry his thought on the importance of attitude a step further he will see this, also. If Mrs. Henderson doubts that such changes are possible I can refer her to one, whose name I have no permission to use here, whose testimony might carry more weight with her than mine.

Karma and Free Will

The Editor's comments, though they contain a pertinent question and his illustration of the falling brick is graphic and true, are, on the whole, confusing. Two instances will serve to show this:

(1) In the second sentence he refers to "the law by which every man has free will." It should be made clear that this LAW is Parabrahm not Karma. Free will is neither the product of Karmic Law nor governed by Karmic Law, but is of the incognizable PRESENCE. Free will stands above Karmic law.

(2) In the last two sentences he says: (a) We are Karma and (b) We become divine through Karma's divine guidance. To identify man with Karma is to give Karma attributes and it is "without attributes." To ascribe guidance to Karma is to ascribe to it design and it is "minus design."

In support of these last two affirmations of mine I cite the *Secret Doctrine*, and refer the reader to pages 642 and 643 of the first volume in the original edition. I apologize for appealing to texts in this instance but the alternative was a long metaphysical disquisition. But I see that I am right. I do not confuse Free Will and Karma, the Causer and the Caused, the Spirit and its Instrument, or, to turn to simile, Purusha and Prakriti, the driver and the automobile.

The pertinent question is one I had

expected long before this: "If the suffering is unmerited, what about the pleasure that is unmerited. Has this to be paid for eventually?"

Here we have the influence of the mechanical view of Nature prevalent in Nineteenth Century science. The answer is: "Unmerited pleasure or happiness is not paid for." Why? Two reasons must suffice:

To Restore Harmony

(1) The tendency of Karma is to restore the harmony broken by man. The world is sadly out of harmony. Any addition to harmony (unmerited happiness) assists Karma to restore the balance so there is, consequently, no reaction. If and when the tendency to harmony overflows, it will be transmuted and lifted to a higher level of harmony. The world will tend to move to a higher plane.

(2) The characteristic of matter is limitation, as that of Spirit is expansion. The power of Spirit is superior to matter, potentially, to the nth degree. The compensation for unmerited suffering is a *limitation* imposed by Spirit upon matter. Matter, because of its limitation, cannot impose a like limitation upon Spirit. Else there would be no progress possible. There would be merely mutual cancellation and the *status quo* forever maintained. Which is absurd. The universe is an organism not a machine.

Blavatsky feared the Society might drift on to a "sandbank of thought," and her fears were justified. The Judge-Besant concept of Karma is that sandbank of the mind. Few have been able to launch themselves from it. Dr. H. N. Stokes, of Washington, is one. Mr. Oscar Ljungstrom, of Sweden, another. Their efforts to reform the teaching of Karma within the Movement (so-called because of a mental optical illusion) have been attended with small success and I have no hopes

of finding the sandbank more fertile. Still, there may be, here and there, a few fragments of soil.

I would not have been so naive as to appeal to Dr. G. de Purucker to reconsider his teaching of Karma had I known the history of Mr. Ljungstrom. It was only later that I learned that Mr. Ljungstrom, arriving independently at conclusions similar to mine, had written a Lesson on the subject which had actually been published by Point Loma.

A Fatal Mistake

In that Lesson Karma was admirably and succinctly treated, on lines consonant with the ideas of Blavatsky and the Masters and *with the evidence*, and it is one of the fatal mistakes of Point Loma that it was abruptly "vetoed" by its Leader.

In the moving, eloquent and majestic description of Karma in the *Secret Doctrine*, from which I have quoted, there is a sentence upon which those in the grip of the Judge-Besant complex gaze with fascinated eyes:

"But verily there is not an accident in our lives, nor a misshapen day, or a misfortune, that could not be traced back to our doings in this or in another life."

This sentence I have dealt with, adequately, if incompletely, in my article, "Karma and Fatalism." But there is another sentence, preceding it in the same paragraph which is ignored:

"With right knowledge, or at any rate with a confident conviction that our neighbours will do no more work to hurt us than we would think of harming them, two-thirds of the World's evil would vanish into thin air."

Study it closely, for what it says amounts to this: If everyone in the world were to abolish fear, two-thirds of all our troubles would cease. Observe the Shaksperian phrase. They would vanish into thin air, leaving not a wrack of Karma behind.

Were any man to abolish fear, and a limited fear at that, fear of his fellows, a great many of his present troubles would disappear immediately, because they are not, in a sense, due to his past Karma, but to his present thinking.

There are analogous assertions in the literature derived from the same source and to the validity of them all, from experience and observation, I emphatically and passionately testify, though I cannot judge of the quantitative clause. Moreover, these assertions are supported, directly or indirectly, by scientific discovery.

(To Be Concluded.)

KARMA FROM ANOTHER ANGLE

The understanding of Karma is not quite so simple as your contributor would make out, nor is this Law capable of being reduced to a formula in the English language. For "Karma is one with the Unknowable of which it is an aspect in its effects in the phenomenal world". (S.D. II, 306.)

In general each individual stands at a brain-mind view-point slightly different from any other. He may stand on a Matterhorn summit whence he sees more than a valley observer. But one on the Jungfrau will have a completely different view; while an aviator flying over any Alp will have a vastly wider prospect which indeed tends to flatten out the mountain ranges. Yet by comparing views and from various points the map-maker can plan out a scheme which may help the valley-dweller to realize something of the heights which surround him. The only safe guide, the only map-maker in the unknown territory of Karma is the Secret Doctrine. Even as "mapped out" there it takes a high power of intuition to blaze the trail, and there are innumerable view-points in its pages. Here again the deductions drawn from the hundreds of

references may confuse the mere brain-mind of the student. His conclusions will be still in the realm of relativity where that mind dwells. Master Hilariion said "The operation of the Laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself." (Light on the Path, pp. 37-8) and this fits in with the "Voice of the Silence" where we read on p. 7 "If freed thou wouldst be from Karmic chains seek not for thy Guru in those Mayavic regions." If this is the case where is the theosophist who would dare to dogmatize about it.

May one who does not believe that there is any unmerited suffering for a reincarnating entity in this world set forth a few reasons for the belief, one who wears no labels, who has never read anything by Mrs. Besant and only Mr. Judge with reservations. To try to expound "this terrible Law" (M.L., 352) the Law of Cause and Effect in a magazine article is a brave effort, and seeing the extreme complication of the matter requires very careful even tentative handling. It seems to me that your contributor is looking at the fabric of NATURE from the point of view of the woof without duly considering the interweaving of the warp. Unless one knows ALL the past history of any reincarnating entity, family or nation how can he say anything that happens to them is undeserved? A person John Smith may endure "unmerited suffering" as John Smith. But may not the suffering be merited by the incarnating entity, called by some "the growing soul" through its present vehicle who "suffers" by the working of the Law of cause and effect from the causes set up in some former, not necessarily the immediately preceding incarnation? A study of the skandhas, and some understanding of "those who have been called the Lipikas, the Recorders of the Karmic Ledger" who "make an impassable barrier between the personal Ego and

the impersonal SELF." (S.D. I, 129) is necessary here. One might also quote the commentary to Stanza 1 (4) S.D. I, 39, re the twelve Nidanas which "belong to the theory of the catenated law which produces merit and demerit, and finally brings Karma into full sway." And from the Theosophical Glossary "The Nidanas belong to the most subtle and abstruse doctrines of the Eastern metaphysical system"; on which a lay Chela has commented:—"Clearly therefore, we must first master the working of the 'association of ideas' in our own minds before we can hope to grapple successfully with such an abstruse conception as these twelve Nidanas."

But to return to simpler issues. It seems to me incredible that your contributor can say that to believe all suffering is merited "must have a negative effect on most minds," and cause them "to become indifferent to the spread of truth." However impossible to unravel the intricacies of the working of Karma, I personally have no doubt that every happening whatsoever to my present personality is the result of breaking the Law in some vast incarnation, and this eliminates all sense of grievance and sets one free from the feeling that any possible injury can come *directly* from any other person, who is only the unconscious instrument of karmic retribution, because of that person's own karma. It is the greatest stimulant to exercise one's free will to avoid making further mistakes because of the injury to others as well as to ourselves so that one may not add to the misery of humanity. One has only to go to the S.D., quoted in the Key itself for confirmation of this point of view. Did not H.P.B. say there ". . . verily there is not an accident in our lives, not a misshapen day, or a misfortune that could not be traced back to our own doings in this or in another life." It seems to me that the "answer" and the footnote in the Key, if read with discrim-

ination between the personal and the individual man bears the same interpretation. It is only John Smith who has not "merited" some of the sufferings, not the reincarnating entity, who once as Jane Jones, or a Roman Claudius set up the causes. "Did this man sin or his parents that he was born blind?" asked the disciples of Jesus and his reply that the WORKS of "god" might be made manifest" surely applies to Karma.

I do not think that the term "complicity" can fairly be attached to that sense of relief and freedom that comes from a realization that we have no possible cause of grievance against any living creature; that we are able to "forgive" any apparent "agent" of Karma since it is the karma and not the agent that is responsible for the grievous happenings, that karma made by some of our mutual innumerable past selves. The neophyte is told he is "chained to (his) *thy* previous actions." (V. of S. 52). This is also undoubtedly an aid to that detachment, that non-identification, so greatly desired by the seeker for truth on occult lines. We must go to the "Secret Doctrine" and not to the "Key to Theosophy" when we try to unravel the secrets of this abstruse doctrine. The former came to us direct through H. P. B., the latter was compiled from questions and answers that arose during H. P. B.'s meetings with some of her pupils. So that nothing expounded in the Key can take precedence of the S.D.

Is it not putting H. P. B. in a very ordinary mundane category to speak of her "doing a kindness" by electing to suffer that your contributor may be enlightened by the S. D.? Surely H. P. B. told us that the time had come—i.e. the karmic current of this world had reached that point—when more truth had to be given out to the few inquiring minds, and she would have been the last to claim that a grain of philanthropy on her part was primarily responsible for

the building of that great work. That she rejoiced in being the Masters' agent for such production, and in the privilege mankind was receiving, is an entirely different thing, though she was often amazed at the advanced occult truths she was directed to indite. This is not a distinction without a difference but shows a very great gap between the two conceptions of a "spontaneous created gift of a generous heart" and the deliberate acceptance of a terrible martyrdom when a choice was offered to her.

Perhaps the clearest statement of the working of karma is that given by Master K.H. on page 111 of Masters' Letters, where the distinction between personality and individuality, or reincarnating entity, is quite definitely set out. The earnest unbiassed student should look up the indices to the S.D. and the Letters and study the references to Karma given there and bring them then to the test of the Voice of The Silence, which is surely our ultimate criterion.

A. A. Morton.

A MESSAGE FROM HOLLAND

Your paper brings us always gladness. It is such a feeling of peace that there exists one part of our old T. S. that is awake. I wanted to write to the young theosophist, who is so enthusiastic and happy that he is young, it is nice to think of the life before one, with its chances of work and prospects. but I think he will be as happy or happier still when nearing the end and seeing that, with so many chances seen too late or thrown away, there still can be the feeling of peace in having tried to do one's duty. For those new-comers in the T. S, they are lucky indeed to read your paper. It is difficult for them as one says, to understand at once all what has happened in the life of the T.S. and its members. You give them the best

advice to study H.P.B.'s works. Is there a better description than in *The Key to Theosophy* about the Relations of the T. S. to political Reforms? And if they study "the Voice of the Silence," the book H.P.B. wrote down for us for daily use, they need not worry about the lives and failures of the leading people in the Theosophical Societies. In daily life we can train ourselves to learn those virtues that are necessary to open the seven portals. Before we can get to practical occultism we must learn ourselves those virtues.

The book *First Steps in Occultism* given by H.P.B. in Lucifer and reprinted by Mrs. Besant in 1895, Dr. Besant says, "These articles are so valuable for all who would fain prepare themselves for Chelaship, that I am glad to reprint them from Lucifer and to place them within easy reach of all students." (Clever of C. W. L. to replace it by *At The Feet of the Master*. In it H.P.B. gives 12 rules, 9, 11 and 12 are:

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye" (*i.e.*, empty exoteric ritualism.)

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words as good will to all and entire oblivion of self are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the Universal all.

New members can learn, I think, much if they study the lives of the "Leaders," as they are called now. (Dr. Besant called herself a student formerly.) If one cannot do it in the right spirit, then better not do it, but if they can realize (see *Science of Emotions*)

that the more we are in earnest, the more we are tested and tried, then their pity and love shall be greater than their disgust and they shall learn to protect themselves against the attacks of the enemy. A great help in my life has been the meditation on "Truth." The motto of the T.S. is our great help. The more Truth, we have and are—the more Light we get.

And now we come to the year of disgrace? 1940. Very interesting that this year is the 49th from the departure of H.P.B.. 7 x 7 times! Why call 1940 a year of disgrace?

Don't you feel thankful, happy and proud that our T.S. still exists?

After all it had to suffer, after all we members and outsiders did to destroy it? What a Force the two Masters Who founded the T.S. put in it, and H.P.B. and Olcott and all those who knew and know what the T.S. stands for! For thousands of people outside it, it has been a blessing and an inspiration.

We don't know how many look at us to see how we come through our difficulties and if the teachings of Theosophy bring to us that energy and peace, and if we show in our relations to others that we feel and know what Brotherhood means.

Lao Tzu says: "Let your purity shine forth in all directions, men will see that you have the Inner Life." (*Tao Teh King*, X.)

Why has the T.S. done so little to prevent the state of chaos we are in now? Is it not perhaps the Karma of the preceding Society? (We are slow in learning.) The time was black, we are told, so black that the Brotherhood did not see that it would be possible to start a Movement as They did each century. But our two Masters took the responsibility to try to do it and H.P.B. promised to be the Teacher. And with Olcott she founded the T.S. We read, she was at last in despair after all the treachery, etc., and she was told: "As long as there

are three worthy of the Lord's Blessing the Society cannot be a failure." Till now there have been three and more and if a member is in despair he can 'save' the T.S. by being one of the three, then he is sure 1/3 is safe. It surely is hard work, but it can be done. H. P. B. said to the early Workers that if the T. S. could exist till in the new century, that was 1900, it would never disappear again and now it is already 1940.

The former T.S. was called: The Order of Universal Harmony, founded in 1783 in France by a famous physician Friedrich Anton Mesmer, who re-discovered and applied practically that magnetic fluid in man, which was called animal magnetism.

In that Order was presumably only animal magnetism taught, but which in reality expounded the tenets of Hippocrates, the Father of Medicine, the methods of the ancient *Æsculapius*, the Temples of Healing and many Occult Sciences. (*Glossary*.) He was ridiculed by the physicians of his time. A great pity. The art of medicine would have been further and more white (vivisection is really black magic) if the men of science in those days would have tried his methods.

We are told that the Movement failed because of the selfishness of its members. The rich members did not help the poor people and many paid with their lives for their ignorance and selfishness. Many of those members are we ourselves, who have again a chance to help humanity. I personally do not remember, but many friends do know this former incarnation. We, who try to become helpers of humanity do not stay away 1500 years, but have to come back as soon as possible and in case of the life being cut off incarnation is very soon. I believe that many of the boys fighting now so gallantly are the same who died in the last war.

We have not studied the Third Object of our Society. Those members who

want the three Objects changed, have never understood the reasons why they exist, I am afraid.

To be able to help others, we must know the powers latent in man. That hypnotic power has been the reason our T.S. has been asleep.

Instead of learning ourselves and helping the world by putting in practice our knowledge we dreamed and became the laughing stock. . . .

I see it so, that the T.S. had its Summer, Autumn and Winter and now comes its Spring. I hope with the spring—clean. Let us do what H. P. B. asked us to do. Clear away the rubbish in the old religions. Make a bonfire of the rubbish in our T.S., and the new Teacher will find a clean field in 1975. On p. 192 Krishnamurti said in his talks, "Who brings the Truth?" I am not the Lord Maitreya and I do not work under his influence!"

Prof. Wood's book *Is This Theosophy?* also shows what has happened.

It has been a great pity that "Our T. S. (Adyar) the Mother Society, has not been of more use to her 'Children.' A sad example we have given. The later generations looking back at our time will, I hope, take the warning what can happen when people give themselves blindly in the power of others. Mrs. Besant herself warned us not to believe blindly all she said, 1909, but she did not see that she was fooled herself.

Why the Masters did not help? Because we have to learn to stand on our own feet and look out of our own eyes. They protect the T.S. They do not lead now. Col. Olcott asked what to do, and he acted as his Master advised him to do (accept the resignation as a member of C.W.L.)

After Col. Olcott's death, the new president acted as she thought right. Many of the old members left, as a sign of protest, a great pity, they could have helped more in staying, I think.

I had so hoped Dr. Besant would have

seen it before she died, she must have had an awful time after her death. One consolation for those who love her and admire her for the good work she has done is that, in her heart she was true to Theosophy and her Master.

But she chose the wrong friend and believed blindly what he told her about the World Teacher, Indian politics, etc.

Years ago we were told that India had to lose her freedom, because she had refused to accept the teachings of the Pupils of the Lord Gautama. They were persecuted and had to flee for their lives to China. Hate between Hindu and Moslem never ceased, and till that Karma is exhausted India is not ready to become free.

The T. S. must bring Divine Wisdom, not politics. A Lodge must be a centre of Spiritual Force, it does not matter if the furniture is beautiful or not, the warm feeling of Brotherhood must be there. One must feel happier, more peaceful, stronger, when one is in the room after a while. When non-members notice that feeling, they can learn and know that the place is dedicated to the White Brotherhood. Your reader T. B. says in September *Canadian Theosophist*, p. 214, "I come away cheered." *That is it!*

I remember one of our members in the Arnhem Lodge, Holland, telling us, that she felt much better, her headache gone, after she had been in our lodge room. There was no meeting, but we came sometimes just to get some strength. We had *made* the connection, the Lodge was alive. It was a spiritual centre.

If you make it a political centre, talking politics you never get that Force. Then it is a room on the mental plane. We want the Budhic Force to come through on the physical plane. That, I think, is our Work. And very cleverly the other side has obscured that First Object of our T.S.

The Black Forces use Hatha Yoga. I

can quite believe that the Germans are under the Power of the Wrong Side, and we have been diverted from *our* Work, to prevent us to give the help we could have given to the White Forces. You in America are working for Brotherhood in the Fraternalization Conventions for all the Theosophical Societies.

In the next 35 years we can still clear up the rubbish in ourselves and in our T.S. (I shall look on from the other side, I hope, till I come back to a clean T.S., where smoking is allowed again.) The old members who worked all their lives are going home now. Peter de Abu in Ceylon, one of them. But if the young members will work in earnest they will bring to existence a *healthy* body when the effort of the twentieth century comes.

The body is organized and living. Make it healthy—and the Spiritual Force that can then pour through it, will be the help our Movement can give in the struggle between White and Black, that is going on now.

G. Walchren.

12 Queen's Rd.,
Kingston Hill,
Surrey, England, 21/10/40.

THE WAR

Men, best and worst, it has been said, differ as heaven and earth; women, best and worst, as heaven and hell. A perusal of the story of the Comtesse de Portes and her betrayal of France lends some force to the view, but Laval stands in the same story and in later history as one of the many Judases that disgrace human tradition. No wonder Democracy is discredited in the minds of many when men for the sake of their own personal aims are shown to be willing to sacrifice their fellow citizens, and their nation, when given the opportunity under democratic rule to gain control of the national destinies.

Yet France has much still in her na-

tional life that is worth preserving when the vile elements are purged away. Winston Churchill made the brave offer of equal citizenship with Britain for the whole French people if they wished to join the British Empire. "What you offer France," it is recorded the Countess screeched, "is to become the last of the British possessions."

This is the distortion that Germany likes to spread throughout the world, but it is an intentional distortion that Germany loves to place in the minds of those who might choose differently if they realized the truth of British liberty and the freedom which every citizen possesses under the British flag, if he has the courage and the independence of manhood, every historic privilege, every human right and is possessed by nobody. South Africa is perhaps the best illustration of this fact. Unfortunately all men are not distinguished by courage and independent manhood, hence the treachery and selfish betrayal by the few, with such disastrous results as in France, when the few ignoble gain political control.

Constant vigilance on the part of the many is necessary to prevent such developments. Money and the love of it is a root of all such evils, and the concentrated money power in any nation must always be watched. Mrs. Dorise Neilsen has been calling attention to possibilities of this kind in Canada, and her suspicions are justified to a certain extent by the fact that the newspaper organs of the money power do not print her speeches. She asserts that symptoms of dictatorial autocracy equal to anything in Germany are to be met with in different parts of the Dominion. It should be sufficient to have the attention of the Prime Minister called to any such incidents and their cause to have the general citizenship fully protected from the encroachments of the plutocracy.

The suppression of Jehovah's Wit-

nesses, with whose doctrine we have little sympathy, is as bad as anything in Germany, and the banning of Technocracy is another silly blunder of which only the money power is capable. Canada is in bitter need of nothing so much as the principles of Technocracy to place her in full possession of the use of her vast natural resources, which are the natural possession of the citizens of the Dominion, but the coveted object of these plutocrats who use democratic methods to despoil Democracy.

The First Isaiah, as the Higher Critics term him, lived in an age of war and rumours of war, having much to remind us of the present. He dilates on the woes of the times and records the burden of one nation after another, the burden of Babylon, the burden of Moab, the burden of Damascus, the burden of Egypt, and so on. We can imagine Marshal Graziani reading that "burden of the desert of the sea," as he waits for the supplies and the reinforcements that never come and peers eastward for signs of the unaccountable British. "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" Were ever wierder sentences written?

There are two great Watchmen guarding the liberties of the world today—Churchill and Roosevelt. They have faithful guardians and the world is beginning to feel that they mean Truth and Justice for the nations of the world. Those who worship such ideals take their stand by them. Their opponents are ranked with Herr Hitler who stands for Falsehood and Inequity. When thieves fall out, the proverb says, honest men come by their own. Signor Mussolini either forgot to consult his astrologers as Herr Hitler is careful to do, or else he relied upon his own exceedingly bad judgment and attacked Greece. Greece reversed the charges, as the Telephone company obligingly does, and at the moment of writing the

strong places of Albania are nearly all in the hands of the Greeks. H.M.S. Warspite and H.M.S. Enterprise are chasing the camouflaged Bremen, which has been raiding in the South Atlantic, and the German submarines are taking serious toll of British ships west of Ireland.

The Irish, both North and South, are indulging a little private hate of their own, and refuse to make up and set free the sea bases on the west coast of Ireland which would be invaluable to the British navy at this juncture. This little private hate, we fear, will not be diminished by the death of Lord Craigavon. Ulster fears the South, and the South fears Ulster, and hence the hate, which is always the result of fear. In Ireland it dates from the days of the Saga of the Tan-Bo-Coolney, 2000 years ago, when the Knights of the Red Branch defeated the hosts of Queen Maeve at the Ford on the river Ardee near the town of that name in the county of Louth. Not far away, near Drogheda, at a ford on the river Boyne, in 1690, the battle was renewed, and once more the north triumphed. Neither party is yet satisfied, and many think that the best thing that could happen would be an invasion of Ireland by the Germans. It might wipe out the two thousand years of hate.

The general war goes on. We must trust our Watchmen. To falter would be hell. The greatest danger is that of a premature peace. Peace cannot be born out of due time.

A. E. S. S.

THE GENERAL EXECUTIVE

The local members of the General Executive met at 52 Isabella Street, Toronto, on Sunday afternoon, December 1, and followed the usual routine. The balance in hand was smaller than last year at the same time, being only \$97. Paid up members numbered 232 out of

312 reported last July. Toronto Lodge is the chief delinquent in this respect, and the Executive suggested that the matter be taken up with the members of that Lodge with the suggestion that the policy pursued by the Montreal Lodge be placed before them. Montreal has always paid their membership dues on the 1st July making the collection from the previous January. As the largest Lodge in the National Society, it was thought that Toronto should set a good example to the rest of the Society rather than that which it now presents.

After some discussion as to encouragement of young members, and the necessity of recognizing that these have to be depended upon to carry on the work in future, an instance was given of the Hamilton Lodge in which a young member who had not been offered any opportunity in the local lodge, took up membership in the Young People's Society in the Unitarian Church and was soon promoted by them to the chairmanship and sent as a delegate to Boston to represent Canada. He is now happily elected Vice-President of the Hamilton Lodge. Lodges everywhere should recognize the importance of accepting assistance from the younger generation.

Mr. Belcher reported on fraternization in Cleveland, and promised a successful convention for next summer. The suggestion made by the General Secretary for a general celebration of the semi-centenary of Mme. Blavatsky's death in May next year was discussed, and it was left to the General Secretary to draft a letter to be sent to President Arundale, and to the Presidents and Leaders of other Theosophical Societies and bodies to organize a universal celebration in which all might co-operate in honouring the memory of one who was professedly accepted as the Founder of the Theosophical Society and consequently the inspiration of the whole Theosophical Movement. It was sug-

gested that such a universal celebration would be thoroughly Theosophical in spirit, that is, Universal, and not in the usual Christian manner recognizing the leadership of Jesus Christ in separate and hostile sects and churches, entirely lacking in co-operation.

The various points that have been enumerated for several months past in the magazine as subjects on which action should be taken by the Society, were discussed, the only definite action taken being regarding the study course. This will be outlined in the magazine and embodies a real study of *The Key to Theosophy*, with monthly test examinations for those who care to take the course. The meeting was adjourned until the 2nd February next.

MR. BELCHER IN CLEVELAND

In the interest of this gathering which is to be held on the Saturday and Sunday preceding Labour Day in Cleveland, Felix Belcher of Toronto spent a week there lecturing and interviewing.

It proved to be successful, but of most concern to our readers would be the interest taken in the address to the Besant Lodge (Adyar) of Cleveland, Ohio. Mr. Belcher prefaced his subject, *The Masters*, with a brief account of the Fraternization Convention with a view to disposing of some misunderstanding that had arisen. He stated that exploitation of Theosophical members was impossible because the Convention was not an organized body. It had no membership, no fees nor dues, no by-laws nor Constitution, no permanent officials, and yet was growing rapidly in esteem because it represents "the Theosophical Movement," generally understood to be more numerous than the Theosophical Societies.

The object of the Convention is to provide an opportunity for all Theosophical students of any Society, or none, who love the original message

which the Masters gave to the world through Madame H. P. Blavatsky, to meet together. It is explicitly stated that the Movement leaves everyone free to belong to their own Theosophical Society or none, to have their own pet interpreter, from A to Z, of the message, but insists that no interpreter can be considered of more importance than the Masters who gave that which is interpreted with greatly varying degrees of accuracy.

The Besant Lodge has officially thanked Mrs. Althea Hawkins, of Parma, Ohio, for her interest in securing this lecture for the Lodge. Other activities were a talk to a Study Class, conducted by Mr. Richard Svehla, on the Dodecahedron, with models, and its relation to the 13th eon that figures so largely in Gnostic teaching generally, and in the Pistis Sophia Gospel particularly.

At a Sunday morning talk to a Class led by Mrs. Gladys Harbst, which blends Secret Doctrine and Christian teaching, very happily, Mr. Belcher used the famous "Hymn of the Robe of Glory" as subject.

In the evening, in the home of Mrs. Hawkins, a lecture on H.P.B.'s article on "Dreams" was given. And in the afternoon at the same place, an Open Forum, that just happened, proved quite fascinating for a large group. An enthusiast, Mr. Pete Gasson, took a snap shot of the scene. The success of the Fraternization Convention seems well assured. Another visit is proposed for May next.

BYLAWS OF THE

T. S. IN CANADA

The following bylaws were adopted by the General Executive and have been in force since their publication in *The Canadian Theosophist* in February, 1926.

1. That until the number of members

and of Lodges make possible the organization of the Atlantic, Eastern, Western and Pacific Districts, or any two of them that the government of the Section be carried on as though the Section were one District, electing Seven Members of the General Executive annually, nominations to be made through a Lodge and after having obtained the consent of the candidates nominated; the Proportional Representation system to be used in the election.

2. That it shall be at the discretion of the General Executive to say when Federal Districts shall be organized when a request has been made by the required number of Lodges to have a District established in their territory, subject to the provision of Article V. of the Constitution.

3. The Executive may appoint an Acting Treasurer to be nominated by the General Secretary from the members of the General Executive in any year, if he so desires.

4. Remittances sent to Lodges to the General Secretary, to whom all monies are payable, must be payable at par at Headquarters.

5. Members in arrears of dues are automatically on the Inactive List, and are reinstated during the year on payment of their dues. In the second year of such inactivity members may be reinstated on payment of the dues for both years. After two years on the Inactive List and up to five years such a member may be reinstated by payment for the dues of the current year in which he desires reinstatement. After five years he may be reinstated on payment of the dues payable by a new member.

6. Resignations must be made in writing to the General Secretary, or to the Local Secretary, in which case the resignation must be forwarded to the General Secretary. Otherwise the member shall be treated as inactive. Only the resignations of members in good

standing can be accepted.

7. Demits are issued by the Local Secretaries, but must pass through the General Secretary. In the case of demits to another Section the General Secretary transmits the Demit to the General Secretary of the Section to which the member wishes to be attached.

8. The ballot for the election of the General Secretary and General Executive shall be a secret one, provided for by a detachable stub to the ballot, upon which each member must sign his name and Lodge, and if possible his Membership number which is furnished on his card of membership and is permanent on the General Membership roll, for purposes of identification. The ballot is to be so folded that this stub may be detached by the Scrutineer Committee without revealing the voter's intention. The ballot will also be enclosed in an envelope upon which the member's name, number and Lodge is marked, so that the Headquarters Office may determine the eligibility of the member to vote. Members in arrears of dues are not entitled to vote.

Note: In the above, where Section is mentioned, the revised Adyar Constitution applies the designation National Society.

THE REHABILITATION OF BLAVATSKY

"Defence of Madame Blavatsky," by Beatrice Hastings. (Vol. I and II). Published by the author at 4, Bedford Row, Worthing, Sussex. (2s. 6d. each volume.)

In these two slender volumes Mrs. Hastings has set herself the task to rehabilitate the memory of Madame Blavatsky, and it may be said at once that she has done it in a most thorough and conscientious way: there is hardly a text dealing with her subject she has not consulted nor date which she has

not verified.

Beginning with the minor attacks directed against Madame Blavatsky during her first stay in India, such as being a spy in the pay of the Russian Secret Police, then passing in rapid review the various disagreements and dissensions which marked the founding of the Theosophical Society in New York, Mrs. Hastings deals at some length with the well-known Coulomb incident and its culmination in the Report of the Society for Psychical Research which pilloried Madame Blavatsky as a trickster and charlatan. It is here that the author's painstaking methods are most evidenced, for she analyses every available item of information bearing upon her subject, sifts vital details from a mass of relevant and irrelevant matter, and throws a vivid light on the causes of Madame Coulomb's antagonism. Not the least interesting part of the book are the self-revealing letters of Madame Coulomb—a half-educated Levantine, mediumistic and irresponsible—and the equally self-revealing letters of Madame Blavatsky to the woman who was once her friend. The famous report of the S.P.R., which was so strongly influenced by Madame Coulomb, to say nothing of some padres of Madras, is in its turn subjected to a rigorous examination, and its inherent weakness clearly exposed: for as Mrs. Hastings points out, letters used in that Report as evidence against Madame Blavatsky were never shown either to her or to her friends, although there were good reasons to believe they were clever forgeries by Madame Coulomb and her husband.

After recording various other incidents in the life of Madame Blavatsky, and frankly acknowledging the fact that her impulsiveness, her quick temper and outspokenness laid her open to many attacks from the outside world, and even from those of her own household, Mrs. Hastings passes on to the

latest of these attacks, the book by Messrs. Hare entitled: *Who Wrote the Mahatma Letters?*—a query they themselves answer by assuming that Madame Blavatsky herself wrote them. Mrs. Hastings retorts by stating that "Mahatma Letters," i.e., letters written in the K.H. script, were received while Madame Blavatsky was far away and one even was received by a pupil after her death. Mrs. Hastings' whole attitude to that book is one of almost fierce indignation at what she believes to be deliberate misrepresentations of facts, and misstatements in a number of details, important and otherwise: and she expresses her indignation in no half-hearted measure.

Mrs. Hastings is at her best, both as a writer and as a defender of one whom she believes to have been unjustly accused, when she describes Madame Blavatsky's last visit to England—the day she left India, almost broken by illness, harassed by continual anxieties and distresses of every kind, and sailed for London where she was to live for a number of years surrounded by devoted pupils, and write one of the most wonderful books of the age, *The Secret Doctrine*—and so perhaps find peace at last.

Jean Delaire.

Journal of Religions for April, 1938.

ALCHEMY

This book, *Alchemy Rediscovered and Restored*, by A. Cockren, will awaken the hopes of many readers as they read the Preface and the Foreword, and the Contents of its three parts. They may even hope on through its 158 pages, and there is no denying that hope is a cheerful thing and adds much to the enjoyment of life. But those who wish to go beyond hope will have to work hard with their intuitional faculties as well as with the hope that stirs them. Perhaps hope—*elpis*—is the finest alchemical principle we have readily available,

and we are not quite sure that it may be the only alchemical power the reader will gain from his perusal of these pages. They consist largely of extracts from the great alchemists of the past, and perhaps that is what is meant by "rediscoveries." The shining names of the past are scattered over the pages and thoughts profound and mysterious follow each other to the end. But for the majority of readers we fear the result will be as in that quatrain of Omar Khayyam wherein the seeker is described as coming out by the same door as in he went. (Rider & Co., 34 Paternoster Row, London, E.C. 4, England, 6/-).

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos; The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

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OFFICE NOTES

A Happy Christmas and a Glad New Year.

✱ ✱ ✱

It was unfortunately omitted to mention last month that the fine articles by Mrs. Adelaide Gardner and Mr. T. Kennedy were copied from the October issue of the *Theosophical News and Notes*, the official journal of the T. S. in England.

✱ ✱ ✱

In an autograph letter by Charles Dickens, advertised for sale by Ifan Kyrle Fletcher, written to Chapman & Hall saying "he has not the least idea who the writer of the accompanying proposal to you is" he adds this interesting remark, "in mentioning himself as an old friend of mine, I think he must refer to some previous state of existence." The latter is dated April 5, 1870. Dickens also mentions pre-existence in his *Pictures of Italy*.

Buddhism in England for November-December is distinguished by an article by Christmas Humphrey on "Buddhism and War." It has long been a tradition that no blood has ever been spilled under a Buddhist flag, but Japan has changed all that, and religion as such does not appear to enter any longer into the problem of war. The real problem today is that of survival. If we do not fight we shall succumb to the Nazi powers, and if we do so we shall have to accept their terms of life, which is slavery of body, mind and soul. To give up our freedom of body might be possible but to surrender our mental freedom and accept whatever monstrosities of dementia they might choose to impose upon us would be worse than death. As to soul, they do not believe in it, nor in its survival or they would not choose to sow the crop whose harvest they must surely reap. "Though Buddhism is never at war," says Mr. Humphreys, "save with hatred, lust and illusion, the individual Buddhist, and a community of Buddhist students such as ours, may find the people which it strives to serve at war, and, as at present, find themselves in the front line of the greatest battle of record in history. In such a fight, it is difficult to see how there can be genuine conscientious objectors. The individual must surely choose between three alternatives, to fight for England, against it, or to clear out. He who remains and does not with his body's life defend the right of every man to tread the Path in freedom has already chosen to assail that right, and has no right to retain the liberty which he will not fight to defend. Let him leave our shores with at least the dignity of firm conviction, returning only when he is prepared to pay the karmic price of liberty." Mr. Humphrey among other notable points, draws attention "to the need for the recognition and command of fear; the intensity of present opportunity, the speed of the

change of relative values, and to the sweep of the field of Karma now being rapidly unrolled. When a little Cockney typist to whom I gave a lift in my car remarked, "I reely was frightened last night when a bomb actually blew our front door in.' I was inspired to reply, "Of course you were frightened. So are we all, but it isn't the fear that matters: it's what you do with it.' The wise man freely admits his fear, strives to assimilate it in the conscious mind and then, rising above it, dominates it from a higher level of his being, 'where the heart forever sings in the light of day, and death is but a moonlit flower'." *Buddhism in England* is published at 37 South Eaton Place, London, S.W. 1, England, and the subscription is 7/6 a year.

✻ ✻ ✻

We have to thank several donors for their generosity, but we need still more help and nothing short of the Twelve Patrons we asked for last month will see us through for another year. Money was never more plentiful that it has been in these days of war when we are spending forty millions a day in Britain and in Canada a relatively corresponding amount; we do not think those who are interested in the subjective side of the social and international phenomena we call war should hesitate about the drop in the bucket that would help us to bring the best thought available to bear on the situation. The war is not being fought by arms alone, but by every thought that brings truth and justice and understanding to humanity, for it is these things that lend courage and confidence to soldiers and civilians alike, as we may see by the contrast between the conduct of their campaigns by Britain and Germany and by Greece and Italy. It is the clash of light and darkness, of freedom and slavery, of ignorance and intelligence, of kindly feeling and hatred. We represent an effort to get the Brotherhood of Man univer-

sally recognized. That means the establishment of an enlightened peace, not a peace that would be a war measure of postponed preparation, but a real peace that would satisfy the people of the nations involved and eliminate the leaders who have set their ambitious hearts on power and all that power means to selfish and egotistic minds, unwarmed by the wisdom of human kindness and unlighted by the fellowship of human hearts. We are aware that many who pledged themselves to the idea of Universal Brotherhood in joining the Theosophical Society never really meant what they professed, but there must be many who were deeply earnest and sincere in this act, and to them and their friends we have made this plea. Should they believe they have better ways of spending the money we shall be glad to hear from them, so that we may assist them in their efforts, but if they know of no better way, then they are entitled to give us some support. It may be well to mention that it is only moral support that reaches those who are in charge of the production of the magazine, as no salaries or wages of any kind are paid to the workers or writers or editors. Every penny goes to the printers, the carriers, the mails and such incidental expenses as are covered in the petty cash expenditure, every cent of which is accounted for and submitted to audit by a chartered accountant. Such money as may be donated should be given in no grudging manner, but in the spirit of the Movement, which is in the name and for the sake of the Master and with the consciousness that it is the work of the Master that is to be assisted and participated in. See Psalm cxxvii. 1.

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REVIEWS

"THE FIFTH DIMENSION"

The Fifth Dimension is the third of a series of books by Vera Stanley Alder the former volumes of which we have already commended. The present volume we think is a decided advance on the others, and may be presented to the general reader as one of the most lucid and intelligible statements of what we are supposed to know about the inner faculties of humanity and of the prospects of the race in a progressive evolution and the development of latent powers and faculties. It is an entirely undogmatic book and advances the theories of all the standard thinkers on occult lines in an amiable and attractive way, using current scientific terms and theories to illustrate new turns of discovery and new avenues of speculation. No beginner can read the book without gaining a more satisfying conception of life, than he could possibly derive from the glowing histories of the past with their culmination in the battle, murder and sudden death which current history sets forth as the due result of what has gone before.

One would like to quote largely from these luminous paragraphs, but we must be conservative. "It is the mentality of the public," says Miss Alder, "—made up of the mentalities of you and of myself—which rules the issue. We, and only we are in the last analysis responsible. If this is so, then there is but one remedy for present world chaos. It is for each and every one of us to begin at once to do our share of thinking, and help to make public opinion an entirely new and courageous and clear and omnipotent thing." The book then has as its chief object, the task of teaching people to think. Most people hate the very idea, but Miss Alder will tempt them to a degree that will surprise them, and when they yield to her suggestions they will enter the new world

with its new heaven.

"In the new age which is upon us, when science and the mind will rule the world, men will quite rightly seek for inspiration in their minds, and an interpretation of life in their scientific discoveries. And this is not to put aside religion, but to make it one with science, which in fact it is."

"Our trouble is that some of us have lost the habit of straight clear thinking. We are inclined to meander around, we conclude beforehand that certain subjects are beyond us and would not interest us; we shy like wild ponies at unaccustomed thoughts; we twist and turn rather than quietly face new ideas. We are liable to gape at long-winded scientific postulations, allowing ourselves to be hypnotized into stupefaction by them. The average intelligent person is, however, able to understand a vast amount more than he might expect to do, provided it is put to him clearly and shortly, and his own mind is attentive and quiet."

Miss Alder proceeds to illustrate—not to assert, be it noted—that life may be studied in the language of dimensions, the first three of which being the familiar surface with the third dimension of thickness added. She likens a fourth dimension, or "throughness," to a link between mind and matter, the vehicle which carries the design, the idea. The astral body of man is said to be the vehicle of the mental body.

"The astral plane corresponds in many ways to our idea of the fourth dimension, whereas the mental plane, the mind sphere, named the fifth principle, corresponds to the fifth dimension." This thought having been grasped, she proceeds: "In the practice of meditation the method is to set out the problem or question absolutely clearly, by means of which the mind is well exercised and concentrated. As soon as the mind has thus been tuned in to the information required that in-

formation begins to flow through, just as electricity flows through if you turn the switch. Information, any information; can be tapped from the mind from its own dimension, and thus be acquired without words or books, according only to the skill achieved by practice."

Working along the idea of dimensions in line with states of consciousness, Miss Alder links up the methods of the late Dr. Abrams with those of the present Dr. Drown. Mechanical clairvoyance of this description is more credible to many than the actual clairvoyance of the human faculty.

Miss Alder thinks that "under the heading of dimensions we can marshal and assemble the little-known array of facts, laws and statistics which have been collected by various studious minds in many walks of life." Every quality, activity, mechanism and force which man has expressed in terms of machinery, chemistry and tool, exists in all its aspects, latent or functioning within the periphery of his own body, and there are innumerable other inventions yet to be modelled on further latent human gifts. But this realization in material terms has had its dangers. "The gradual sinking of men's interests into purely objective and utilitarian aims, which have come to usurp all the foreground of his consciousness; has temporarily reduced life to a process of mental, moral and physical suicide."

The book ably presents the path by which such degeneration is frustrated through "knowledge and thought which dwells in the *heart* differentiated from that which informs the brain." A fine chapter describes the struggle of men like Einstein to express his "Fourth Dimension" to a generation without the language or the symbolical ability to comprehend. Yet the time will come when "the idea that a human being could be so pitiful, so blind and so

mentally impoverished as to strive, after thousands of years of development, to prove survival through pathetic experiments with phenomena, will appear fantastic to the man of the future, who will have no need of any such assurance."

An exhilarating chapter deals with the health of our descendants and none of the Utopian prophets have given a more inspiring view of the future.

Future education furnishes another fascinating picture, and it all leaves the impression of sound common sense. If these things are true and reasonable, then is our generation and era one of insanity and folly? It seems very much like it. Nor can we be worthy of such a destiny as she paints unless and until we have adopted the ethical standards which must accompany all such teaching as she lays before us.

One thing should make a great change, for hypocrisy will be done away. Man's thought will be as public as his facial expression. No longer will the hypocrite be able to deceive. The liar will be known to all and not merely to the person of or to whom he or she lies. Those who now lie in public and beguile the unwary will have to confess their duplicity, and whether in society or business or the law courts or the Church itself speech will have to correspond with thought or the liar will be laughed aside. In other words, Karma will be a little nearer the surface at all times. (Rider & Co., London, 34 Paternoster Row; price 8/6).

A. E. S. S.

"THE LOST LIGHT"

The more one studies Dr. Kuhn's new book the less hopeful one must be of giving a fair account of its contents to the casual reader. Even the ordinary Theosophical student will find it strange ground in many respects. Dr. Kuhn is engaged in an attempt to overthrow the dark age theology of the

Christian Church which has survived so many centuries and had so many additional accretions piled upon it in that time, that it stands today like an eternal monument not to be overthrown. I heard a priest of the Roman Church this morning on which I write, assert that all constitutional government was derived from the monks of the monasteries, and that to the Benedictines and the Augustines and not to the Washingtons and Lincolns were we to attribute our heritage of Freedom and democracy. This is what Dr. Kuhn has to battle with, and he takes his weapons from the armouries of the ancient Egyptians and from the Scriptures buried with their mummies and the great Book of the Dead he explains all the symbology of the Old and New Testaments and shows that it is not the dead but the Living with whom Religion has to deal. "The Dead" are they who walk our streets and fill our homes, not knowing that they are Sons of God with the Christ buried in their flesh, but secure in their *belief* that as living men they are immortal souls, though none of them has any idea of what the soul is, nor in what respect the Life of the Soul differs from the life of the body. We can only speak briefly of the first third of the book at this time, but the ten chapters that fill these pages are packed with epigrammatic definitions of the truth as symbolized in the allegorical language of the Bible. To read these terse lucid sentences is to have conviction carried to one's mind, for it is only necessary to look up the translations of the old Egyptian books to see that the origin of Christian thought is obscured through the inversions and distortions of the theologians who could not believe that anyone but themselves ever knew anything. And so, "for sixteen centuries the best intelligence of the West took the ancient sages' Books of Wisdom, which were in all cases the spiritual dramatizations of the experi-

ence of the human soul on earth, for objective historical narratives." It is still useless to tell the theologian that "*the myth is always truer than history.*" That, they will say, is heresy. "The real heresy and apostasy, the gross heathenism, is to miss deity where it is to be had in the blind effort to seek it where it is not available." "The gods pour out their life for the vivifying of all lower beings, and the latter partake of this bounty or 'grace' to the measure of their receptivity. Nothing other than this is meant by the 'shed blood' of the gods, given for the life of the worlds." Thus, every one may, and must, become a Christ if he would live. It follows naturally from this that Amenta, which the scholars think is the Egyptian hell, is the place where men live without God, which is a place not far to seek, in fact, the earth where they dwell.

A. E. S. S.

After writing the above, which covered the book as far as I had read it, and the article as above had been crowded out of the magazine, I proceeded to read the remainder of the book, intending to complete the review when I had finished it. I had then read eight chapters and proceeded to read the rest when I had leisure, with the result that I had reached and finished the 18th and 19th Chapters on November 11th. It was an appalling discovery to me and thoroughly dismayed I thought over the whole situation and wrote Dr. Kuhn on November 15th in as friendly terms as came to me, pointing out how he had strayed into left hand paths and protesting. His reply defended his treatment of the subject of phallicism, asserting that he did not recommend it and defending his position. I had previously protested against his translation of "psychic" as "natural" and later as "animate" which certainly conveys to the ordinary reader the sense

of "physical." I cannot even with regard to the plea of scholarship and the possible charge of prudery and *honi soi qui mal y pense*, refrain from a plain statement on the subject. There is nothing so offensive in Theos Bernard's book, either in statement or suggestion as we find in Dr. Kuhn's pages, yet the protests called forth by Mr. Bernard's book are based on the apprehension that he is spreading Tantric principles.

The purity of *The Secret Doctrine* in this respect and the well-known hostility of Madame Blavatsky to the whole range of phallic doctrine and symbolism, belonging, as she indicates, to the degeneration of religion and sacerdotal ethics, leaves no doubt about the duty of her pupils in this respect. Dr. Kuhn does not refer to nor mention Blavatsky nor her work throughout his book, nor that of any of her followers, with the exception of George R. S. Mead, who repudiated her work. Students may be reminded of her position. Tantra, literally "rule or ritual" is defined in *The Theosophical Glossary* as "certain mystical and magical works, whose chief peculiarity is the worship of the *female power*; personified in Sakti. Devi or Durga (Kali, Siva's wife) is the special energy connected with sexual rites and magical powers—the *worst form of black magic or sorcery*." Tantrika is defined in the same work as "ceremonies connected with the above worship. Sakti having a two-fold nature, white and black, good and bad, the Saktas are divided into two classes, The Dakshinacharis and Vanacharis, or the right-hand and the left-hand Saktas, *i.e.*, 'white' and 'black' magicians. The worship of the latter is most licentious and immoral." Anything belonging to this left hand worship in symbolism or ritual is phallicism and to be avoided, as to touch pitch is to be defiled, and all its associations are vile.

To do Dr. Kuhn justice, we cannot believe that he at all realizes the enorm-

ity of the occult transgression of which he is guilty. His letters and his whole attitude of defence indicate that he is so occupied with the merely intellectual and scholastic view of the matter that his sense of the ethical value is blunted.

If Dr. Kuhn would purge his book of these chapters devoted to the exposition of phallic symbolism, which no decent mind can read without disgust, his book would be worthy of all I have said of it in unsuspecting anticipation, for readers unfamiliar with Theosophical literature, or the special work done by Gerald Massey, Dr. Kuhn's chief authority, in Egyptian antiquities. But Dr. Kuhn has failed to relate his researches to the lore of the farther East and the whole wisdom and mystery of the Upanishad teaching is null and void so far as *The Lost Light* is concerned.

The fatal desire to be in line with current science seems to have lured him, like many others, into the false conception of evolution from below as the solution for anthropological problems. That is where Theosophy breaks with current science. "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no room for both." Dr. Kuhn would find surer and safer clues in *The Voice of the Silence* than in anything that Gerald Massey wrote, sincere as Massey was, as when he discarded his first four volumes and wrote his later two. The old Hermetic axiom is correct. "As above, so below." Dr. Kuhn would read it, "As below, so above."

Henry Drummond gave a false clue when he wrote *Natural Law in the Spiritual World*, and many have extended his idea into infamous regions.

In the Gospel of John, viii. 23, Jesus is represented as saying to the Jews, who certainly represented the material view as distinct from the spiritual one in that record, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." At this season

when the mystery of the Incarnation is itself degraded into a Church festival to celebrate the birth of one man, Theosophists should be clear in their minds that it is the birth of the Christ principle in their own hearts that is the Divine Mystery of Christmas, the dawn of the Holy Light in the darkness of their brain intelligence. The Mystery of the *Monogenes* is degraded by the theologians into a human birth abnormally procured, instead of the tremendous truth that every man born into the world is treading a path which will enable him one day to reach the birth of the Christ principle in his own being so that he shall become a Christ himself, *monogenes*, Self-begotten, a true Son of Man.

PADMA SAMBHAVA AND TANTRIK

In the November *Canadian Theosophist*, a reviewer of "Land of a Thousand Buddhas," expresses amazement that certain Tibetan lamas identified the author, Mr. Theos Bernard of Arizona, U.S.A., as the reincarnation of Padma Sambhava, who authored some 18 vols. of the Tantras. This form of mouth honour is not confined to Tibetan lamas alone. Many Orientals indulge freely in hyperbole and magniloquence. Theosophists familiar with Mr. Leadbeater's book on the past lives of certain living theosophists would not be amazed at any such panegyric pronouncement.

Padma Sambhava is the great Guru and Patron Saint of the *Dugpa* or Red Cap sect of Tibet. For full definition consult H.P.B.'s theosophical glossary under the headings *Dugpas* and *Tassisidun*. The learned Hindu, Chandra Das says in his Tib.-Eng. Dict., p. 779, that Padma Sambhava "was the inventor of much of the Tantrik ritual. . . he even devised female companions for the Dhyani Bodhisattvas. . . He came to

Tibet from Udayana, a celebrated Centre of Tantrik sorcery in 747 A.D., and soon got a big reputation for his skill in Magic." He goes on further to say that Padma became so popular all over Tibet as to almost eclipse the Buddha himself.

The very learned Japanese Buddhist Rev. Ikai Kawaguchi, in his *Three Years in Tibet*, published by Annie Besant, says in part on p. 53: "There is in existence to this day in Tibet, a sect of Buddhists which believe in teachings originated by a priest whose name may be translated into 'born of the lotus flower' (Padma Sambhava). . . whom they regard as their saviour and as Buddha incarnate. His teaching is a sort of parody on Buddhism proper, and an attempt to sanctify the sexual relations of humankind, explaining all the important passages and tenets in the sacred Text from a sensual standpoint. Indeed, Padma's own life was simply his teachings translated into actual practice, for he lived with eight women whom he called his wives, drank intoxicants to his heart's content, and fed on animal food." In short he tersely sums up the entire teachings of Padma Sambhava as "lewd and detestable." (In the third vol. of *The Secret Doctrine*, H. P. B. mentions in a note on p. 491 a translation of a Tantrik work as being "hardly fit for publication.") Dr. McGovern, in his book *To Lhasa in Disguise*, says on p. 322 that Kawaguchi won the "intense dislike" of the Dalai Lama "on account of his criticism on the character of Padma Sambhava, the wine-bibbing and sensual founder of Lamaism."

At last, in the fourteenth century, when such evil doctrine and practices became so widespread among the lamas, Tsong-kha-pa, believed to be an incarnation of Amida Buddha, appeared and instituted a great reform, enjoining celibacy among the clerics, forbidding the use of intoxicants and so on. Fol-

lowers of Padma Sambhava naturally opposed this moral housecleaning. Inasmuch as sensuality is the most powerful of human desires, any teaching that not only condones man's greatest frailty and actually teaches that highest wisdom may be attained through unrestrained sensual self-indulgence is bound to become popular. Thus it was, is, and ever will be. The teaching and practice of restraint and complete self-control are popular only with the few.

Tsong-kha-pa is therefore known as the founder of the *Gelugpa* or Yellow Cap or Reformed sect in Tibet. H. P. B. has an article in Vol. III of the S.D. on p. 415, and also writes of him in *Five Years of Theosophy, The Modern Panarion*, and elsewhere. On p. 415 of Vol. III of the S. D. H.P.B. says: "Of all the existing religious Philosophies, Buddhism is the least understood." She gives a list of writers of the past, and "eye-witnesses" of Tibetan Buddhism, who have "hitherto only added perplexity to confusion. None of these has ever received his information from genuine Gelugpa sources: all have judged Buddhism from the bits of knowledge picked up in Tibetan frontier lamasaries, in countries thickly populated by the Bhutanese and Leptchas, Bhons, and red-capped Dugpas, along the line of the Himalayas. . . .None of these have anything to do with the real philosophical Buddhism of the Gelugpa.

This holds true today among more recent writers on Tibetan Buddhism. Although Madame David Neel passed far beyond Tibetan frontiers and reached Lhasa, Shigatse, and other important Buddhist centres, the fact remains that most of the information contained in her books on Tibet are from Red Cap sources, fascinating and informative as her books are. Her adopted Tibetan son is a Red Lama. And the assistant and translator of Dr. Evans Wentz' *Tibetan Book of the Dead*, Lama Dawa

Samdup, was a Bhutanese of the Red Cap or *Dugpa* sect. This book contains a Foreword by Arthur Avalon (Sir John Woodruff) well-known Tantrik authority.

Miriam Salanave.

Western Women's Buddhist Bureau,
635 Divisadero Street,
San Francisco, California.

CORRESPONDENCE

"LAND OF A THOUSAND BUDDHAS"

Editor, Canadian Theosophist:—The interest awakened by a long review in the November *Canadian Theosophist* of Mr. Theos Bernard's book on Tibet, *Land of a Thousand Buddhas*, and his amazing penetration and experiences there gives convincing proof of the Author's bona fides and the reliance to be placed on what he writes. The very fact that Mr. Bernard is no exponent of another fake but was genuinely accepted in Tibet as a reincarnation of Padma Sambhava hides another very potent fact not even hinted at by the reviewer.

Palma Sambhava is the great Guru and Patron Saint of the Red Caps or Dugpas, just as Tsong-Kha-Pa, the founder of the Gelugpa Order is the accepted Incarnation for Tibet of the Buddha who came as the reformer of debased Red Cap Lamaism. The two Orders are as different in final values as the Tantras of the Occult Arts are distinct from the Mantras of Occultism. I use the contrasting names given by H. P. Blavatsky. Yet the influences of the two opposite forces are often intermixed and almost indistinguishable, (as indeed they are in the Soul-life of the aspirant). In illustration of this the travels some years ago of friends in Sikkim, where Red Cap Lamaism abounds, were greatly aided by the late Dawa-Sandup, the outstanding modern follower of Padma Sambhava, and openings of great use to them were obtained through his kind offices, (to be neutralized in "colour" by subsequent

openings of a different order). This did not obscure for them the meaning of many obscene figures of Padma Sambhava found in the Red Cap Temples, and the general direction of the Red Cap propaganda on the power to be obtained through sex functions, described by H.P.B. in her, now printed, E. S. Instructions, as Black Magic of the worst kind. The Master K.H., in a letter on the difference between the "White Gelugpas" and the "Black Dugpas," says: "It is impossible to worship both sides of Nature at once. One or the other must predominate, and then the disciple becomes a black magician. Only by following the absolute sexless Unity can the White Path be trodden. Hence the necessity for chastity."

The excerpt given at the end of the review, where Mr. Bernard expresses a sense of freedom from boredom and loneliness as sufficient fruit of his new found joy, may be considered by the reviewer as well showing the motive of the Author's quest, but the unusual space allotted to favourable consideration of the work justifies at least a few words to clarify the direction of aims more subtly concealed than are the claims of blatant frauds and humbugs. I leave it at that.

H. Henderson.

The H.P.B. Library, 348 Foul Bay Rd.,
Victoria, B.C., December 3rd, 1940.

CAPT. BOWEN REMEMBERED

Editor, Canadian Theosophist:—Mrs. Hastings' letter was good reading. Candour and enthusiasm are qualities too rare to ignore. Moreover those of us who were interested in the F.M.B. Movement, are glad to learn of Mrs. Hastings' explanation, for rumour had been busy as rumour ever is—even among Theosophists.

As Mrs. Hastings herself indicates, criticism occurs mostly where one is thought to be "worth while."

The "active" member of the circle whose efforts were "neatly blocked" confesses her own weakness. Most of us "grew in strength" in our campaign with the little-understanding, tho' budding Theosophist.

The Leader of this circle enlisted many recruits—myself among them—altho' he always doubted the wisdom of any one person essaying such a task as the Defence undertaken by Mrs. Hastings, postulating that Theosophists, *unitedly* should seek to show the world that their faith in H.P.B. as the Messenger of the Masters, is a LIVING FAITH.

Herein "P.G.B." as he was lovingly known by his students, exhibited those best of qualities known to some as 'austerity along the Path.'

To quote from the Sept.-Oct. issue of "Buddhism in England":—

"The public of Captain Bowen was not large. His teachings were too vigorous for the occult dilettante, and attracted to some extent that kind of criticism which is not unworthy tribute. But those who appreciated his books owe him a lasting debt for the light he cast upon the Path, and for his stressing of the necessity of practical application."

With kindest wishes from England,
yours fraternally,

E. A. Ansell.

Four, Ash Grove,
Guildford, Surrey, England,
29/10/40.

QUIZ

In what books are these to be found?

1. I think that all the elements necessary for the basis of a Universal Religion are found in Buddhism. For there you find the Truth that no man can deny nor disprove. In its purest form as originally taught by its "Finder" (Buddha was not a founder but a finder, so was Christ, etc.) and there is

no superstition or dogma. It is therefore the religion of nobody, the religion for everybody, and to regard it as of Buddha alone and call it Buddhism is entirely misleading. Buddha was a finder of truth concerning existence and eternity. This religion of Truth is always here in the Universe and it is found out by any one who seeks it and brings it to light when the world has need of it in the course of its eternal evolution, for its spiritual requirement.

2. For the Lord Himself being asked by some one when the Kingdom should come, said: When the two shall be one, and the outside as the inside, and the male with the female neither male nor female."

3. True Love is Wisdom. Is not my best goal that of my comrade also? Then I am not to linger in delights of self with him, but to draw him up to the light. Will he not come? Then I must go on and do my duty. His pain is resistance to Law.

4. The old argument that the existence of evil in the Universe is a reflection on the Divine Omnipotence and Benevolence seems to ignore the fact that the Universe is governed by Laws. King Edward rules over this country by laws, the spirit and intention of which are to promote the safety and welfare of all his subjects. There cannot be any just reflection upon the justice or benevolence of the King, or of the law if, for instance, a child should be killed in a railway collision at Carlisle, or a man should be run over by a lorry in London.

5. Here lies the conception and the principle of all initiations. It is knowledge unfolded by degrees in an orderly, systematic manner, step by step, as the capacity to apprehend opens in the neophyte. The result is not a possession; but a growth, an evolution. Knowledge is not a mere sum in addition; something added to something that already exists; but rather such a progressive

change or transformation of the original structure as to make of it at every step a New Being. Real Knowledge, or the growth of Wisdom in man, is an Eternal Becoming; a progressive transformation into the likeness of the Supernal Goodness and the Supreme Power.

References to quotations in November Quiz:

1. Montaigne's *Essayes*, The First Booke, Chapter xlii.
2. Notes on the *Bhagavad Gita*, by T. Subba Row, page 12.
3. Socrates to Simmias, in Plato's *Phaedo*.
4. Signs of Change, by William Morris.
5. *Sadhana*, by Rabindranath Tagore, page 154.

WHAT IS RE-EMBODIMENT?

A Leaflet for Inquirers, compiled by the Seattle Theosophical Club

The prefix *re* means again, and of course the balance of the word explains itself. Simply expressed, it means 'living in a body again.' However, it does not necessarily mean only a body of flesh. Everything has a body, or a house in which to live and carry on activities. Therefore, everything which is in the entire Universe has a body. This means absolutely everything, from the tiniest entity seen under the microscope, to the largest Sun in the heavens.

The fact that everything has a body in which to live, predicates the fact that something inhabits these various bodies. There is within a something which builds itself 'mansions of mighty power.' This living entity, call it soul if you wish, is so enduring, so strong in its essence, that throughout time it wears out many bodies. The body becomes outworn with the constant pressure brought to bear upon it from within, as well as from outside influences. In time it 'dies,' it falls apart,

and the entity which formerly lived in it passes to higher and other spheres.

This entity, this 'soul,' however, does not cease its activities merely because its earthly garment or physical body has ceased to be of use. It immediately busies itself building bodies in new spheres—bodies appropriate for its use elsewhere. It stands to reason, that a body useful on Earth will not be useful in other places in the Universe.

Here, then, we have another thought—that *re-embodiment* means not only living in a body again, but also that these bodies do not necessarily have to belong to life on earth. Neither is the teaching limited solely to Man, but to everything in the Universe. All that we see around us is life, living entities expressing themselves in their own way. All these lives must have bodies through which to effect this self-expression. After one body is worn out, and after a certain interval of time, the 'Soul' of the thing (no matter what it may be—mineral, plant, man, planet, or what-not) builds a new one: it re-embodies itself.

It makes no difference about the grade or size of the entity. The distinction between Re-embodiment and Re-incarnation is this: Everything *re-embodies* itself, and the bodies do not have to be of flesh; whereas only those entities which inhabit bodies of flesh *re-incarnate*, and this latter is generally applied only to the Soul of Man.

BOOKS BY THE LATE GEORGE R. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.?; The World-Mystery; The Upanishads, 2 vols.; Plotinus; Echoes from the Gnosis, 11 vols.; Some Mystical Adventures; Quests Old and New; Orpheus; Simon Magus; The Pistis Sophia.

May be had from JOHN WATKINS

21 Cecil Court, Charing Cross Road,
London, W.C., 2, England.

AMONG THE LODGES

Toronto Theosophical Society held a successful Evening Bridge and Euchre at their Hall on Isabella street on Wednesday evening, Nov. 20th. Mrs. H. J. Cable, Convener of the event, received the guests assisted by Miss O. Olive, Mrs. E. Shrimpton, Mrs F. Kelly and Miss L. Moore. Prizes for high score in bridge were won by Mrs. B. C. Durant and Miss E. Drysdale, while the prize for high euchre score went to Mr. J. Copeland. Mrs. M. Beatty won the lucky "door prize." During the refreshment hour Claude Donald entertained the guests with several piano solos.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

A protest against the policy and teachings of The Theosophical Society introduced since the death of Madame Blavatsky.

H. P. BLAVATSKY: HER LIFE AND WORK
FOR HUMANITY

A vindication, and a brief exposition of her mission and teachings.

H. P. BLAVATSKY AS I KNEW HER

Consisting of personal experiences with that great Soul.

THE BLAVATSKY PAMPHLETS

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

These three volumes by Alice Leighton Cleather, an intimate friend and pupil of Madame Blavatsky, should be in the hands of every student of Theosophy.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.E. Centenary Edition, Peking, 1931. Third Impression.

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE WORLD WE MUST FIGHT FOR

BY LEWIS MUMFORD

Editor's Note: The following is the slightly abridged text of the radio speech delivered by Lewis Mumford over the Canadian Broadcasting Network on Sunday, Dec. 1st in the "Let's Face the Facts Series." It is published with their permission. The author, Lewis Mumford, is a noted American editor and lecturer; his latest book, "Faith for Living" has been widely acclaimed. He voices a point of view which is becoming increasingly common.

Were it not for the fact that our countries are already joined in acts of civil and military co-operation for our common defence, I should be loth to speak to you about the ultimate issues of the present war, even in response to your cordial invitation. As an American I have not yet earned the right to talk to you about the future. That future involves decisive action, great political responsibilities, whole-hearted personal sacrifices; and my countrymen have yet to assume those responsibilities and sacrifices in anything like the fullness that the hour demands.

If you have followed the trend of public opinion in the United States as recorded by various objective polls and surveys, you will note that the number of people who believe that the United States must be prepared to step into the war and to fight the Axis powers has been slowly and surely growing. But what I should like your permission to do is to assume for the moment that we Americans, before it is too late, will take this decisive step against the spread of Fascism: that we will throw all our moral weight and physical power openly on the side of the other English speaking peoples. Just as over-

night we will abandon our self-defeating policy of aloof self-defence and benevolent neutrality.

Must Take Initiative

At some point during the next month, the next winter, or the next year, my countrymen will, I believe, have the courage and the intelligence to take the initiative out of the hands of Hitler and his accomplices. At that moment the American people will scorn to hold our political representatives to their foolish pledge that they will under no circumstances permit our country to be drawn into the war. We will demand rather for our honour and our safety and our common love of humanity that our government shall use the might of our navy and our air forces to subdue the totalitarian powers and to redeem Europe and China from the heavy yoke of their aggression.

This is an assumption that I make on the basis of past history and experience; above all on the basis of my general knowledge of my countrymen and of the profound spiritual change that has taken place in them during the last six months.

Democracy cannot hope to survive in a totalitarian world. We could not survive in that world if we would, and when we behold its corruption and debasement, its deliberate cruelties, its boasted hardness of heart, its sinister befoulment of the human personality, we know that if survival meant acquiescence in that regime, we would not survive in that world even if we could.

What Should We Fight For?

I have given myself provisional licence to deal with the main subject of this discussion; what ends should we be fighting for, and what sort of world can we reasonably hope to create at the end of the present conflict? Note: I

do not ask what we can get, I ask rather what we should demand. There is a school of political thought that prides itself on its realism and that never dares to put a political question in ideal terms because it is afraid of being considered impracticable and idealistic. The leaders of this school always abandon their ideals before they have had the courage or the opportunity to test them out. They do their compromising and cutting and trimming in advance, and as a result when they encounter a practical problem they have already given in so completely to their opponent or to existing circumstances they do not even achieve the little that they modestly demand.

I belong to the opposite school of political thought, the one which assumes that without rational ideals one can no more get what one wants than one can cross the ocean without charts and compasses. For I remember to this day the valuable advice that was once given me by an older colleague whom I was consulting about my course in life. I had laid before him various practical openings and opportunities that had presented themselves to me: but he shook his head.

"The first thing to do," he said, "is to know clearly what you really want and to go directly for that. You will be surprised how much easier all these practical decisions become."

Must Have A Programme

We who belong to the free democracies must have a programme of action and a plan of reconstruction for our own countries and for the world—a plan and a programme just as daring, just as comprehensive, just as world-shaking, if need be, as anything that the totalitarian leaders can conceive. I do not mean that we must console ourselves for our present ineffectiveness and our past errors by treating ourselves to political phantasies and figments. We can leave that sort of thing

to Hitler; who now promises millions of non-existent houses to his followers to atone for their non-existent conquest of England.

Still less do I mean that we should repeat the mistake people made at the end of the last war when they assumed that peace, order, prosperity and good-living could be willed into existence overnight. If we win this war we will momentarily prevent slavery and totalitarian darkness from covering the whole planet; and that will be a great victory indeed, worth the mountains of effort that will be needed to achieve it. But nothing that we can do now will make the world safe and easy for our children to live in. Nothing that we can do now will lessen the need for further effort. If we wish to live easily the cheapest course of all is to accept totalitarian slavery; that involves no further sacrifice than the loss of our manhood and freedom. Once the initial act of spiritual castration is over, we can live in peace and harmony, the harmony of the chain gang and the peace of death.

Victors Did Not Understand

But the life of freedom and democracy makes strenuous demands upon us, demands for self-discipline and self-sacrifice. And because people at the end of the first world war did not understand this, they fell back into a state of hopeless disappointment, bitterness and cynicism. They became the parents of the young men and young women who say now "What's the use of fighting to save democracy again? We didn't succeed twenty years ago and we probably won't succeed now. What's the use?" The answer to that question is that the expectation of a permanent and final victory over the forces of evil has no meaning in the actual world. Democracy, like every other human institution is subject to change—to corruption no less than to improvement. Nothing on earth is wholly perfect or

can for long remain perfect. And there is no means so complete, as Walt Whitman reminds us, that it does not demand further effort.

You cannot save democracy once and for all, no matter how drastic your sacrifices, if immediately after this effort you turn over and go to sleep. It is not enough either, to be prepared to save civilization every twenty years. You must be ready to save civilization every twenty minutes if need be. In short, without continued care, steady readjustment, active choices and decisions, creative plans and the courage and social vision to carry them out, we cannot survive and our civilization cannot survive, even if we should achieve a military victory.

More Positive and Drastic

I believe accordingly that we must be much more positive and much more drastic in our demands for a new world order than were the people who emerged victorious from the last war. But at the same time we must be more patient. If our demands are intelligent ones they will involve radical and decisive changes in every part of our civilization; they will include the economic order no less than the political order; for political democracy and political freedom, without economic democracy and social justice would be just a shadow of the fullbodied reorganization of our society that alone will provide an enduring order.

Just because our programme must be such a fundamental one, however, it cannot be realized at once. No group of scholars, scientists, and technical experts will be able to prepare those plans and organize this world-wide change. With the best will, and the most concentrated devotion in the world, the needed transformation cannot take place in half a dozen months or in half a dozen years. The better we plan for the future, the more that we demand, the farther off will be the full-scale realiza-

tion of our plans. So there will be a great temptation, even on the part of those who do not belong in the camp of the appearers, to accept half-measures so that they may quickly say that the war is done and over and a new order has begun. But economic and political half-measures will not provide the basis for a new order. They will only provide the basis for the same kind of disappointment, bitterness, cynicism and spiritual defeat that followed the last war.

Totalitarianism Out

What then are the minimum goals that we must set ourselves? Let me begin with the negative conditions; and first, we cannot live in a world that is part totalitarian and part free. There is no possibility of security in such a world. There is no possibility of co-operation in such a world. Two systems of ideas are now at war; they are fighting for the right to organize the world, as the armies of the Christians and the Saracens when they met on the battlefield of Tours were struggling for the narrower right to organize Europe. This is a knock-down fight between these two ideas. If the totalitarian states win, the nations of the world will one by one be enslaved and looted for the benefit of their barbarian conquerors, as Czecho-Slovakia, Poland, Denmark, and every other conquered territory in Europe has already been enslaved and looted. If the English speaking democracies win, our task will be, not the restoration of the world that existed before 1930, nor even the restoration of the world that existed before 1914. It will be nothing less than the establishment of a democratic world society in which each nation and region will play a co-operative part.

World Union Imperative

Nothing less than a world union will justify the losses and the sacrifices of the present war, and no effective world

union can be envisaged except one between peoples who speak the same political language and practice the same kind of loyalty to moral right and to objective truth. This means that if the English speaking democracies emerge triumphant from the ordeal of battle, they will have to assume the imperative task of organizing life on a democratic and co-operative basis throughout the planet. No other peoples will have the necessary combination of moral authority and physical power. We cannot continue to view with tolerance or indifference the continuation of obsolete systems of government, the prevalence of barbaric ideas of public order and right, and we cannot admit the possibility of active collaboration with governments that do not rest on the free consent of the governed. And this means that the governed, in turn, shall be equipped by adequate education and by the institutions of free speech and free criticism to accept the full measure of their responsibility. Effective world organization, in other words, demands a community of equals.

No Room For Slavery

Second, we cannot live in a world that permits nations to be suppressed or mutilated or wiped out of existence, or treated as hewers of wood and carriers of water for the benefit of some master nation. But neither can we live under an order in which nations proclaim for themselves the right of absolute independence of action and absolute freedom from the moral authority and political power of the rest of mankind. The notions of national sovereignty and national isolation go together. They are both insolent fictions that contradict the real condition under which human beings and communities actually live. No human being can live to himself. To attempt this, as Aristotle once said, man must be either a brute or a god.

And similarly, no nation, no empire, no continent can live to itself; or refuse

to take on the duties and responsibilities of international intercourse and international collaboration. Nations, like individuals under St. Paul's injunction, must be members one of another. Continental isolation is as unreal as empire isolation or national isolation. Nothing less than the earth itself is now a big enough place for any community to live in; nothing less than the lands and the waters of the earth; all its continents, all its resources, all its peoples, all their treasures of culture and history; is sufficient for the education of man.

Isolation Impracticable

In this war, no single nation can survive by itself. That is plain enough from the desperate efforts that the Germans are making to bring into their company every country within reach of their bribes or their bombardments. And in the world that will exist after the war, no nation or continent can live to itself or survive by itself. The continuance of our civilization depends upon our ability to conceive, work out, and to operate a world-wide union of peoples. Today mankind is one—one in misery or barbarism; or one in co-operation and human development.

The closed world of the totalitarian states is the symbol of darkness and regression, closed to trade, closed to ideas, closed to foreign radio communication, closed to foreign newspapers, closed to foreign travel; that is a world only one step away from the insane asylum. Or rather it is a world whose hallucinations and suspicions and corrupt phantasies are the veritable marks of the denizens of an insane asylum. We must expand our parochial horizons, even we in the United States and Canada who think so easily in continental terms, but still shrink from world-wide responsibilities. Solon, the great Greek law-giver, was once asked for the mark of a well-governed city, and he replied that it was one in which a citizen felt as much resentment against a wrong or an

injury done to another as he would feel if the crime had been committed against himself. That is likewise a definition for a well-governed world.

An All-World Settlement

It follows from all this that something more than a *European* settlement will have to come out of this war: something more than that Federation of Europe of which people still too timidly dream. Europe is important, North and South America are important, but the security and well-being of the peoples of China and India and the rest of Asia, Malaya and Polynesia, to say nothing of the peoples of Africa, are equally important. Nothing less than a Federal union of the free and democratic peoples who are bent on establishing a world order will be sufficiently strong and decisive to serve as a starting point for the long process of reconstruction that lies ahead. That reconstruction will be a many-sided one. It will involve the equalization of advantages between continent and continent, between region and region, by a planetary rationing of resources. It will involve the equalization of advantages between economic classes within the community now spread far too widely apart in their incomes and their social opportunities. It calls for the transformation of a system of production based chiefly on the pursuit of profit to one based on the pursuit of human well-being, to a system capable of working effectively even when profits have shrunk or have altogether disappeared.

End of Power Politics

The present war brings to a head—and let us hope to an end—four hundred years of unscrupulous power politics and reckless physical conquest. The so-called youth of fascism, which proposes to renew the grandiose dreams of power conquest and booty, which enflamed

men's minds in the Sixteenth Century, is in reality not youth at all, but the second childhood of the power man with his dreams of predatory achievement and despotic rule. We are approaching the era of re-settlement, the era of balance, cultivation, and co-operation; an era that will be marked less by its mechanical inventions than by its social and political experiments.

We will need strength and hardihood to build this new order on a world-wide scale, no less strength, no less hardihood, than our ancestors showed when they spread over the planet as missionaries, as explorers, as immigrants and pioneers. But we now have a different ideal before us, not the exploitation of man and the conquests of nature, but an organic partnership based on men's permanent needs for security, freedom, justice, and truth. Victory over the Nazi Fascist barbarians will not mean that we have a smooth and easy journey ahead of us on the road to world order. Victory will merely mean that we have earned the power to make decisions and to go ahead.

As an American I want my country to contribute to that victory. I want to have the privilege of sharing the sacrifices that the peoples of the British Commonwealth of Nations are making. I want us to earn the right to work on the plans for the future, and to take part in the difficult work of reconstruction that lies ahead. Nothing that is worth doing today will come easy. Nothing that needs to be done can be done without running terrible risks and enduring painful sacrifices. But that is the way of birth, that is the way of life and creation. Only those who have taken part in this travail have earned the right to carry on—humbly, patiently, whole-heartedly, the work that those who are heroically fighting and dying to preserve civilization, must leave behind them.

THE ROUMANIAN EARTHQUAKE

Thrupp's prediction for a severe earthquake in the latter part of October or during the first ten days of November were fulfilled by the Roumanian earthquake which came quite according to schedule. Loss of life was severe and property damage was great. The quake had an intensity of nine on the international scale, which has for its upper limit an intensity of ten.

Little information is at hand as to the extent of the geological changes which were involved or as to the damage done to the oil fields and probably no such information will be forthcoming for some time to come.

W. F. S.

AFRAID?

War makes many of us face realities that in peaceful times are ignored. Fear is freely admitted by brave men because they have mastered it. Hitler has tried to break the British by spreading a fog of fear over them but they are able to see a bright future through the fog: hence they carry on.

An important part of the work of a war government is the task of guiding its masses through war fears, in other words building and maintaining morale. This is done skilfully and deliberately but little thought is given to the guidance of people in the fears of ordinary civilian life. This is particularly true of children who are left to wander aimlessly until they have become completely lost and discouraged when they are sent to special schools or classes or even to reformatories, so-called. In education a teacher is carefully instructed in the guidance of children through the three R's but not through fears. Possibly the mastery of fear may be equally important in their lives.

A common fog confronting a boy is fear of the dentist. One lad of twelve learned that his teeth needed urgent attention but two years were lost and the

teeth did not cease decaying. Fear blocked him. He failed badly at school, was shy and retiring, and fast becoming useless. By carefully plotting a course for him, getting him to face the situation, winning the sympathetic support of a nurse and his mother, and taking him to a dentist whose interest had been aroused thus insuring a painless first session, he was guided through the fog. Finally all bad teeth were filled or extracted. The last step of the journey, to the extraction clinic, he had the courage to take alone though with trepidation. Then came the day when he rejoined his fellows, with head up, to announce that the job was done. The baptism of fire was over. He had passed through the fog to the other side with new respect for himself and for his ability to achieve. Now he has courage to face his fear of a speech handicap, fear of failure, and whatever life may have in store.

It is often difficult to get a lad to realize that his worst handicap is his own fear. Talk of fear as an emotion hence inferior to mind leaves him cold. It is easier to help him to build a thought-form, sufficiently pleasant and strong, to act as a beacon through the fog. Building the lighthouse bit by bit requires time and patience and a plan. When he is safely in port, he can be instructed in the method so that, with practice, he can learn to chart his own course through the unknown waters of life. A face, lighted by the knowledge of success, shoulders squared, head up, these in turn are a beacon for the pilot, often a plain fisherman.

Fleet Berry.

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