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THE THREAT OF PSYCHISM

TIBETAN BOOK OF THE DEAD

In the Introduction, p.2, Dr. Evans-Wentz describes the above as "an epitomized exposition of the cardinal doctrine of the Mahâyâna School of Buddhism" and "as a treatise based essentially upon the Occult Sciences of the Yoga Philosophy." Further, in the Preface he describes the actual translator, the late Dawa Sandup, as a "Tibetan sage . . . who combined in himself a greater knowledge of the Occult Sciences of Tibet and of Western Science than any Tibetan scholar of this epoch." All these statements are incorrect and misleading. We knew the translator for at least a year before Dr. Evans-Wentz came to Darjeeling, and found that he belonged to the Red or Dugpa school, being a native of Bhutan, which is south of Tibet and is the chief centre of that school. We also found that his knowledge of the true esoteric Mahâyâna, as taught by the Masters and H.P.B., was almost nil, and that he had not read any of her works.

He was then a schoolmaster at Gangtok, Sikkim, where Dr. Evans-Wentz stayed and worked on this translation. We warned the Dr. to be careful about the Red Doctrine but he paid no attention and persisted in that line of study, as he saw in the Lama's knowledge of

English and Tibetan his opportunity to get new material for a book on Tibetan Buddhism. Incidentally, it should be mentioned that Mr. Dawa Sandup was not a lama in the religious Tibetan sense, but a *layman and a married man*.

It is impossible to point out all the objectionable details of a work of this character in the space of this note. Suffice it to say that the Red Doctrine, like the Hindu Tantrika, is based on sex. Dr. E.W. writes a very cleverly worded foot-note on this, at pp. 218/219, in which he says:—

"The Tantrics — like the ancient Egyptians — exalt right knowledge of the reproductive processes, as no doubt it should be exalted, to the level of a religious science; and, in this science, as illustrated in the Bardo Thodel the union of male and female principles of nature, in what is called in Tibetan, the Yab. (Skt. deva) — Yum (Skt. shakti) attitude symbolizes completeness or at-one-ment."

On this point the Masters and H.P.B. says: "Esotericism ignores both sexes. Its highest Deity is sexless, as it is formless, neither Father nor Mother . . ." The Master K.H., in a letter on the difference between the "White Geluggas" and the "Black Duggas," say: "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."

H. P. B.'s writings, both public and private, abound with warnings against the Dugpas and Tantrikas, the most solemn being those in the E. S. Inst., now published in an edited form, in S. D. III, e.g. note on page 491, in which she speaks of the translation of a Tantric work as hardly fit for publication, even after considerable expurgation, and as recommending black magic of the worst kind. On p. 502, she gives some of the results that follow Tantric practices. See also bottom of p. 503 and 509 3rd par. and last.

Padma Sambhava is the great Guru and Patron Saint of the Reds. Chandra Das, a learned Hindu who studies in Tibet, says in his Tib.—Eng. Dict. p. 779: "He was the inventor of much of the Tantrick ritual and eclectic mythology of later Buddhism; and he even devised female companions for the Dhyani Bodhisattvas whom he designated, from the analogy of the *Sakti* in Hinduism, as the *Yum* companion to the *Yab* Bodhisattva." He came to Tibet from Udyana, a celebrated centre of Tantrika sorcery, in 747 A.D. and soon got a big reputation for his skill in magic. The Japanese priest Kawaguchi, in his "Three Years in Tibet," says: "Padma S., although a priest, strictly enjoined on his disciples the practice of flesh-eating, marriage and drinking. He ingeniously grafted carnal practices on to the Buddhist doctrines. He declared it is necessary to satisfy carnal desires on the theory that great desires partake of the nature of Maha Bodhi (III). That, as the greatest of human desires is sensuality, therefore man can attain Maha Bodhi by indulging this passion (i.e., sex), for by it he can best realize the first

essential the reality of Atma, i.e., "oblivion of self." Eating flesh and drinking liquor being also 'craving of men' must be indulged, etc. It was largely on account of the evils arising in Lamaism from these abominable doctrines, that Tsong-Kha-pa (an incarnation of the Buddha) instituted his great reform in the 14th century and founded the Yellow (Reformed) Order. C. Das says that Padma S. is more popular than Buddha in Tibet, and Dr. McGovern, in his "To Lhasa in Disguise" says that Kawaguchi won the "intense dislike" of the Dalai Lama "on account of his criticism of the character of Padma Sambhava, the wine-bibbing and sensual founder of Lamaism." (p. 322).

It is significant that the Masters and H.P.B. never refer to Padma Sambhava, yet, we find Evans-Wentz saying (p. 13):—"With the Nirmanakaya is associated Padma Sambhava, who, being the first teacher in Tibet to expound the Bardo Thodel, is the Great Guru for all devotees who follow the Bardo teachings." In a note, p. 85, Dr. E. W. says: Padma S. "is regarded by his followers as an incarnation of the essence of the Buddha Shakyā Muni in its Tantric or deeply esoteric aspect." It should also be noted that the Dr. has invoked the aid of Sir John Woodroffe (Arthur Avalon) the well known authority on the Tantra, who contributes a Foreword. We noticed that his translation of the Tantric works in many volumes were the outstanding features of Lama Dawa Sandup's library.

It should therefore be clearly understood that in this book the word "Esoteric" applies only to the Tantra doctrine, and must not be confused, as Dr. E. W. confuses it, with the pure Esoteric School founded by Tsong-Kha-pa within the Gelugpa Order from which all the Tantra doctrines, and especially everything connected with sex, or sex symbolism, are rigidly excluded.

With regard to Dr. E. W.'s reference to the sex symbolism and worship in Egypt, it must be remembered that some of the early Egyptians were Atlanteans with whom sex worship first arose out of their repetition (with conscious responsibility) of the Sin of the Mindless. As I say in "The S. D. on the problem and evolution of sex" p. 5:—"The terrible and conscious abuse of sex by the Atlanteans led on to the worship of the human body, and finally of the sex principle in itself, which survives today in all the degraded forms of religion in the shape of the most revolting and obscene symbols and practices in the Tantrika of the Hindus, the Red Cap or Dugpa Lamaism of Asia, etc." And these adjectives apply just as much to some of the old Egyptian sex symbolism to be seen in the Cairo Museum and such books as Champollion's, as to Yab-Yum (Male-Female) images of the Red Cap Tantrikas (see top of picture facing p. 136 of the Bardo book for a typical example). It was this great evil which the White Adepts of the Fifth Race fought in their great war with the Black Adepts of the Fourth which "lasted till nearly the close of the Age which preceded the Kali Yug, and was the Mahabharatean War so famous in Indian History." (S. D. 11, 395). Finally, it may be mentioned that when the secretary of the Tashi Lama was shown Lama Dawa Sandup's portrait in the book he at once said "Dugpa," Dr. Conston, a German explorer who has written a large work on Mongolia and is now in Pekin, told us he considered Padma S. had been extremely bad for Tibet. (His exact words were "had ruined Tibet.")

To sum up, it must be pointed out that, apart from the harm done in publishing broad-cast a Tantric work dealing with post mortem states to a public entirely without safeguards in such matters, Dr. E. W. has distinctly misled the public on the following counts:—

(1) Greatly exaggerating the authority, knowledge and importance of the Lama Dawa Sandup, so as to convey the false impression that he was (a) A Tibetan (b) A "Sage" and an "Initiate" deeply versed in "the higher yogic teaching and the "Occult Sciences" (c) One who "revered the Great Masters of Tibetan Wisdom." He was not a Tibetan, but a Bhutanese. He was not a "Sage" or an "Initiate" in our sense of the terms, and knew little or nothing of Raja Yoga and the true Occult Sciences, his training as a Bhutanese being entirely Tantrik. The phrase "Great Master of Tiebthan Wisdom" is, obviously, used to indicate the Trans-Himalayan Brotherhood, but we found he knew almost nothing about them or their teaching, although he admitted the probability of their existence. He told us he had never crossed the Tibetan frontier.

(2) Stating that this translation had "in part, opened to the people of the West the treasure-house, so long tightly locked, of Tibetan literature and Northern Buddhism" (p. 79). In the first place H.P.B.'s works are completely ignored, although the S.D. is referred to once in a brief and distinctly patronizing note. (p. 7). In the second as he says elsewhere, the Bardo Thodel is a pre-Buddhist work, entirely Tantrik; and attributed to P.S. himself (p. 72 et seq). It has nothing to do with Northern Buddhism (i.e., Mahâyâna, exoteric or esoteric), except in a very expurgated form.

(3) Yoga is spoken of without any distinction between Hatha and Raja so carefully made by H.P.B. and the Masters, the Yoga he refers to being in every case the Hatha Yoga of the Tantriks. Thus he calls P. S. "Professor of Yoga," meaning Hatha Yoga, and again speaks of the "higher yogic teachings of the Great Perfectionist School" of P. S.—a most misleading statement, conveying the impression to the average reader

that it is the genuine Raja Yoga as taught and practised by the Masters and the Yogacharya School or Mahâyâna. In fact, at p. 213 Yoga is definitely identified with Tantra and nowhere is there any distinction between White and Black Magic. How misleading this work is may be seen in a review by Mr. A. C. March in the March "Buddhism" in England," in which he fully accepts Dr. E-W.'s statements on the Tantra, etc., to which I have taken exception, and adds that the "very remarkable work contains more precise information concerning the essential doctrines of Tibetan Buddhism than has ever before been available." For Buddhism" read "Tantrika" and he is nearer the mark, although there is plenty of this sort of thing to be found in the words of Avalon and other Tantra authorities. There is no need to quote from the text of the Bardol, which is full of the usual disgusting paraphernalia of Tibetan Dugpaism, the skull bowls of blood, thigh bone trumpets, human bone ornaments, etc., etc.

(sgd.) Basil Crump.

Peking, March 30th, 1928.

ON THE THRESHOLD

BY THE DREAMER

(Continued from Page 144.)

VII

Do not fancy, my dear boy, that I leave you to struggle alone and unaided, and share not in your inner sufferings. (This power to share is not merely having a duplicate of the disciple's bodies, as says Neo-Theosophy, but to the Unity of Life.—D.) *I come, whenever I am permitted, and do all that is best for you.* If I allow my affections to colour my individual will, I shall violate the Universal Law, shall transgress the Supreme Will and be less able to help than now.

Let not personal sufferings, however keen, blind you to the needs of all the

helpless souls around you—those blind frantic egos that understand so little the purpose of their existence, and are blown backward and forward by every gust of wind that blows. Think always of the sufferings of the ignorant fragments of the Self around, and your own sufferings will seem so little in comparison to theirs. Sympathy mitigates personal pain; and love of humanity so diminishes the personal self, (For the object of occult-help by the Great Ones, is not so much to establish the Helper, the instrument of help, but rather to generate in the mind of this disciple the conviction *that all strength all help and all light is of and ever radiates from the Self—Isvara, the Lord. D.*) that all personal pain becomes easily endurable, and a matter of little consequence. (After events have shown how, in spite of earnest aspiration—Kama leads us to forget the true mission of our individual life—D.) In the discharge of duty, remember the verse of the *Gita*:—'As the ignorant work with attachment, so must the wise act, desirous of bringing men together,' and which The Light on the Path so pithily puts 'Work as those who work for ambition,' and try to illustrate the spirit of it in your life; and all will go well.

You understand the nature of the trial that you are passing through, the forces with which you have to grapple and the virtues they are meant to develop. You apprehend these fairly well; and a clearer conception will dawn upon you as time goes on and you grow older in experience. Then your understanding will become much more lucid than any writing of mine can make it.

Logos, my dear boy, is *Isvara*—The Supreme Lord, The Spiritual Sun, The Divine Life, and *the Masters are the conscious executants of their Will, the Divine Ministry, so to say, through Whom, the Divine Light and Life pour*

down to us. We are, so to say, but tiny sparks in the veil of *Maya*, struggling to realize the nature first, of the spark and then of the Sun from which the sparks have come, and whose reflections they are. It is very difficult to put into language the relationship. (*Iswara*—The One Self—the Purusha—who is the Transcendent, the only Path to Brahman, Who is all-pervading, embracing 'all', though incapable of definition—the Place of Rest of the spirit of Transcendence of Consciousness. Who is seen only when we can know the mode of Consciousness—the mode in which we see not the things but the end thereof. The Master is not a supernatural being who has transcended human limitations, and is now working for higher evolution, but the very Embodiment of *Iswara*—the apparent Centre of Radiance in the stream of Divine Consciousness. So the Bhagabat says—*Guru* is the manifestation, *Iswara* made Flesh, the Divine Word; and whosoever sees in him the man (in the past, the present or the future), his knowledge is like the bath of elephants and absolutely incapable of leading him beyond the limitations of manhood. It is a pity that so many earnest and devoted souls are now-a-days bent upon tracing the evolution of the Master, forgetting that the Divine is incapable of any evolution. D.) You can grasp it better within your own heart than you can express it in words.

I AM sorry to learn that your surroundings are so uncongenial to you. But I have no doubt that the very effort to be resigned to the working out of *Karma*, and the learning of the lesson of indifference despite all the attractions offered by out-going energies will, in the long run make you a stronger and more devoted disciple of the Blessed Ones than now and thus hasten your approach to Their Sacred Feet. What price is too great for such a privilege! So you will not be discouraged, however

hard may be your trials; but will keep your heart fixed on Them, till the day comes for your leading the life you yearn for. (The life of surrender of the separated self for the sake of serving truly the Blessed Ones, which discipleship entails. D.) That life can be led, however repellent the surroundings, even with the rush and turmoil of the world around us, if only we gradually acquire detachment from the worldly objects by cutting all the bonds of desire. (The bonds of desires with the notions of outer things which seem to attract are the forces which limit the 'I' in us to the personality and the individuality, as the angle of curvature and the radii determine the centre of an arc.—D.)

INDEED you have to face such severe trials, that my heart almost quails to give you any word of advice. But, my dearest boy, let me tell you for the tenth time, that ordeals of the most fiery kinds are inseparably connected with the life of the disciple, and if one must attain to Adeptship, (The Life of the emancipated Self—D.) he must have to tide the most furious torrents that life has known. It has been so from all eternity, and it shall be so till eternity; and the Law that makes it so is just and wise. If this feeble statement can give you any consolation, you will have it.

But I know in your present state it will be a very feeble consolation indeed. You have heard that *faith* (Faith is the breathless sense of a Larger Life—the power of receptivity of *Buddhi* whereby the nature of the Self dawns on the lower mind and consciousness. This is the true—of *Gita* xii 2—D.) can move mountains and you have read the story of "Prahlada." By this time you ought to have the conviction that the Supreme Intelligence—That guides the evolution of the souls, and the Mighty Ones who watch over the struggle of the neophyte, are merciful beyond measure; wise be-

yond human imagination. Therefore, *if we resign ourselves entirely to Them, having no wish of our own save to harmonize our little forces with their primary source* and to use them in accordance with the light that sheds from the great Spiritual Sun,—no consequence that might result to our little and insignificant, transitory and illusive personalities should disturb us and the serenity of our souls, or weaken our resolve to do, at whatever cost to ourselves, the will of our benign Lord Iswara. Have this illumining faith and all else will become easy.

If I were to tell you the history of my life, how and with what patience I have borne the most deliberate and cold-blooded effrontery and maltreatment for years and years.—you would know that true growth is possible only through suffering of every kind. That a man suffers, shows in a certain way that he is still imperfect, still undeveloped and therefore, also, that he needs further training. (Suffering is —of the *Bhagabat* vii 15-23, which only goes when we learn that not the limited 'I'—notion but the Self is the true, the only standard, and so look for the One Self. So the *Sruti* says—'Where is suffering—where is illusion, where is the One is seen.' D.) Grumbling is not the proper mood for a student of occultism. A *Bhakta* must be always contented with his lot; otherwise his *Bhakti* is crude, and tinged by the colouring of the personality.

I am glad to hear of your progress and also to know that you saw me when the impending loss of your child was wringing your heart. Remember always, that the faithful devotee is never left alone in trouble.

I hope to be of use to the Sacred Land . . . (After events have shown how, in spite of earnest aspiration, Karma leads us to forget the true mis-

sion of our individuality.—D.) How do my poor brethren hope to progress if they lose faith so easily and allow suspicions to gnaw their hearts. Well, time will teach them who may be trusted; but their suspicions make dark clouds between the Blessed Ones and themselves.

VIII

I DO not think that in a hasty note like this I can tell you anything about meditation. Besides that, instructions that you will receive from other planes (The higher planes of Consciousness reached during *Dharana*.—D.) will be far more efficacious than any I can give you by means of the clumsy instrumentality of words. Hence I have always preferred to be silent as to any directions in this matter. Do not be disheartened if at the present or any particular moment, your intuition seems dull, and your soul is incapable of catching light from the Souls that are training you up. The mist will clear up in good time, and you will not be the loser for the intervening periods of darkness and despair. For *much is taught in other ways during such periods, and they are as necessary as the contrary ones of Light and Life.* (It is only during darkness and absence of Higher Life, apparent though they be, that we know that the Self transcends even the higher manifestations of Light and Life—that the *Self is the Beyondness of Consciousness.* During light and life we see the Self in and through everything; and during pain and darkness we see the *Atman* as the Ever-Transcendent.—D.)

Partly because of other business, but chiefly because I thought that other modes of help would be more effectual, I purposely refrained from writing to you. I am therefore surprised a little to gather from your note that you have not been perceiving me at all on the higher planes. *It is owing to the many severe strains on your physical brain,*

that the consciousness on that plane could not reflect the perceptions on the higher. (That is why physical . . . and purity are necessary. D.) But it can scarcely be, that all my efforts, well sustained and satisfactory to myself, went for nothing so far as you are concerned. At any rate, I shall persist in following the light and inspiration within, and be content as always, to leave the results to Those, (The Rishis. D.) Who know better.

Do not at any rate fancy for one single moment that because I could not write I have been unmindful of you. I have always thought of you in my meditations and tried to send out to you little angels of love and purity and knowledge; and I daresay they have now and again made some impression on you, even though your brain-consciousness did not reflect them.

Times have not been very smooth with all of us; and no wonder you suffer. And yet when one comes to think of it, all manifested *life is made up of these painful and pleasurable sensations and feelings*. These pleasurable sensations alone would make it an intolerable monotony, and pleasure itself would change into pain:—not the positive pain, but a dull aching void. It is want, care and anxiety that gives zest to all mundane life and tone and flavour to all its enjoyments. *So long as we have not passed beyond the region of sensation, so long as there is any taste* (The— of the Gita ii, 59. D.) *for enjoyment in us we must suffer, in order that enjoyment may be at all possible.* Knowing that, I have not for one moment fretted against my troubles; never complained, never lost my mental calm or internal peace: and I daresay that, when you too realize this fact and law of Nature fully, you too will attain to balance, and walk through fire and water evenly.

But why, my good boy, should you give way to despair? Do you not know

that *despair means discontent and even ingratitude*, and that it furnishes the strongest weapons to the Powers of Evil? Do you forget that you have started on a spiritual race, and that if you are to win, the store of accumulated *Karma* (— of the past lives of the individual and of the world.—D.) of the past should be speedily exhausted? How could this be done, my child, if not by concentrating within a few years the sufferings which, in the ordinary man, extend over ages and incarnations? Fret not at *Karma*, nor at the pain that it brings. But welcome the latter as a thing that clears your debt, lightens your soul (these Karmic results are helpful in proving that 'I' is not the personality—but a truly Larger Life in which these are evenly strung up.—D.) and carries you speedily onward to the goal that you have fixed your heart on. Yes, welcome all the pain and misery that your present *karma* has nothing to do with, and meet them bravely and calmly with the strength and insight into Reality that we have been given. (By the Self within—D.) Your childish nature is good in its own place, but you must not permit it to lift its head while you are braving these trials of the neophyte. Fight, and fight like a soldier who has taken his orders from a great general, nay, a Divine general, (Light on the Path. D.) with faith in the wisdom of his commands, and you will have strength given from within and above, and be victorious. Cry not when the moment of fight is come.

(To Be Continued.)

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ATLANTO-ARYAN TEACHING VI

Superior Men simplify life and action by attending more to essentials than to particulars. Action is thereby quickened, made more direct. More attention to particulars makes action slower, weakens it, and life is made shallow and less satisfactory. Superior Men know that particulars are taken care of by attention to essentials.

In olden times few classifications were made. The "pairs of opposites", as people nowadays call them, were in those times considered as co-operating parts of the same thing. They did not think that Life and Death obliterated each other. Life they knew was continuous and Death only a change into another mode of Life, not its extinction. Duality was a division of co-operation, nothing else. Unity was seen in all dualities. Older nations understood Life differently from our new nations. Life was seen everywhere and in everything. All individual life was seen to have its beginning in an earlier individual life and continued in a following individual life, parallel with other co-operative lives. In the Golden Age the transmission of life into new forms was considered a new birth; nothing was extinguished or destroyed. Younger nations lack faith in the continuity of life.

Intended construction eventuates in construction of what is useful; *parallel therewith occurs the destruction of the useless*, the discarding of what is no longer useful. Younger nations have misunderstood this, calling destruction evil. Necessity is not evil. The elimination of the useless is a necessary change for the better. This will be fully understood later when Kindness has displaced unkindness in the Sixth root race, and the present Iron age has been succeeded by the second Golden Age.

The complication of mental and phy-

sical activity in this Iron age is a great test of humanity; its purpose is to teach by contrast the value of Simplicity. The labyrinths in Egypt, Crete and Babylonia were worked out to enforce Simplicity. Scientific divisions and subdivisions have the same aim. Multi-form and complicated ceremonies for initiations in this age serve the same purpose. A simple all-inclusive scheme should be clearly seen after working correct but complicated ceremonies. Only those who have tested a complicated scheme will understand, appreciate and benefit from a simple scheme. The mind must be trained to its utmost in order to outline its limits. That being done, the Ruler of Mind by Kindness (Buddhi) takes over the realm.

*

Difficulties on the Path are mostly due to some doubt or misunderstanding. Earlier nations were not often troubled with doubt, a quality of the mind which was then rarely used. Feeling (Kama) has no property of the mind, hence can neither understand nor misunderstand.

Occult Training in Atlantis

Initiation in earlier races was short and direct, but included all essentials, hence also the non-essentials. With the body fully developed Creative activity (Kama) became stronger. Older men, already trained, took young men to secret retreats, trained their feelings (Kama) by giving disciples tasks to carry out to get faith by experience. Those who obeyed found their faith verified and became wonder-workers and hierophants. Those who neglected instructions were turned out to do what else must be done, to learn by mistakes what the faithful learned by obedience. The early tests were simple, like they are today, such as the splitting of clouds, foreseeing where lightning would strike next in that kind of weather and curing diseases by adding to the ailing one's finer vehicles what they lacked in strength. All of this

belonged to the early training in faith. Nowadays doubting mentality is the worst hindrance experience has shown. The mind is good as a faithful servant, but bad as an arrogant ruler. It reasons in circles and does not know why.

Men were trained to become active and women left out as being passive and to learn activity by contrast thereby becoming active in later incarnations. Passivity is also service; co-operation is the goal—forever so. Atlantean states were built up by co-operation and broke down for the lack of it. Co-operation is much talked about these days, but there is no will to establish it. Behold the result!

Young men when entering the secret retreats found these dark like Ignorance. They were told "*Light is not absent; look for it! Light is Knowledge for you.*" Gradually the Septenary Light was seen. Again the disciples were told: "*Now you see the substance of everything in Space and Time. Observe and remember! Sevenfold in appearance. One in reality.*" Then came the proclamation: "*The Septenary Light is the key to Universal Knowledge. Use it not, and you remain ignorant; use it, and you become wise—BY ACTION!*"

Evolution

Bodies, or forms, are made up of Lives who are trained for their evolution by the entities whose vehicles the bodies are. Lives there are everywhere, but all of them need some kind of a body. They find vehicles already in the akashic division of the universe. From this they come to the Mineral kingdom; from that to the Vegetable one and then to the Animal and Human kingdoms as if passing from grade to grade. As H. P. B. told: every Life must pass gradually through the lower grades into the higher ones. And all the teachings given to theosophical students and chelas refer to what they must do to

reach the grade above. Faith is not enough; *every teaching calls for Action.* Every Aladdin must seek his own lamp. If he does not seek it, he will never find it.

Skandhas, different for different individuals, attract Lives to bodies, where they get the training they need. The individualization of these Lives is parallel to that of humanity, but lower down in the scale, of course. Lives are trained from passivity to activity.

Choice

Remember, there is choice in the World of Opposites. By being firm and correct along separative and callous lines (we call them *selfish*) you become the dark background for the bright, co-operative kind. It seems difficult yet for some students to understand *why* there are Dark Forces and Pratyeka Buddhas. Yet there is a logical necessity for them in the Cosmic System. One must see the necessity of Opposites all along until there is Unity and Love everywhere. *When you can see this, without any hesitation or doubt, remember Unity, become aware of it, and it will be realized in a moment. The Masters call this an initiation.*

Existence is Action

Every Life appears to vision as Light, for Life means to the Hierarchy light-producing Action; and without Action that dark stagnation, called Pralaya, prevails. There are of course different kinds of Pralaya. The Lives—as Theosophy calls them—are like the atoms of mundane science: invisible except when they are stirred into action. By this one can understand how important ACTION is always and everywhere in Cosmos. LACK OF MOTION (the mechanical sign of Action on all planes) IS THE BEGINNING OF DISSOLUTION, OF SEPARATION, AND THAT IS THE TRIUMPH OF SEPARATENESS.

Separation versus Union and Motion

The avidity of our own Aryan root

race for divisions and subdivisions, for fractions in general, is a well known fact. Youngsters, for instance, will dismantle the old family clock to find out why the hands turned. They only discovered some wheels, which stopped moving at once when they were separated from each other.

CO-OPERATION is the secret of all *motion*, which is just another name for *co-operative action*. Sacred language has only one name for such things; youthful mind in its development demanded more and more words to play with. The seven single colours were no longer sufficient; an immense number of mixings and shades became used. Separation ran riot—for the purpose of exercising Kama-Manas and to make evident for Buddhi-Manas, that such a division and subdivision led *away* from Unity and gradually bewildered and weakened the Thinker in his grasp of the Real. Occult students do not yet seem to understand, that here is a picture puzzle, meaningless to every one until it is solved. Students are eager to receive puzzling problems, but with few exceptions their eagerness dissolves before the difficulties. Everywhere in nature is proof of Co-operation. True, it speaks of it in silence but with the plainest and most eloquent voice of all: *Action*. Mahat speaks through every part and particle of passive Matter what Divine Will commands. There is passive information everywhere. Humanity is to learn to make that information active. This is called: WORKING WITH NATURE, making it obedient by our co-operation.

THE MASTERS CALL CO-OPERATION THE TRIUMPH OF UNION AND MOTION. COME, TAKE PART IN THAT TRIUMPH!

The Halls of Kurukshetra

A gradual verification of teachings occurred when we entered the Hall of Learning, leaving the Hall of Ignorance behind. In that first hall humanity retained the passivity of the animal kingdom. Its advancement depended upon

the pressure of Buddhi toward Manas. At the first movement of active co-operation between both, the Hall of Learning was automatically entered. It is a difficult school if students neglect to verify the teachings there given. Simply to learn the lessons by heart and store them in the memory is not enough. All the teachings are given for a purpose: to call forth co-operative action. It is purposeless to accumulate knowledge that is not used. Idlers cannot graduate. They will lose their precious share of information by not using it and will end by doubting what they have not verified. Many such cases can be recalled, and here you see the cause of their failure. The Hall of Learning could be passed through easily and with great benefit if its teachings were taken up with energy, testing the different propositions. Co-operation is the slogan—co-operation between teacher and pupil. The Masters call it BROTHERHOOD. In many cases the result has been that the pupils have demanded brotherly treatment from others without doing their own duty, yet expecting promotion anyway. When promotion was due they remained idle and received no promotion.

The Hall of Wisdom cannot be entered until Brotherhood is fully established by the candidate's actions. As soon as a pupil realizes and expresses that Fraternal Co-operation with all beings and all nature, pledging himself to continue this *action* forever, giving evidence of his earnestness, he belongs to the grade of Action, the Fifth; he has entered the Hall of Wisdom. Favouritism has not done it. The Masters can have no favourites.

Bewilderment will be apparent among those first entering the Hall of Wisdom and this is due to lower mind reasoning, correct enough in the Hall of Learning and a veritable labyrinthine tangle. That way of reasoning cannot be gotten rid of suddenly for humanity

has used it ever since the end of the Atlantean period. Lower Manas is indeed the prototype of all the physical labyrinths built in Egypt, Crete and other places to show the uselessness of this kind of reasoning in higher speculation.

In the Hall of Wisdom the term *illusion* is used for what is commonly referred to as "unreality", which actually does not exist. For instance, a lie is not an unreality; it is a displacement of persons and things in Space and Time. One will realize this when having meditated on it in earnest and without preconceived ideas. To get away from worldly modes of thought those who have entered the Hall of Wisdom should take up the study of Patanjali's Aphorisms. Take a week for each aphorism and do it regularly till the end, forgetting self and everything else but the work in hand.

R. F. H.

Chicago, Ill.,
July 15, 1942.

FLINDERS PETRIE DIES

One of the great archaeologists of the world has passed away in the death of Sir William Matthew Flinders Petrie, F.R.S., F.R.A., D.C.L., Litt. D., LL.D., D.Lit., Ph.D., Edwards Professor of Egyptology, University College, London. He was the only son of Matthew Petrie, C.E., and Anne, daughter of Captain Matthew Flinders, R.N., the Australian explorer. His death occurred in Jerusalem, after a lengthy period of failing health, in his 84th year.

"He was known as the father of scientific excavation," Dr. C. T. Currelly, director of the Royal Ontario Museum of Archaeology said, "because he was first to bring scientific principles into excavation. I was his assistant from 1902 to 1906 when we excavated the tombs of the early kings at Abydos, a camp of the Hyksos, or shep-

herd kings mentioned in the Bible, who invaded Egypt in early times. I was also with him when we excavated the ruins of Ehmasich.

"He was a genius although he had never spent as much as one day of his life in school. The first time that he saw the inside of a college was when he entered University College, London, as a full professor of Egyptology. However, he had received a good training in engineering from his father, a well known engineer, who sent him to measure the pyramids.

"He was amazingly generous and kind," Dr. Currelly said in concluding an interview with the Toronto Star.

Petrie published almost 100 books during his long scholastic career. In 1923 he was knighted. He is survived by his widow and one son and one daughter, the latter being a well known archaeologist in her own right.

For the last 61 years Petrie specialized on the archaeological history of Egypt and Palestine. He discovered the long-lost Greek city of Naucratis in 1885 and a year later he found the remains of the cities of Am and Daphnate—important links with the history and lives of the Pharaohs. Before 1890 he had opened up Hawara, Kahun and Lachish and discovered the great temples of Tanis and Medum. In 1931 he published his biographical *Seventy years of Archaeology*.

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the tradition of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

FEW REALLY ACCEPT KARMA

I find that in all quarters Theosophists are placing their greatest emphasis—and hopes—on the theory of reincarnation and karma, their justifications striking variations of the theme, "If people only would know and understand this doctrine! How it would change the world, as people would surely then act differently!"

The assumption in this case appears to be that were people to become thoroughly convinced that they cannot escape punishment for their wrong doings—that their actions, right or wrong, will affect not only their hereafter but also influence their subsequent incarnations—they naturally would behave differently, they would act in such a manner as to insure a pleasant after-death existence and succeeding incarnations in progressively "higher" environments.

With only theorizing as one's basis for belief, it would seem logical and natural to arrive at such a conclusion. Fortunately, however, model practical examples are on hand for observation to provide a broader foundation for belief, and upon examining these, one inclines to the opinion that in actuality results are sharply at variance with the forecast presented by the promoters of this supposed panacea.

Let us take India first. Surely nobody can truthfully say that the knowledge of the theory of Reincarnation and Karma has created a more brotherly feeling among the Indian people. It is a well known fact that class and caste antagonism and segregation is nowhere more pronounced than in that land where the theory of Reincarnation and Karma has been known and believed in for thousands of years. In the *Mahatma Letters* Master K. H. states that "for two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of

the land—", and on page 252 he admits that it is selfishness and exclusiveness that killed India. Nowhere else in the world has social intolerance progressed to such an extreme as in India where millions of human beings are declared and treated as untouchables and outcasts, and the slums of Bombay have been declared the worst in the world. Obviously, even the nation-wide knowledge of the law of Karma and Reincarnation in India has been unable to create that spirit of true brotherhood that "will recognize the whole fellowship of all those who were born under the same immutable natural law", using Master K.H.'s own words.

So much for India. But what about China and Japan, both countries firm believers in the doctrine of Reincarnation and Karma for many thousands of years. Is their spiritual or moral condition higher or better than in India or the rest of the world?

All those who have travelled in China and seen the horrible conditions of poverty, cruelty, and witnessed the unspeakable perversities of large masses on the one hand and the relentless exploitation by the landlords and capitalists on the other, testify to the contrary. With all that noble teaching of Karma and Reincarnation instilled in them from childhood and with the Theosophical teaching as the basis of their religion, the average spiritual condition of the Chinese people is immeasurably low.

We are now witnessing in current history the drastic influence this same doctrine had on the Japanese people. The treatment imposed on conquered China by the Japanese military machine is, according to Chinese lecturers and writers, almost indescribable. Yet the Japanese religion is supposedly based on the teaching of Buddha, whose fundamental tenet is the law of cause and effect and reincarnation. It is said that the belief in Reincarnation makes the

Japanese soldier such a good fighter because death has for him no terror, but this is a rather regrettable result from a belief in Reincarnation. The idea of Karmic punishment does not seem to affect the Japanese very much either, at least not to the extent of preventing him from killing other fellow human beings.

Another interesting study of the effects of the knowledge of Karma and Reincarnation on human beings is offered by the Theosophists themselves. The question arises, are the Theosophists, all firm believers in this doctrine, demonstrating by their own behaviour that this knowledge elevates the individual to a more pronounced brotherly feeling of tolerance, kindness, mutual understanding and forgiveness?

Anyone studying the history of the Theosophical movement from its beginning up to the present, is forced to concede that there are very few of the above qualities discernible in this history. All the common human frailties such as jealousy, ambition, personal hatreds, mutual accusations, and slander of other brother Theosophists are revealed in that history. This would appear a conclusive proof that the knowledge of the doctrine of Karma and Reincarnation has had very little effect in raising the spiritual standard of the Theosophists.

Thus, wherever one investigates the influence the knowledge of the doctrine of Karma and Reincarnation has had on human beings, one discovers the same glaring lack of beneficent moral influence on the believer. As a general rule, those so enlightened do not display nobler actions than do the Christians or members of any other of the religious groups of mankind.

These various reflections force one to the conclusion that a knowledge of the doctrine of Karma and Reincarnation is by no means the specific palliative for the ills of the world or the incentive for

the spiritual regeneration and uplifting of mankind, as is continually reiterated by certain Theosophists.

In Letter X. of the Mahatma Letters, Master K.H. points out that the chief cause of nearly two-thirds of the evils that pursue humanity is religion under whatever form and in whatever nation; that "It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them;" and that "the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods."

From these words we can see that the greatest evil afflicting humanity results from religious beliefs and that the most important task therefore is to undermine these beliefs by teaching and spreading the Theosophical teaching of the origin and the evolution of the universe according to the Secret Doctrine. A knowledge of the fundamental basis underlying the manifested universe and of the working of the laws of nature and the subsequent evolution of the whole of life from the atom to the Solar system, will free the mind from the narrow theological and Biblical stories of a universe made from nought by an almighty creator and will dissipate the fears and hopes of an eternal hell or heaven.

The Laws of metempsychosis and reincarnation and of cause and effect or Karma will then become not only beliefs but self-evident facts, and the law of "eternal causation" will be taken in its universal application as the motive force throughout nature and not only from that narrow and one-sided viewpoint of reward and punishment.

Alex Wayman.

Death Valley National Monument
Death Valley, California,
April 18, 1942.

RUSSIA'S "SECRET WEAPON"

The Russians are today fighting under the personal exhortation of their leader, Premier Stalin. They are waging the greatest and bloodiest battle in history. They are making a stand not only for their beloved Caucasus, but for democratic civilization. Thus Stalin's battle-cry, "Victory or Death," is a battle-cry to all the Allied people.

This battle-cry will have its effect on the Nazis also. The Germans have paid heavily for every step into Russia and Premier Stalin's order "Not one step back," is a statement of defiance to the enemy. The Russians too know how to use psychology as a weapon. And they have in addition other weapons to fight with, weapons which the Germans do not possess, and upon which ultimate victory depends.

Russia's strength lies not only in her well-tryed army and military leaders. The root of it, a strong root, is in the people from whom the army and leaders are drawn. The fact is that the entire Russian nation is literally "up in arms." Every household is in this battle, every man, woman and child who is physically fit has a job to do and is doing it.

The story of why the Russians have been able to engage the full might of the Nazi war machine is told by Mr. Dyson Carter in a remarkable and fascinating booklet entitled "Russia's Secret Weapon." That secret weapon, he hastens to make clear, is not a "pep" pill or special shooting device; it is a combination of human courage and science. It is a special kind of courage, the courage that comes from knowledge, conviction and clear-sighted devotion to the cause. And this kind of courage, Mr. Carter points out, has been nurtured by the Soviet regime.

Hitler has acknowledged that the Russians are a puzzle to him. Wave after wave they come and he has to fight them from the front and from the

rear as well. Mr. Carter quotes a Nazi correspondent who complained: "The Russians are not human. They fight when they should be dead. They fight on and on. One can never be sure that every last man has been wiped out."

What Hitler and many others have failed to appreciate is that the Russian people have prepared themselves for just this sort of test. Unlike the Nazis the Russian government provided more than military defences. The entire economic and social system was planned to give strength to the people. The spread of democratic education, of health and social services, of social security, the care of children, women and industrial workers, has helped to prepare the Russians for the present struggle. Above all, says Mr. Carter, the Russians have applied science as no other nation has done. The benefits of science and scientific training have penetrated in depth among that amazing mixture of 180,000,000 people spread over one-sixth of the earth. The creation of real human unity, the unity that comes from the abolition of racial, religious and colour prejudice, the unity that comes from a mutual understanding among all people that in common they have a future worth fighting for, is the weapon the Russians possess. Writes Mr. Carter:

"The people of the Soviet Union are not fighting in blind desperation. Nor are they forced into battle by the whip of a dictatorship . . . they go into battle conscious of all they are fighting for. The whole Russian people rose to meet the Fascist invader. There was no magic in it. They had courage in their hearts, they also had scientific training in their heads!"

Mr. Carter strikes a deep chord in patriotic hearts with his closing words: "We must make absolutely sure that the Hitlerites and their accomplices everywhere shall be exterminated. In this last cause we and the people of the

Soviet Union are now united. We extend to them the hand of friendship. We salute them. We are bound to them by indissoluble ties of blood. The millions who have died on the battlefields of the Eastern Front, they died for us."

—*Toronto Star, August 4.*

THEOSOPHICAL BEQUESTS

Mrs. Walter Tibbits, whose contributions to our pages some years ago will be remembered and whose books about India we were permitted to draw upon and whose thrilling and graphic descriptions cannot be forgotten, has sent us the following interesting communication:—

Mrs. Walter Tibbits has arrived in London after two years passed in French occupied territory. She was also in Besancon internment camp. She is the widow of Major Walter Tibbits, late Headquarters' Staff Northern Army of India. She is a member of the ancient Irish family of the Peppers of Ballygarth whose legend has been immortalized by *The White Horse of the Peppers* and was played before Queen Victoria. Also in "The Irish Brigade," by Bartholomew Dowling, of which General Pepper was C.O. of the Cavalry Brigade under the Duke of Marlborough. Others of the family fought in India under Lord Clive and are memorialized in a church in Madras. She is also a member of the University of London and an Associate in Arts of the University of Oxford. Her girlhood's dreams were fulfilled when she went to India as a bride. After a few years of study in the Poona Library she became a convert to Hinduism in Benares. Her books will be found in many libraries in India and elsewhere. She has bequeathed the considerable fortune left to her by her husband to be divided into four parts. One to the Theosophical Library at Adyar, a second to the Theosophical Lodge at Benares, a third, with

her art collection, to the Lodge at Folkstone and the fourth with her collection of rare books for a memorial room at the Theosophical Headquarters in London. This will also contain their urns. She will be cremated, the ceremony performed by a Brahmin, in the sunset hued robes of the Hindu Ascetic which she has so often worn in the Temples and on the Ghats of Benares. Half of her ashes will be sent there for consignment to the Ganges, the remaining half will rest beside those of Major Walter Tibbits who was born in Shakespeare County and died serving the Empire in India.

Dominion Hotel,
Lancaster Gate,
London, W.E.

SOLILOQUY

If I have never led, nor souls inspired,
Nor lyred for them ideals, nor echoed
hills

With thrills of rapture—ecstasies
desired—

Yet fired some new revolt, that
change instills;

If Death holds out His hand, why should
I grieve

To leave, if no one seemed to follow
me,

Or see no one take on my tasks, in them
believe,

Or weave ideals to be my nominee?

If I have lived my life, and passed
unseen,

Yet been a spark of universal love

To move in line with fate, I intervene

The scene of hate that peace may
shine above.

Yet, will I remain a carnate force in
man,

Whose span has cosmic bounds and
knows no clan.

LEMUEL C. TEEPLE.

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OFFICE NOTES

The Theosophical Worker, Adyar, is one of the practical agencies of the Headquarters work. It gives news from various world centres of the work of the Lodges and in general. We are pleased to see two items in the April issue copied from our columns.

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The Lodges have done very well in the month of July in forwarding the annual dues. Edmonton and Montreal lead in this respect but several of the smaller Lodges have completed their returns. Those who have not yet adopted the Montreal plan should now consider it when the fall season opens and ways and means come under discussion. Montreal charges all its members \$5. a year, payable January 1st. Half of this goes to the Lodge and the other half is

held till July 1st when it is ready to be turned over to the National Society.

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A letter from Mr. John Pryse, brother of the late James Morgan Pryse, states that by his brother's will everything he possessed was left to him. His house, 921 S. Bernal Avenue, Los Angeles, has been repainted and renovated inside, and two ladies are living in it to assist in the work of the Gnostic Society to which it is to be dedicated. The two front rooms will seat about thirty persons, and two or three meetings will be held each week after the hot months. Mr. John Pryse lives next door. Most of the speakers are students of Theosophy and the discourses are Theosophical. The Gnostic Society has not been critical of the other Theosophical Societies, but endeavours to do only constructive work. Gnostic means the same as Theosophic, and is the Greek word from which we have the words "know" and "knowledge", and is related to *nous* and *gnosis*.

✻ ✻ ✻

The visit of the Queen of the Netherlands to this continent makes timely the issue of *Guillaume d'Orange* by Emile Vaillancourt, Litt. D., F.R.G.S.; a copy of which has been transmitted to us by the author. The monarch is better known to us as William the Third, and especially in Ulster, "of glorious, pious, and immortal memory." This essay touches most of the important events of the monarch's life, but he omits to tell us one thing which all Protestants, Orangemen and Roman Catholics should remember—that the Battle of the Boyne was fought under the special blessing of the Pope, and a *Te Deum* was sung at the Vatican in honour of the victory. The habit of telling half the truth of history only creates bad feeling and clouds understanding. Rev. J. Wesley Bready is quoted in the present essay as having said at a monster Orange parade, "that the Orange Order

was not designed to fight Catholicism but to support vital Christian principles." There are several interesting *fac similes* in the brochure.

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Very few people understand the difficulties that arise when minorities in British nations fail to appreciate their privileges. India is a case in point and Quebec is another. Ulster presents a partial solution of such a problem. All the rights and privileges that anyone has any reasonable claim to are guaranteed under British rule. Quebec appears to be misled by some agitators who forget that it is not Canada that guarantees their privileges, but Britain, and that if Quebec were merged with the United States it would have to be satisfied with what the rest of the people in the Republic enjoy. India is only partly clamouring for independence of Britain and when Gandhi says the people of India will welcome the Japanese if they invade India unless independence is granted, he is "talking through his hat" as we say on this side of the Atlantic. The trouble with psychics, however gifted, is that they are only able to see their own side of the argument.

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In 1882 I had a poem accepted by the London *Graphic* and shortly after its appearance I had a letter from Mrs. Flinders Petrie, mother of the celebrated archaeologist, whose death is noted elsewhere, asking permission to set the verses to music. This led to a correspondence which lasted till her death. She had an attack of whooping cough at the age of 70 from which she recovered and made fun of it as a sign of second childhood. In those early days Mr. Petrie was busy in Egypt and she gave me accounts from time to time of his new discoveries, chiefly interesting to her as confirming the Bible stories of Israel in Egypt. The identification of the land of Goshen and the ancient Lake

of Moeris, were things she exulted over. I had the impression that the Hebrew tradition had much to do with limiting the chronological retrospect in Egypt as well as elsewhere. Perhaps even Dr. Currelly has not escaped this influence. When in England in 1898-9 I heard Mr. Petrie lecture in Manchester, and he told me at that time of the death of his mother.

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A report is being circulated in the West of Canada that there is German propaganda being disseminated through the Adyar *Theosophist*. Dr. Arundale's name was mentioned in this connection. It was affirmed that the Royal Mounted Police accepted this view, and the report has been forwarded to us. We do not believe there is the slightest foundation for such an idea. We poked fun at Dr. Arundale last month because he wobbled over the Russian leaders, but this had nothing to do with Germany. Dr. Arundale writes under the *cacoethes scribandi* and is often vague and indefinite in his statements, but we never have come across anything that could be construed into any sort of support of the Nazis. The Mounted Police should know that the Theosophical Society was one of the first Free Thought movements which Hitler suppressed as soon as he had the power. Dorothy Thompson recently remarked that among other organizations the Nazis had tried to use the Theosophical societies for their machinations, but this has never gone very far. The notorious spy, posing as a Buddhist priest with attendant monks passed through Canada some years ago, as Mr. Ruh, and succeeded in breaking up one of our Western Lodges, and this may have been in collaboration with the Italian visit of Balbo and his dirigibles when Canada and the U. S. to Chicago were carefully photographed. The Steiner anthroposophists have been suspected of pro-German activity, and Mrs. Besant expelled the whole Steiner

movement from the T.S. in 1912, but this was not a political measure but on grounds of society discipline. After the war broke out in 1914 Mrs. Besant was given credit for military foresight.

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Our front page article was received by me some years ago, and its value was so apparent that the only point to decide was when to use it. The time seems ripe when a great Publishing firm, and professors of Columbia University, combine to try to rob H. P. Blavatsky of the authorship of *The Voice of the Silence*. The article came to me through the H. P. B. Library of Victoria, B.C., whose valuable work in lending and distributing simon pure Theosophical literature is well known. Such firsthand testimony as the article presents, is the result of many years' residence in India, Japan and China, not only by Mr. Basil Crump but by his friends Mrs. Cleather and her son, a contemporary of Mr. Crump and a Tibetan scholar. We are sometimes asked how one is to discriminate between false learning and true. All false learning appeals to and tends to inflate the personality, the Lower Ego, and to minimize the necessity of living for the Timeless, the Higher Self, the Self of All. In action, the practice of the Golden Rule is the simplest of all tests. Every action can be measured by this standard. We have recently found in a contemporary a Prayer, which is described as having been composed after being thought over for many months, "then thought out as to the connection with every other word. There is a deep occult significance in the combination of words, sentences and ideas." This sentence is evidently intended to impress those unskilled with the pen. It is time that those who have skill spoke out. It is more easy to humbug people with words than in any other way. This prayer repeats the personal pronoun "I" 17 times, and the pronouns "me"

and "my" 20 times. "After each phrase there should be a pause with deep meditation." If one is preparing oneself to be a *Pratyeka Buddha* this should be effective. Psychic communications always rely on echoes of well-known writings. This is intended to give them the stamp of orthodoxy and to allure the reader with familiar words. They are never original and they appeal to egotism, vanity and selfishness.

AMONG THE LODGES

Vancouver Lodge president reports the death of a former active member in the passing of Lemuel Covel Teeple on July 3 at the age of 73. He was a prominent lumber man, director and former factory manager of the B. C. Hardwood Floor Co., Ltd. He died very suddenly without illness. Mrs. Teeple was in the room with him all the time and thought he had fallen asleep. He had some premonition evidently, for he wrote the poem "Soliloquy," which we reproduce elsewhere, some time before. Both he and his wife were interested in the C. C. F. movement and were quite active in the local group. Besides his wife Mr. Teeple leaves three daughters and a son.

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The Edmonton Lodge continues to have very interesting meetings and resolved not to give up during the summer. One plan which worked well was to have a list of words such as Evolution, Devachan, Monad, Astral Light, Avatar, etc., and all the members of the group had to bring a short account of what the word allotted meant to them. Some brought a straight dictionary definition or glossary meaning, or perhaps a passage from the *Key* or *The Secret Doctrine*, or any book in which the matter was dealt with; and some a short essay, but all were interesting. Everybody was occupied and also learning something. Mrs. Dalzell, who is the oldest Lodge member, says she never remembers a meeting which held

the attention of the members so well. An effort is being made to take the scare out of members who fear to read *The Secret Doctrine*. Some have the impression that it is beyond the understanding of the ordinary person and that they can only assimilate the watered down versions given out by the minor gods and goddesses of Adyar and other occult centres. They have been told so often that they could not grasp H. P. B.'s meaning that some of them implicitly believe it, and are afraid to trust their own intelligence. Edmonton Lodge is on the right track and should be more and more successful.

LIBERTY AND THE BACK-BITERS

"A Century at the Bar of the Supreme Court of the U. S."

It may surprise some readers to find a book of this nature reviewed in these pages.

The present reviewer believes that it is quite relevant to a subject which should come first with all true theosophists, which is to say humanitarians: Liberty.

While it is true that Madame Blavatsky intimated that the soul of man could exist under an empire as well as under a republic, she at other times highly praised American liberty: America which she loved for its noble freedom. And certain it is that only in a country having the fullest measure of religious liberty would her teachings and activities have been tolerated.

Traced to their source, the rights of individuals will be found in a country's basic law and that basic law means nothing at all (as in Mexico, say until 1925) unless there is a powerful, upright and freedom-loving Bench to enforce it and protect the man in the street.

For example: Magna Carta would have meant nothing in the 17th century and after, had it not been for Lord

Chief Justice Coke. In fact, modern legal historians accuse Coke (and probably rightly) of having "read into" Magna Carta what he though ought to be there to protect liberty.

How the true theosophist would approve the stand made by fearless and fighting Coke, and, after the Revolution of 1688, by Lord Chief Justice Holt. How he would take alarm at the gradual loss in Canada of certain very important liberties, prior to the war. For instance: trying accused persons over and over again, contrary to the law in Coke's day; contrary to modern English law and contrary to American law and practice. Yet the cruel innovation in Canada has caused much hardship and was the subject of more than one sharp editorial in such a well edited, conservative paper as "The Vancouver Daily Province" (e.g.: "The Crown Appeals" Jan. 14, 1936; Nov. 12, 1937).

Loss of liberty often comes gradually and theosophists, as part of their primary duty to help others as well as maintain their own freedom, should study the subject closely. They should work for the maintenance of Civil Liberties (of course allowing for temporary restrictive war measures) and see that they are established more fully after the war.

This will involve some historical study; reading Lord Hewart's "The New Despotism" 1929, and also some study of the nature of the highest State Courts and the U. S. Supreme Court.

These American Courts are in a particularly fortunate position to protect the man in the street from autocratic acts by the President and either Houses of the Legislature. This power comes from the coequal position accorded them by Federal and State Constitutions, so that they do not have to cringe or trim their sails to meet the exigencies of politics or the whims of the party in power.

Theosophists individually and lodges

also, would do well to buy Butler's interesting book, as one of those for intelligent laymen explaining the powerful position of the U. S. Supreme Court to protect human liberties, and which it has done pretty consistently over a long course of years.

Will "Occultism" Be Curbed?

Furthermore, there are signs of a rising tide against secret "mystical" "occult" and similar societies, which have ruined so many people under the cloak of "mystic" secrecy and studying occult philosophy.

This is an evil that is beginning to cry to High Heaven.

For instance, the undersigned is informed that an article in law magazines on *Connally v. De Valdes* (Brother XII's case) brought a telegram from a distant State; requests for transcript of the evidence, etc. from other parts of the continent and many letters. One Appeal Court Judge wrote of it in June 1942: "It illustrates a very difficult problem with which every state in America is confronted. We have it in two or three different forms before our Court. No wholly satisfactory solution seems to be possible."

Dr. Bryan's rather recent book exposing the "I AM" cult has much of warning for theosophists.

The curse of hidden societies with their esoteric espionage and sub rosa slander, is growing; theosophists should make it plain that they have none of it.

The first Bill of Rights in America was passed by a convention in Virginia June 12, 1776. Clause 14 provides "all men should enjoy the fullest Toleration in the Exercize of Religion, according to the Dictates of Conscience, — unrestrained — unless under the COLOUR OF RELIGION, any man disturb the peace, THE HAPPINESS or the Safety of Society" (Caps. add.)

True theosophists should make it clear that they are for that kind of tol-

erance and are most decidedly not in the secret business of making others unhappy under the colour of religion, as "Brother XII" and a host of others have done and are now doing.

Or else—

But add Butler's book to the required list as one necessary to give the layman an idea of what sort of human institution the U.S. Supreme Court is.

(*A Century at the Bar of the Supreme court of the United States, by Charles Henry Butler.* 48 illustrations; 31 facsimiles. New York: G. P. Putnam's Sons. \$3.)

J. D. C.

ARTHUR EDWARD WAITE

The death of Arthur Edward Waite on May 19th at the age of 84 attracted scant attention in the newspapers, but he was one of the most voluminous writers of his day on occult and mystical subjects. He wrote with a curious bias, however, as his own dictated statements in *Who's Who* attests. He is "an exponent of present and past writings of sacramental religion and the higher mysticism, understood in its absolute separation from psychic and occult phenomena." He insists on the play without Hamlet. However, in this respect he serves for a great many people as a bridge from the Church to the Pronaos, and for a great many more as an excuse to stand by the Church till its roof falls in and buries them. He will have nothing to do with Madame Blavatsky, though it is doubtful that he would ever have found his vocation but for her. As early as 1887 George Redway was publishing his *History of the Rosicrucians*. A.M.O.R.C. was not heard of till 1909. John Elliott & Co. became his next publishers; then Kegan Paul, Trench, Trubner & Co.; and finally Rider issued many of his later and larger works. His early books were largely translations or editions of early

English mystics or alchemists. More recently he delved into the beginnings of the Masonic tradition, *The Holy Grail*, the Holy Kabballah; the Secret Tradition in Alchemy; Levi's *History of Magic*; the Pictorial Key to the Tarot, etc. Among his works are volumes on Edward Kelly, Benedictus Figulus, Henry Vaughan, *The Turba Philosophorum*; a lightsome fantasy called *Prince Starlight*, poems in several volumes; a small library in fact all his own. He was born in Brooklyn, N.Y., of an English mother, and taken to England in infancy. Such books as *The Secret Doctrine in Israel* and those mentioned on *The Grail*, on *Masonry*, on *Alchemy* and on *Magic* gave him a reputation among godly and pious people, who were pleasantly shocked with his *Devil Worship in Paris*, 1896. He impressed Sir Robertson Nicoll of *The British Weekly*, a man not easily impressed, and wrote for that journal. He died at his home, Gordon House Bridge, West Canterbury, Kent. Within his range he did honest and sometimes useful work, as in the two massive volumes of Paracelsus's works. But as he disclaimed the tenets of occultism and ignored Theosophy he missed the vital essence that he sought. In this he truly represented the age in which he lived and the people who patronized him. His readers are always in danger of accepting the shadow for the substance.

DEATH OF A. M. STEPHEN

Intelligence of the death of Alexander Maitland Stephen reached us too late for inclusion in last month's magazine. He died on the evening of Dominion day in his 61st year. Mr. Stephen, when the T. S. in Canada was first chartered in 1919, with Dr. Fewster, Ed. Lucas and some others formed the Julian Lodge which was intended to present the literary and artistic side of Theosophy to

the public, but whether the artistic temperament found organizational activity inconvenient or whether other phases of work became more engrossing, the Lodge did not long survive. Mr. Stephen was essentially a Theosophist, however, and as H.P.B. is reported to have said, there are more good Theosophists outside the Society than in it. Mr. Stephen was born in Hanover, Ontario, not far from that birthplace of Sir Adam Beck, Albert Vogt, and Carl Ahrens, all men of great private and public attainments. Mr. Stephen is well represented by his books of poetry, *The Rosary of Pan*, *The Land of Singing Water*, *Brown Earth and Bunch Grass*, *Verendrye*, *A Poem of the New World*, and two novels, *The Kingdom of the Sun*, a story of West Coast Indians, and *The Gleaming Archway*. As a disabled veteran of the last war, he settled in Vancouver as a teacher. His desire to improve the school methods did not interest the school board, these boards too frequently representing the ignorance rather than the intelligence of a community, and his suggestions led to his expulsion. He commenced writing some text books which are still in use today. The reforms he had suggested have long been adopted. He was prominent in the Little Theatre, the B.C. Art League and the Vancouver Poetry Society. Latterly he became interested in progressive politics and in the early days of the C. C. F. was one of its most lucid speakers. Some years ago he founded the League against War and Fascism. He had been ill since last March, following a severe attack of pneumonia, which affected his heart. Besides Mrs. Stephens he leaves two sons, Donald and Charles. Prior to the cremation, E. F. Fewster, M.D., conducted funeral services on behalf of the family and the Theosophical Society. Sir Charles G. D. Roberts has written of him: "He runs the gamut of the poet's art with ease and grace; in all he

does there is simplicity and sincerity, urbanity and distinction." By turn cow-puncher on the prairie, logger in Oregon, prospector and miner, school teacher and head of an engineering firm in Vancouver, he traversed the gamut of human experience, which gave a richness to his poetry, seldom excelled on this continent, is the testimony of a Vancouver paper. The many floral tributes, from organizations as diversified as the Poetry Society, the Chinese Benevolent Association and the Boilermakers and Iron Shipbuilders' Union, demonstrated fully the esteem in which "A. M." was held by all sections of the community, and the diversity of his interests.

CORRESPONDENCE

THE VOICE OF THE SILENCE

Editor, *The Canadian Theosophist*:— I have lately received a copy of the recent Adyar Edition of *The Voice of the Silence* and find that its arrangement does not follow the original. The book as translated and given by H.P.B. in 1889 comprises three distinctly named Fragments, *The Voice of the Silence*, *The Two Paths* and *The Seven Portals*, and these names head every page of their respective treatises, with a Glossary distinctly numbered by H.P.B. for each part. The Adyar editor does away with this arrangement by heading every page throughout the book *The Voice of the Silence* and he runs the separate numbering of each of the three Glossaries into one continuous numbering—all in accordance with his instructions as to how the parts of the book should be taken by the reader, an impertinence that mars the poetical distinction of the Three Fragments, left as they were by H.P.B. to speak for themselves to "The Few," and implies their betterment by the explanations of a later exponent. This "bettering" leads in the Introduction to a justification

of Mrs. Besant's culpable omission in the Edition she published in 1892 of the reference, in *The Two Paths*, to the Pratyeka Buddha, with the Glossary note thereon. H.P.B.'s Glossary says that the Pratyekas: "caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a 'Pratyeka Buddha' is a synonym of spiritual Selfishness."

The Adyar Edition at p. 77 completely contradicts this definition, and worse still, the contradiction is based on what Kern and Rhys Davids have to say about it; for, after quoting these Orientalists the Introduction continues: "It is not from selfish motives therefore, or because they have not the suffering of mankind at heart that they refrain from teaching the Way . . ." "Therefore" defers to these Orientalists as correct in upholding A. Besant against H.P.B.

"The Mahatma Letters" (often appealed to as authority for statements in the Introduction), shows Rhys Davids to be "blind and guilty" in his rendering of Their doctrine (p. 345) and in another place after condemning Rhys Davids' version of Buddhism the Letter calls upon "Theosophists to show the great ignorance of these 'world' pundits by giving the public the right doctrines and explanations" (M. L. 185). How is this exhortation carried out? By a categorical "denial" of H.P.B. bound up in the covers of *The Voice of the Silence!*

H. Henderson.

The H.P.B. Library,
Victoria, B.C.,
July 29th, 1942.

BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use
Supplied on request. Forty years' experience
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N. W. J. HAYDON, 564 PAPE AVE., TORONTO

“WILL EUROPE FOLLOW ATLANTIS ?”

Mr. Lewis Spence has long been recognized as one of the foremost authorities on Atlantis, his long list of writings, books and articles on the subject practically exhausting all that is known about it. His new book is a valuable contribution for those interested, for it brings up to date all that has been added to our knowledge of the sunken continent, since his last book about it was published fifteen years ago. In spite of his learning and researches the *Encyclopaedia Britannica*, which is allergic to Atlantis, does not mention him in the bibliographical note attached to the brief summary of its unbelief in “a legendary island in the Atlantic Ocean,” as it describes it. One often wonders which is the greater, the credulity of the Church or the incredulity of science. That there was a continent where the Atlantic Ocean now rolls is obvious from the fact that the stratified rocks of Eastern America were laid down by the vast rivers that carried the silt and detritus from its mountains and plains and spread them over the bed of the ocean that then covered the earth where we now find America. The way some writers dodge this fact is rather amusing. Mr. Lewis quotes M. Le Cour: “The greatest danger to the whole Atlantis undertaking is that of being entrammelled by occultism; by those who pretend to possess the gift of clairvoyance, or to have obtained through mediums revelations concerning the lost continent.” If he had said “by pseudo-occultism” we could have agreed with M. Le Cour heartily. Real occultism has been the means of bringing the subject in this age before the world. While Mr. Lewis provides his readers with perfectly reliable facts and sound theories regarding Atlantis itself, in this volume he links the subject in a three-fold connection with the Mosaic tradi-

tion of a world Deluge. Mr. Lewis discards the idea of a universal Deluge, for he is eminently reasonable where reason is demanded, but he is eminently orthodox in his interpretation of such matters as lie within the boundaries of theological speculation. His main thesis in this book as we hinted last month is that Nature is Ethical. If we Sin Nature takes vengeance. If we substitute God for Nature as most people do, little fault can be found with his argument. Legendary detail is of little importance in the presence of present happenings. As to the grossness and vileness of the wickedness, vice and sin of the nations of Europe he goes into some particulars. As to the likelihood of their fate, he places before the reader abundant information of the seismic sensitivity of the earth in just those spots where the worst wickedness prevails, and if Italy, Germany and a few other places are not sunk beneath the waves of a new cataclysm before very long Mr. Lewis has at least given them fair warning. As a major subsidiary, then, he proclaims the safety and sanctity of Britain. In its fair land there is somewhere concealed the Holy Grail. In its influence the Island of Britain is secure. Britain is destined to deliver and protect the world and to redeem it in preparation for the Millenium. Mr. Lewis becomes quite Bardic in his eloquence over these anticipated developments, and could add fire to the flames of the British-Israelites in this respect. He gives no hint that the United States or benighted communities like Canada will have any part in these wonders, but he calls for help in the propagation of his Gospel. “In this task other bodies outwith (sic) the circle of the higher scholarship might render service of the highest value—the learned and competent leaders of British Freemasonry, whose design, indeed, has always been parallel with that for which I am pleading—the official Rosicrucian bodies—

The Theosophical Society, and many another mystical institution . . . Once the foundations of the grand edifice of the New Temple of God were revealed and restored, the edification of the remainder of the shrine, the setting in place of its pillars, the raising of its roof-tree, would be accomplished in good time. The secret of its Holy of Holies, must, of course, remain in the charge of those who by pious seeking had been enabled to re-discover them, and could be achieved only by those phases of initiation which gradually approach adeptship." One wise statement he makes on his last page but one. "The great majority of people have very much better intellects than they suspect. It has been a life-long wonder to me to meet so many people who had greatly superior brains to my own very moderate intellectual equipment, but who utterly refused to make the best use of them simply because they were diffident of their own abilities. These infirm of purpose, how could they not speed the world's rotations did they but take thought and courage to themselves." And for them we will add this reflection, that whether they accept the facts about Atlantis or not, and whether the prospect of a Holy City in Britain appeals to them or fails, there remains an ancient appeal not to place our trust in cities and shrines that have no abiding place in this transient world, but to build those temples not made with hands, eternal in the over-worlds, where time and the fury of the elements are but as dreams of the night. Even America shall pass like Atlantis.

(*Will Europe Follow Atlantis?* 192 pp. 8½ x 5½; Rider & Co., 47 Princes Gate, London, S.W. 7, England. Ten shillings and sixpence.)

A. E. S. S.

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"Theosophists are still bearers of a pioneering philosophy to which the multitude does not yet respond."

THE SHAKESPEARE SONNETS

Probably no brief literary work has ever caused so much discussion, or given rise to so many theories, and led to the production of such quantities of criticism as Shakespeare's Sonnets. Their inherent beauty has drawn the admiration of thousands who have never troubled themselves with explanations as to their historical meaning or their personal significance to Shakespeare. But scholars have been fascinated with the problems of their authorship, to whom did they refer, who were the subjects of their tributes, at what stage of his life did the author write them, and so forth. I have all my life been attracted to the Sonnets and have read many so-called elucidations and explanations of them from the high literary critical level down to the filthy suggestions of the Freudians. The last book on the subject I read was Gerald Massey's, but it was as unsatisfactory as Sidney Lee's alleged *Life of Shakespeare*. The Eleventh edition of the *Encyclopedia Britannica* has an article on the Baconian theory of the authorship by Hugh Chisholm. It is a mild generalization of the wholesale denials of any truth being possible in the theory, but carefully avoids dealing with any special arguments except the long word in *Love's Labour Lost* which he quotes as an anagram but does not attempt to explain. He does not mention the *Promus* nor the ten new plays and the extensive emendations and additions to earlier plays appearing in the 1623 edition seven years after the Stratford man's death; nor his will in which he mentions all his trifling possessions but not these valuable plays. In the American Fourteenth edition of the *Encyclopedia* J. M. Robertson takes the place of Mr. Chisholm and though he damns the Bacon theory with more vigour, he takes care not to mention any of the arguments he opposes, not even

honorificabilitudinitatibus whose solution as an anagram we quoted some time ago. But both Chisholm and Robertson deny that there are any hidden clues or anagrams or secret writings of any kind. What will they say to Mr. Dodd's book *The Secret Shakespeare* or to the book now in our hands, *The Secret History of Francis Bacon revealed as the Son of Queen Elizabeth through the Shakespeare Sonnets?* This book, an octavo of 300 pages with many important illustrations, does not appeal by assertion or by critical argument nor by any authority beyond the reader's own judgment and common sense. If he be of poetic cast of mind all the better; if he be a scholar he will appreciate the more completely what the writer of the *Sonnets* has accomplished; if he be a Free Mason he will be filled with wonder that he had never heard of these things before. The sonnets, which formerly were like a deserted garden with beautiful flowers springing up and choked with the disorderly growth about them no longer baffle one with their disorder. Assembled according to the direction of the author, they astonish with the simplicity of their meaning, the undeniable relation they bear to each other and to the theme of which they treat. No longer is there mystery about a Dark Lady, or an unidentifiable "W. H." or a perfidious mistress which or who the Stratfordians believe to have been Mary Witton. Poor Mary, the critics sacrificed your reputation to their idol! There is little use in asking a Stratfordian to read Mr. Dodd's book. As well ask an Orangeman to enter the Church of Rome. But any intelligent reader with the open mind that trusts its own judgment may gain great pleasure in reading this book and finding how all the pieces of the jigsaw puzzle fall into their proper places and fit to a T, or a TT. That is the final and happy test. It requires no argument. The problems solve them-

selves. Common sense triumphs. It won't do to say, "The thing is absurd! Whoever heard of such a thing! What nonsense!" or repeat with Scott, "No scandal about Queen Elizabeth!" "Facts are chiefs that winna ding" as Burns acutely observes. But why ask Theosophists to pay any attention to this affair? Well, their motto is "There is no religion Higher than Truth," and if the truth of facts is attended to further truth develops. If this book and its revelations be true, Bacon was the founder of modern Free Masonry and the author of its rituals. Masons can corroborate Mr. Dodd's statements for themselves. But if Bacon was all these things, then he is also a factor of first importance in the occult world, and in the plays and poems we have a revelation which may prove to be a means of education that should not be overlooked as it has been for generations. Perhaps it is only now in this time of war and the breaking down of caste and tradition and superstition and the false trappings of sacerdotal religion that such a reversal of ancient beliefs is necessary or possible. People who fear that their faith might be shattered ought to consider that Life is greater than any belief, and that out of Life have come all the great ones that history has told us about, or religion has taught us to believe in. The facts and phenomena of Life are more important than any creed or any doctrine or any system of thought, for Life is ever new and fertile, and Life will surpass everything that it has yet produced. "Greater things than these shall ye do," said one of the Greatest, but we are slow to think so and one thing that hinders us is the clinging to the greatness of the past as if it could never be transcended. Bacon may have lived 300 years ago. But if he is alive today he will be a greater man in every way.

This edition of the *Shakespeare Sonnets*, re-arranged and annotated may be

had from the author, Alfred Dodd, 108 Sandforth Road, Liverpool, 12, England.

A. E. S. S.

THE WAR

The War has certainly entered a critical stage. Japan is waiting to see how the cat jumps. If Russia appears to be weakening Japan will do as Italy did with France and strike a dagger in Russia's back. But we need not rely on the judgment of Japan any more than on that of Italy.

Everybody has been disappointed over the failure of the Second Front to materialize. As Mr. W. R. Plewman remarked in *The Star*, "Hitler is counting on an Anglo-Saxon inferiority complex, due to inexperience and former bungling, to keep the main forces of Britain and America immobilized in the face of what should be the most tempting opportunities." Meanwhile everybody made speeches. Gen. de Gaulle told France that the last battle would be fought on her soil and to be prepared. The Prime Minister of the Netherlands told his people much the same story. The Premier of Norway made a speech. Anthony Eden made a speech. The same evening Cordell Hull made a speech, and a very good speech. The Queen of Holland made a speech. Sir Stafford Cripps signified that they had intentions. Then a great gathering of military and political authorities assembled in Moscow and it was allowed to transpire that a date had been set.

Meanwhile Gandhi adopted the Southern Irish view that England's difficulty is India's opportunity, and got the Indian Congress to endorse his policy of non-co-operation unless immediate independence and the withdrawal of British troops from India were granted. The Government did what the Canadian Government would do if Hon. Mr. Hanson threatened to organize a general strike in Canada unless the Con-

servatives were given control of the Government. They clapped Gandhi and his chief followers in quod. They may be thankful they are not under German or Japanese rule for then they would have been promptly liquidated.

Russia is fighting the Hun hordes manfully, heroically. We can only hope that the Allies in their high councils many find a way to support the Russian effort so as to confirm the alliance that has so providentially been established, and prove that it has not been in vain.

We in Canada are particularly interested in the Second Front. It is generally recognized that the Canadian contingent in Britain is to be the spearhead of continental invasion. *Time* of August 10, observes: "Canadians are going into battle again. When & where is one facet of the Great Secret. But the news that the Canadians will be in the vanguard of invasion is freshening and heartening in a world which needs good news. The world's memory of Canadians in battle is a bright memory. The Canadians of World War I seemed to shine out of the blood and muck, the dreary panorama of trench warfare. They seemed to kill and to die with a special dash and lavishness, in a war and at a time when glory had almost lost its meaning, when the word was a travesty upon the heaping millions of the dead, the Canadians in France kept the sheen of glory."

As a token of new hopes, it has been announced that the Munich agreement is dead and buried. So, it may be recalled, is its author. That misguided sacrifice of Czechoslovakia opened the flood-gates of hell's cruelties.

J. M. PRYSE'S BOOKS

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*: from John Pryse,
919 SOUTH BERNAL AVE., Los Angeles, Calif.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE FLOW OF WEALTH

"And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in the land of Egypt there was bread."—GEN. xlii: 53, 54.

In the many thousands of years which have elapsed since man became a social animal, countless generations have worked and slaved, have hoarded up the forms they have created; yet our heritage from the past is pitifully small. A few pyramids and ruined temples, a few works of art, some few scrolls and manuscripts, these comprise about all that have come down to us. Even the "permanent" works of the civil engineers of other days have perished, save but for a few aqueducts and irrigation works. Man uses up so much of the physical wealth he creates as he goes along, that his well-being can be well and truly gauged by his output year by year—by his power to produce without reference to any accumulated store. Were we able to sum up the total of all the wealth produced since the time when Adam first delved and Eve span, we would arrive at some sort of astronomical magnitude; one truly amazing in its very size and interesting on that account, but a magnitude useless in every other respect. The gross magnitude of wealth produced is of no importance. The production of wealth produced is of no importance. The production of wealth year by year is the measure of the true productive power of society, and so is of inestimable importance in gauging the status of society.

One who follows the vagaries of the stock market is acquainted with the graphs and charts devised by econom-

ists to portray the status of business. Such purport to give the reader an idea of the state of business year by year, month by month, or week by week as the case may be. These graphs are constructed by a more or less complicated series of addition of stock market prices, business activities, car-loadings, production figures for industry and what not, and so, to a fair degree of accuracy, they do reflect the state of the business world. To a lesser degree also they may be representative of social progress. Nevertheless, they too often include items which are secondary, such as stock-market quotations and transactions, and they are also affected unduly by price fluctuations. So the business chart is not a reliable barometer of social progress.

There is a better criterion. Economists have also become quite expert in deriving what they call "the index of the physical volume of production." This gives a general measure of the annual output of physical goods, divorced from all consideration of price, and containing no component of a strictly financial nature. One form of this index is built up out of the production figures for crops, manufactures, and minerals. Another index makes use of crops, forest products, electricity from water-power, fuels and minerals. A third has been built up out of the world production of textiles, food and tobacco, metals, and coal and oil. (The word "physical," by the way, is prefixed to the volume of production as a reminder that price variations have been eliminated and that nonphysical forms of wealth, representative or otherwise, are not included.)

One may, of course, query the validity of adding tons of steel to bales of hay and to horse-power of electric energy in arriving at a criterion of production.

These are not, however, aggregated in so simple a manner as this. The production of any of these commodities over a long period of years is expressed in percent of the value for some chosen year, and subsequently all the components are combined into one index, in various proportions as their importance in the economic scheme may warrant. Or, alternatively values year by year may be summed up, the total value then being deflated to some standard price-level. Thus the index has no basic or absolute magnitude; all is relative. Again, unless care is taken, there is no guarantee that a true picture of the changes which may have occurred in the character of the wealth produced will be given. During the course of a hundred years or so, a country may change from one in which agriculture is predominant to one in which manufacturing is in first place. To study such changes as this the volume of each, year by year, would have to be compared. Nevertheless, in spite of such deficiencies the index of the physical volume of production is extremely useful and, indeed, indispensable.

In passing, this so-called "index of the physical volume of production" contains no element of "value in its composition. When we speak of physical wealth we speak of something which has a basis in physical goods and to which "value" of one kind or another is attached.

The Ebb and Flow of Goods

There often came upon older peoples periods of famine and distress, periods not seasonal in character but of longer duration, periods succeeded by others of relative abundance and well-being. Rulers in those times relied upon astrologers for explanation and prediction and perhaps not without some show of reason. Many of such fluctuations in well-being seemed then to depend on the movements of the planets, even as do

seasonal fluctuations on the cyclic swing of the earth around the sun.

The lean years following upon the crisis of 1929 focussed attention on the business cycle as never before. Much thought was and is being given both to its origin and to its amelioration. As a result there is now an abundance of theories, some old, some new, an abundance which serves only to make confusion worse confounded. In general, these theories divide into two categories depending on whether natural or more strictly economic causes are given greater prominence.

Those economists today who hold to natural causes in explanation of the business cycle are in general better fortified by reason than were the astrologers of old times, for there are evidences in their work of a rational theory tying together such correlations as have been found. It is believed that cycles of rainfall and drought follow closely the complicated rhythm of the sunspot cycle, and that this in turn is influenced by the motions of the planets—Saturn and Jupiter particularly. Hence come periods of abundance and scarcity. Moreover it is known that terrestrial electro-magnetic conditions are influenced by the sunspot cycle and it is thought that thus the cycle may have some psychological effect; correlations being also here observable. One is inclined to think however that the long arm of coincidence is stretched too far when certain naive economists blame nazism, fascism and communism on a super-abundance of sunspots. As Malcolm C. Rorty has observed, it is easy enough to locate statisticians who can find correlations, but a much harder task to locate those who will mistrust them when they find them.

There is evidence at any rate that natural causes do play some slight part at least in the incidence of the business cycle even though the majority discount heavily such explanations. Certainly

it is true that natural phenomena cannot be held wholly to account for the shorter rhythms of business. For one thing there are evidences of too much irregularity in the ebbs and flows of trade and commerce.

Business activity certainly does play a part. One has only to note that the character of the cycle has altered since the introduction of the industrial system and modern finance to see that this is so. Roughly prior to the sixteenth century, high prices, want, and scarcity followed upon some natural event, poor crops, or pestilence, usually. Now the order is inverted; low prices accompany periods of want and distress, and these periods frequently begin in others of great and continuing abundance.

There is a theory whereby natural and strictly economic factors can be brought together and harmonized. Certain types of electric circuits give rise to what are called "relaxation" oscillations. Such oscillations possess the unique property of falling into step with other rhythms of somewhat different period. In biology the rhythms of the heart, and of the opening and closing of flowers are of this type. Such oscillations may have quite erratic times of occurrence, and oftentimes arise out of the building up of some condition to a point where something has to give way, whereupon collapse occurs and the building up cycle begins once again. The geyser is an example of this behaviour. In the business world, we know that psychological factors are of importance, and it is not unreasonable to suppose that optimistic views so prevalent in boom periods finally reach the saturation point and give way to pessimism, thus being of influence in the initiating of crises.

The violent oscillations of the business cycle also call to mind the behaviour of super-power systems when lightning strikes far-flung transmission lines or when violent faults occur.

Under normal conditions the generators in the power houses keep in step exactly as with them does the familiar telechron clock to be found in our homes. Synchronizing power-flow takes place from one plant to another in the event of any tendency to fall out of step. It is as if the feet of a file of marching soldiers were all tied together with elastic bands, left foot to left foot, right foot to right foot.

In the event of trouble violent oscillations or surges may occur, some rubber bands being stretched momentarily, others shortened, the tendency being completely to restore the in-step condition. Sometimes, though, when conditions are not right, when the elastic bands are too weak, the oscillating condition may grow bad to worse, the generating plants may fall out-of-step; the circuit breakers then open and a shut-down occurs. Those living in super-power districts may have had experience of this phenomenon. The lights suddenly grow dim, grow bright again, grow dim and then bright, and, after several successive oscillations, finally go black out.

So may it well be with the economic system, provided it has parts similar in function to generating plants and transmission lines. These, possibly, might be the production system per se, and the financial system in its wages, price, and investment behaviour. The wage and price system might well form the transmission line or the link between production and investment. And it might well be that the first Great War imparted such a violent impulse to the combined system as to throw it into a state of more violent oscillation than ever, a state which went from bad to worse, a state which might have led to eventual collapse, had not the Second war intervened to restore some semblance of prosperity.

The Fifty-Five Year Cycle

It has been known for some time that

in addition to the short-term business cycle of a few and varying number of years from crisis to crisis there exists a cycle of longer duration, a cycle reflecting itself particularly in the price curve and to a lesser extent in trade and commerce generally. This cycle has a period of about fifty-five years, on the average, from crest to crest, or valley to valley and the curve of prices takes the form, roughly, of a series of U-shaped troughs between comparatively sharp peaks over which high prices prevail.

Kuznets in the United States and Kondratieff, in the U.S.S.R. have investigated this cycle in some detail and since its characteristics are seldom described in the literature, the observations of Kondratieff as reported by Kuznets are of some interest. Important changes accompany the course of the fifty-five year cycle. The respective durations of prosperity and depression are influenced by the location of the shorter term business cycle, whether it is in the rising or the declining phase of the longer fifty-five year cycle. Kondratieff says that "Agriculture suffers during the decline, and during the declining phase, technological discoveries are made which become useful during the next upward surge; gold output grows through the early periods of a rising phase and more countries are drawn into the orbit of the world economy; at the peak of such, a long wave of great social catastrophies and wars usually take place."

There are in general two schools of economic thought. One holds to the belief that the Western capitalistic economy is fast approaching its period of maturity and so is in danger of some sort of collapse. The other is of more optimistic turn of mind; it holds that this economy is merely getting into its stride.

Those holding to this latter viewpoint are fewer in number than a few years ago. Failing an economic metamorph-

oses many believe that disaster is shortly to come upon us. The cyclic swings of business, the stagnation of trade and commerce, repercussions on the political world from that of economies, are creating grave perturbation and many are wondering if our civilization may not go the way of all others.

Yet, there may be error in this viewpoint for it is possible to argue on the basis of the fifty-five year rhythm by itself that our present system may yet find other and even more verdant fields to browse in, ere it comes to the end of its economic tether. However, one has also to consider the fact that this economy is fast approaching its maturity.

Maturity

When the seasonal variation, the business cycle, and the fifty-five year cycle are eliminated, there remains the fundamental trend in production. This trend seems to obey, exactly, the general laws to which other growth phenomena conform. There is an early period when the increase year by year is slight, when the weight of a mouse or a man, the population of a nation, the number of fruit-flies breeding in a bottle, or production in the economic sphere, is slow. Following upon this first period there comes another when the increase year by year is much greater. Lastly, a third period supervenes, when growth slackens off and maturity is reached. Growth does not correspond to the compound interest law, nor is it steady day after day, or year after year; growth varies. When one plots magnitude—the weight of a child, or the physical volume of production—against time, the resulting curve will have three distinct parts, corresponding to these periods. The first part will be found to be concave upward; the second, more or less straight; and the third concave downward. Finally, the curve of magnitude bends over and tends to a limit beyond which no increase is observable, no

matter how great the time. Growth eventually ceases and the child, the pumpkin, and the population reach maturity.

When the primary trend of basic world production is examined it is found that there is every indication that the world will have attained to about 95 per cent. of its ultimate possible production by around the year 1974. This is of course without regard to past or post-war depressions and assuming that we shall eventually climb out of whatever new abyss we may fall into to reach normal productive levels once again; prior to rearmament the world has failed to reach the trend which stood in 1938 at 78 per cent. of the maturation value. Much the same situation holds true for the United States, except that maturity is likely to arrive somewhat earlier.

W. F. S.

THE OCCULTISM OF S. PAUL

Notes of a Lecture

BY MISS CHARLOTTE WOODS

(Unrevised)

In speaking of S. Paul as an occultist, it may be well first of all to define the word "occultism," which otherwise may easily lead to controversy. By "occultist" I do not mean a magician; but, in the sense that S. Paul was initiated into the Mysteries, he was an occultist, and his teaching is undoubtedly founded upon the mystery-religions which, in his day, existed all over the world.

One great basic idea is at the back of all his teaching: It is that of Christ-hood. And if we analyze this teaching in its entirety we find that what he really taught was a great hope for humanity. In his Christology we see clearly outlined the two aspects of the Universal Christ, and the Historic Christ, or Jesus, the Personal Master of S. Paul. In his conception the Universal Christ is focussed in the Person of

Jesus, and so, to understand this conception, it is necessary to study both these aspects, always remembering that although S. Paul expressed a very definite theology he had no definite system, and hardly ever attempted to define his terms. His teaching is contained in a series of letters mostly circular, written to Churches which he could not always visit personally; and these messages were passed on. This absence of definition creates a real difficulty from a theological point of view, for often an interpretation has been given to his teaching which certainly he himself never dreamt of.

If we examine the schools called "heretical"—the works of the great doctors of the Gnosis—we find that S. Paul uses all their technical terms; but whether he gives them the same meaning it is not always possible to say. A characteristic feature of his theology is the use of the pairs of opposites: He never speaks of one thing without at the same time mentioning its opposite. These opposites can be classified under the two broad divisions of Universal and Particular. Under the Universal, we find the Flesh opposed to the Spirit, Sin to Grace, Death to Life, Wrath to Glory. Under the Particular, we find "the Old Man," Adam, opposed to the "New Man," Jesus; the Old Law opposed to the Gospel or New Law, the "natural body" to the "spiritual body," and "works" to "faith."

In some of these sayings he may possibly refer to some previous teachings orally given.

We must remember that, although S. Paul was a Jew, he could not wholly escape from the Eastern influences prevalent in his day: and his native city of Tarsus was itself probably a meeting-place for Eastern and Western philosophies. Thus we find in him a mixture of the Gnostic and of the Pharisee, a strain of Hellenistic mysticism grafted on to the Rabbinical teaching. But

superadded to this is his probable initiation into the Mysteries of Jesus.

S. Paul followed very closely upon Jesus. That in such a brief space of time S. Paul's Christology could have been so elaborated and so matured is one of the problems of History.

Let us now consider his doctrine of the Old and the New Adam.

To S. Paul, Christ was the *raison d'être* of all this teaching; and when he speaks of "the fulness" of Christ—a word which is a mystery-term—he means by it the contents of the highest plane in the universe, the plane of the *Pleroma*, or highest archetypal plane, on which dwells the Universal Christ. The Individual Christ is the expression, in physical manifestation, of the Christ of the *Pleroma*. Thus we may say that the conception of Man, the Microcosm—microcosm of the spiritual Macrocosm—is the keynote of S. Paul's teaching: the highest is reflected in the lowest; the Universal Christ is revealed in the New Adam, Jesus-Christ. In Him is therefore the promise of spiritual enfoldment for all the children of men.

This idea of a spiritual evolution is not Jewish, but distinctly Hellenistic. In the original Greek text the word "old" has the meaning *obsolete*; S. Paul adjures his disciples to "put off the obsolete man," or that personality which they had outgrown, and to put on the "new man," the new personality in Jesus-Christ. In dealing with this subject he often quotes the Kabbalah, to some of the passages of which—notably in I Cor. xv, 45—he gives a mystical interpretation. Yet while the Kabbalah speaks of four Adams, S. Paul only mentions two, the two who stand at the opposite poles, the "new" and the "old", the regenerated man and the man of sin. The Kabbalah may be said to describe the *involution* of man, while S. Paul describes his *evolution*. The Kabbalah speaks of the first Adam as the Heavenly Man, the Archetype, who is collective-

ly the Crown, *Kepher*, the Highest Three of the Ten Sephiroth or Elohim.

The second Adam is collectively the Lowest Seven of the Ten, or the Hierarchy that fashion Man on the lower levels.

The third Adam is dual—Adam-Eve—and the fourth Adam is Physical Man, clothed in skin. The "Garden of Eden" is not on earth, but on the plane of noumena—a fact we should bear in mind when we attempt to square the Book of Genesis with modern science.

Thus the Kabbalah is concerned with the downward arc, or the descent of Spirit in Matter, while S. Paul attempts to complete the circle, and deals with the upward arc, the return of Spirit to the Godhead whence it came forth.

With regard to the vestments, or vehicles, assumed by the Spirit, S. Paul considers only three—the "natural body," or body of the resurrection, the psychic or soul-body acting as a link between the two. In II Corinthians, v, 1-5, he uses the metaphor of putting one garment over another, the spiritual over the physical; he evidently does not, in this passage, mean a physical death and resurrection, but a transmutation of the physical into the spiritual, the earthly into the heavenly. For him "the resurrection" is a spiritual state, and he almost apologizes for not yet having himself "attained to the resurrection," (Phil. iii, 10-15). Thus his "resurrection from the dead" is actually a change in consciousness, the transformation of the carnal man into the spiritual, in other words, the attainment of Christhood, the "Christ within" that is "our hope of glory."—*From The Christian Theosophist.*

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The death is announced of Sir Francis Edward Younghusband, aged 79, soldier, explorer, writer and mystic, whose work in the Fellowship of Faiths gives him a major place in the Theosophical Movement.