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Divine Wisdom

Brotherhood

Occult Science

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## “ WORLD WITHOUT END, AMEN ”

When I was a little boy, even before I was a choir boy, and had plenty of time to ponder over the service book and the sermons, the contradiction struck me very forcibly when hearing the doxology frequently chanted it was followed by terrifying predictions of the speedy end of the world, with threats of dire disaster to all who did not come up to church standards. I horrified my parents and other relatives by hailing with delight the prospect of fireworks and falling stars which they anticipated. People shivered with fright and prayed not to be involved in such a tragedy.

This kind of preaching is still going on and timid people are scared out of their little wits by the awful things they are taught to expect. Very rarely a scholarly preacher solves the difficulty for those who perhaps are as rarely conscious that any contradiction exists. It is really a simple matter and arises from the practice of the English translators using the same English word to represent two or more entirely different Greek words, which, either they did not understand, or if they did, contradicted some cherished dogma or belief and could not be allowed to appear. If this indicates bad faith on the part of the translators, it may be remembered that heresy generally in those days meant death at the stake. This excuse does not apply to modern

scholars who have re-issued revised versions. In the Greek text there are two words which are translated “world.” One is *aion*; the other is *kosmos*, a word with which most people are now familiar. *Aion* means a period, a stage, an epoch or era, and in Greek meant technically a zodiacal month, a period of 2155 years. It would never do for the theologians to have the zodiac mentioned in the New Testament, where, instead of “the wheel of life” of the Greek (James iii. 6; see margin of revised version) is deliberately and unpardonably rendered “course of nature.” Wheel of life or birth of course means reincarnation, the result of the fire of desires in unprogressed human nature. The Church ceased to teach reincarnation A.D. 553 although Jesus is reported to have done so, when asked about the woman who had married seven husbands whose wife she should be in the resurrection or reincarnation (*anastasis*), he replied characteristically lifting his hearers altogether out of sex consciousness and giving them a glimpse of the far distant future when evolution would provide sexless bodies for advanced humanity, and men would be, not with, as the translation implies, but like angels in the *ouranos* or over world, but on this earth, in a new *aion*, or epoch. Also Jesus is said to have told his disciples when they asked what reward

they would have for their devotion, that (using the technical Greek word which the translators render "regeneration"), in the *paliggenesia*, the reincarnation, they would sit on twelve thrones. (Matthew xix. 28). Moffatt renders the word as "a new world," a deliberate deception. Amen, the most ancient of the Holy Names in general use, comes to us from Egypt, and when Jesus says "Lo, I am with you always, even to the end of the *kosmos*", he represents the universal Christ principle with its message to the people of all nations, races, tribes, kindreds and tongues.

### HALLOWED BE THY NAME

"A Divine Name," says Iamblichus, "contains some of the quality of the Deity. Though they may sound barbaric to outer ears, Divine Names unfold the whole essence of the things named . . . hence they are dear to the gods and proffer words which are grateful to them, but which it is not by any means lawful to alter . . . There are Names adapted to every order of beings, and those adapted to Divine Natures are in themselves divine."

The Divine Names of the Jewish Church throw new light upon the power and majesty of God. But there are very few students of the Bible who grasp the inner meaning of the Name JEHOVAH, known to scholars as the Tetragrammaton, because it consists of four Hebrew Letters representing the Four Great Creative Elements Fire, Water, Air and Earth.

These Letters are:

YOD	representing	Fire
HE	"	Water
VAV	"	Air
HE	"	Earth

The Tetragrammaton is called the Unpronounceable Name because all knowledge of its correct pronunciation was lost during the Babylonian Captivity, and as there was no pointing to indicate the vowel sounds until it was in-

vented by the Rabbi Mocha in the year 572 A.D., it was impossible to recover them. It is also called the Unpronounced Name because it never passes the lips of an orthodox Jew to this day, other Divine Names being substituted for it in speech and script. All down the ages the Children of Israel have carefully refrained from degrading the Holy Name, only comparatively recently has the ancient custom of its utterance by the High Priest or officiating Rabbi in the Synagogue on the Day of Atonement been abolished. Even on that great occasion his voice was drowned by the chanting of the priests, at which moment all present prostrated themselves saying:

"Blessed be His glorious Name. His Kingdom is for ever and for ever!"

#### The Tetragrammaton

1. YOD is a little flame, to represent the Fire of the Divine Spirit of God. In the Zohar, one of the most important Books of the Kabalah, dealing with the construction of the Universe of Matter, this small flame is called "the primordial point", the basis of all primitive processes. Furthermore, it tells us that:

"When the Concealed of Concealed first wished to manifest, He created a single point. Before the point burst forth into vision the Concealed was not known and spread abroad no Light."

This little flame appears upon every Letter of the Hebrew Alphabet, as symbol of the Divine Spirit which moved upon the Waters, it is the active, positive, masculine aspect of God the Father.

2. HE, the second Letter, symbolizes Water, the passive, negative, feminine aspect of Deity, God the Mother, "the Spouse", the syzygy of God the Father, His complementary opposite. As G. S. R. Mead puts it, "these two together weave the web of the Universe".

God the Father—the Primordial Cause.  
God the Mother—the Primordial Form.

3. VAV, the third Letter, is attri-

buted to the Element of Air, the interpenetrating, reconciling Element, in the absence of which the other three Elements cannot function. This Letter was to the ancient Israelites a symbol of the Messianic Power, and the early Christians attributed it to the Christ as the Mediator and Reconciler between God and man. It has, moreover, the numerical value of six, the first mathematically perfect number. Its presence in the Great Name probably suggests that God made the Universe to be perfect even as He is perfect.

4. The fourth and last Letter, the second HE, represents the Earth Element—the Divine Power manifesting in Matter. These last two Letters are again a pair of complementary opposites, Vav or Air being masculine and positive, Earth or He being negative and feminine. The first HE is the Divine Spirit in transcendence, the second HE being the Spirit of God in manifestation on the material plane, VAV acting as Reconciler between them. In the Zohar is the following passage:

“Although VAV dwells in Matter, it still has its place among the Supernal Powers, because the Divine Name must be complete above before it can shine forth below”.

#### The Seven Deity Names

Seven Deity Names are recognized and used in the Jewish Church.

1. YOD HE VAV HE, the Tetragrammaton, already seen.

2. YOH (anglicized YAH) consists of the two first Letters of Tetragrammaton, to represent the two Supreme Creative Elements Fire and Water, with all they signify.

3. EL is a form of ELOHIM, often used with a qualifying adjective, such as “the Living God,” etc.

4. ELOHIM. The origin of this Divine Name is lost in the mists of antiquity. Some believe it to be the poetic feminine Name ELOH with the addi-

tion of the masculine plurol IM, others think it suggests a plurality of gods or at least of Forces, which is not plausible, because both ancient and modern Israelites do not admit the existence of “any other Gods but Me”, being strict monotheists.

The use of the word ELOHIM is simply a way of expressing especial greatness and magnificence, called by scholars the “pluralis majestaticus”.

5. TZAVAOS (Anglicized SA-BAOTH) is usually found preceded by the Tetragrammaton, and means “The Lord of Hosts”. Used as a noun in the singular, TZAVOH, it signifies brilliance, and as a verb it has the meaning of shining like a star, having in the Kabbalah a connection with the planet Venus.

6. ADONOI (anglicized ADONAI) means Lord or Master. With the addition of the Hebrew word for King, Melek (ADONOI MELEK) it refers to God’s Power and Kingship over the Universe of Matter. The feminine form ADONOI MELAKOH is sometimes used to express the Holy Dominion of the Mother Aspect of Deity over the material Plane.

In an ancient Kabbalistic Mss. is the following description of the Lord ADONOI:

“There came into being from the Voice of the Most High a Great Being, Who is the Lord of all things, Who caused the things to exist which were to be, and henceforth there was no longer anything without order in the etherial realms.”

7. The seventh and last Deity Name is the Tetragrammaton pointed in accordance with the reasonable assumption of the original vowel sounds, and pronounced YEE HOW VOH.

Correct pronunciation of all Names is essential for the purposes of prayer and evocation. It was said by Origen that “when Names of special power are translated into another language they

no longer accomplish their purpose. Even if a name invoked in the Roman tongue were translated into Greek it would not produce the same effect. Then how can these translations apply to Deity?"

The most powerful of all mantrams are in ancient languages. Each letter should, therefore, be carefully studied and correctly pronounced for sound is the most potent of all magical agents wherewith to push aside the veils which hang before the doors of Heaven.

The Name of 42 Letters, little known or used, is derived from the sum of all the Letters forming the Names of the Seven Lower Attributes of God on the Tree of Life, written in full. With the sole addition of the Letter VAV, here signifying the conjunction "and", these Letters have the numerical value of 42.

The SHEM HAMEPHORASCH, the Detailed or Explicit Name, is the Holy Name of 72 Letters, each Letter being attributed to a great Angel. These comprise the group traditionally supposed to cry "Holy, Holy, Holy" around the Throne of God. According to the Zohar, they are the Living Powers, for being conjoined with the Letters of the Tetragrammaton, they contain within themselves the Powers of Pure Spirit. At the end of Kabalistic evocations there are frequently 72 small circles, a reference to the Shem HaMephorasch.

The Hebrew for Jesus is YESHUOH (anglicized YEHESHUAH) otherwise JOSHUA. It is the everyday word in Hebrew for Salvation, and was adopted by the early Christians as a suitable appellation for the Christ.

The term "Son of Man" appears for the first time in any literature in the oldest of the Kabalistic records, the Book of Enoch, where it is used to designate a great and outstanding personality.

The Hebrew word for man is composed of the three most sacred Letters of the Alphabet, showing that Man has

within himself the attributes of divinity, being made in the image and likeness of God. Olive Harcourt.

## KARMA AND REINCARNATION

[At the T.S. Convention of April, 1890, William Q. Judge was requested to talk on Karma and Reincarnation, and did so extemporaneously. No report was kept, but an abstract of his remarks appeared in the *Proceedings* of the T.S. in A., from which the present article is reprinted. "Karma and Reincarnation" illustrates well Mr. Judge's expressed conviction that "the A B C of Theosophy should be taught all the time," and the simplicity and directness of his talk is reason enough for his recommendation. At the same convention, in his report as General Secretary, he had sketched the larger background of theosophical promulgation against the cycle due to close in 1897. The cyclic events of our day give his words another relevancy, and the reflection of theosophical ideas in the thinking of public-spirited men must encourage students to promote increasingly the influence envisioned by W.Q.J.:

"Seven years remain to us of the running era. They may be made years of diffused earnestness, of such sustained activity, of such eager service, that the future of the Society shall be assured beyond all danger or misgiving; and of a missionary enterprise so generous that the name of Theosophy shall be familiar to the millions of this great land, and some apprehension of its meaning common to all. The intelligence of the country is being attracted to our tenets as never before: literature and fiction, even the drama, are appropriating them; suspicion is losing its alertness, and interest taking its place. To the ultimate triumph of Theosophic truth each Theosophist can contribute; to it each Theosophist should."—Eds. THEOSOPHY.]

The doctrine of Karma cannot be considered properly without keeping Reincarnation in view, for Karma could not have its proper place and operation unless reincarnations furnished the material for it to show itself in. Reincarnation is, indeed, itself a part of, and is as well a cause of Karma, because the reincarnated man, struggling with fate, ignorance, and desires, generates constantly new causes that may result in further reincarnations.

The meaning of the word Karma must be inquired into. It really means *action*. It is the action of the Divine, or God, or the Unmanifested, or Brahma, and also of every sentient being. All worlds are subject to it, as is declared in the *Bhagavad-Gita*, where it says: "All worlds up to that of Brahma are subject to Karma." Hence it is found operating in all planes. It is Karma that brought us here, that will take us to Devachan, and afterwards bring us out of that condition. For if Karma does not act superiorly to Devachan, then we could never emerge from the latter; but the moment "the reward is exhausted in the heavens of Indra"—which is a description of Devachan—Karma sizes upon the ego and draws it into another body, there to begin again the adjustment of the scales.

The Buddhists did not lose time in wandering about, lost in illogical doctrines of salvation and favour from a jealous god, but considered the problem presented by the vicissitudes of life, in the extraordinary fact that the just man often receives no reward and the wicked one no punishment. Finding an explanation needed, they hit upon the word Karma, or Kamma as they call it in Ceylon. This is briefly stated by Rev. P. T. Terunnanse of Ceylon. "Kamma when viewed thus is good or bad deeds of sentient beings, by the infallible influence or efficiency of which the said beings are met with due

rewards or punishments, according as they deserve, in any state of life. And we must remember that the world has no being, in the essential sense, but is subject to an alternating process of destruction and renovation."

This leads us to consider the erroneous views of some as to what Karma is. Some think it an evil influence that stands ready to strike a man at the first favourable moment, and I have met more of those who looked at it thus than as being also the good results and compensations of life. It cannot be properly called "the law of ethical causation" only, for if it applies "to all worlds up to Brahma," it must be more than this.

It is the great law which operates also through a manvantara, and which—considering a manvantara as a great Being made up of all beings included therein—causes each manvantara to be the exact resultant of the one which preceded it.

Nor should we make the error of applying it only to ourselves as a great whole, for it affects every atom in our bodies. As we are in fact made up of a *mass of lives*, our thoughts and acts affect these atoms or lives and impress them with a Karma of their own. This again rebounds on us as well as on all other atoms or lives.

Karma is a great benefactor, for it never fails to mete out all compensation, demanding that the smallest good act or thought should bring what we call reward. Now as we have been reincarnated over and over again, we have met each other in previous lives. The laws of affinity and harmony require that those who are now together must have been with each other before. So the acts of charity and kindness we perform now will compel similar acts to be done for us in other lives, and [Karma] is bringing about such in this life because we did those of like nature in another life. As the *Voice of the Silence*

says, "Help them today and they will help you tomorrow." So I believe that I am working now to help you and you me, because there still exists a reciprocal obligation. . . . .

The causes of reincarnation are desire and ignorance. We have what we term "will," but our will is moved into action by desire, and our acts spring from the desire to bring about pleasure or to avoid pain. As long as we are ignorant we constantly fix our desires upon enjoyment or the avoidance of pain, and thus lay the ground for the operation of Karma in another body. . . .

In each life all previous Karma is not exhausted, because the desires and old meditations are not able to manifest themselves unless the apparatus or sort of body is provided which will permit the bringing up to the surface of the old impressions. This is clearly set forth in Patanjali's *Yoga Philosophy*. Thus by means of inheritance of bodily frames of various sorts, the ego may exhaust by degrees its Karma, and this explains the difference in men. The man who has a great wide brain takes hold of old Karma which that apparatus may exhaust.

And at this point ignorance shows its power: As, ignorant of the law, we sin against it, we receive the result; or, acting in accord with it, another result; in the one case sorrow, in the other, happiness. So we must beware, having become acquainted with the law, that we do not continue as trespassers, for in the present life we settle the opportunities for the next and determine whether we shall in that succeeding reincarnation have opportunity to live with good men, helped by them, or among the vile, ever pushed toward evil. . . .

Of the more recondite mysteries of Reincarnation I will not speak, since those are more or less speculative, but will divide it thus:

(a) Reincarnation in good surroundings and in a good body, and

(b) Reincarnation in the opposite sort of body and in an evil family.

Karma as affecting us we may for the present analyze thus:

(a) That sort which is now operating in our present life and body;

(b) That which is held over and will operate in other lives or in a later period of this one;

(c) That which we are making for other lives to come.

The fields in which Karma may operate are:

(a) In the body only, or the mere circumstances of life;

(b) In the mental plane when trials of the mind are felt;

(c) In the psychical nature.

The spiritual plane is not affected by Karma at any time. . . .

Karmic causes may interfere with each other and produce a result in our life which, while similar to neither cause, will be the proper resultant of both. It may also be exhausted by two opposite Karmic causes meeting each other and thus destroying the effect of each.

Its effect is also varied to our sight by the apparatus or body and mind through which it works, in this, that instead of such and such a Karmic cause producing an instantaneous result, it may be spread out over many years in a series of misfortunes, the sum total of which might in some other person appear in one single disaster or favourable turn of fortune.

Jesus of the Christians uses the words of occultism and describes Karma in this language:

"Judge not that ye be not judged; for with that judgment ye judge so shall ye be judged, and with what measure ye mete, it shall be measured unto you again; and as ye sow so shall ye reap."

This is a restatement of the great law as declared by the Brahmins who taught Gautama Buddha, and by Buddha himself. Those great sages said that none

other than ourselves forged the chains that bind us, and no other hand but our own smites us.

The road up which we must climb to rise above Karma and thus be able to help our fellow men with conscious power well directed, is that one which is marked with the signs Charity and Love.

William Q. Judge.

—From *Theosophy*, Los Angeles, for September.

## H.P.B. BY ONE WHO KNEW HER

BY G. SOOBIAH CHETTY

(There are at the Theosophical Headquarters only three left who had any contact with H. P. B. One is Mr. G. Soobiah Chetty and another myself. My contact was brief, as I saw her only twice as a boy when C. W. Leadbeater went to call on her in London and I accompanied him. The third resident, M. Subramania Iyer, for many years a prominent theosophical worker in Burma, had a glimpse of her as a boy of twelve. Colonel Olcott and H.P.B. left the train at Chingleput on their journey from South India to Madras. By invitation of a public committee the two Founders left the train and were taken in procession. The boy Subramanian had heard of the two strange white visitors and so was in the procession and saw H.P.B. Some two hours later the Founders continued their journey to Madras.

But Mr. Soobiah Chetty as a young man saw H.P.B. constantly during the three years of her residence at Adyar. He is still living at the Theosophical Headquarters. Though unable to be present at the White Lotus Day celebration, he sent the following message.—  
C. Jinarajadasa.

After his return from Guntur and Nellore in 1882, Colonel Olcott expressed his intention of changing the Headquarters of the Theosophical Society from Bombay to Madras. A few

friends of Madame Blavatsky soon collected a sum of money and the house, "Huddleston Gardens," which was the old name of the Headquarters, was purchased. In connection with the selection of the place, I desire to say that when within a few days of her arrival in Madras, H.P.B. came to look at the place, she suddenly said: "Master says, 'Buy this place'." H.P.B. always acted under the direction of her Master.

In this place H. P. B. lived and laboured from 1882 to 1885, when she left for Europe. She always rose early and set to work immediately. She was a tireless worker.

I recall her massive head and I remember its remarkable size and shape. I also remember the steady penetrating gaze of her eyes. She would open her mouth and eyes wide and laugh with the innocence and naturalness of a child.

It was sometimes said that she was an eccentric woman. I do not agree. Whatever took place in or about her was beyond doubt out of the normal, and she was most undoubtedly endowed by nature with psychic powers which she controlled. I do not also agree that she was ill-tempered as was frequently alleged. There was nothing violent or brutal in her and any quick change in her was a consequence of her long and intense previous occult training. It was also frequently alleged that she was a credulous woman. I again say that it is wrong. Credulous she was not, and she was not a fool either. She felt that it was undignified and unspiritual to suspect a fellow-being.

Every line of her face was instinct with power. Her every action proclaimed it. When she brought the two palms of her hands together and bent them so as to form a cup, a loud explosion was heard; musical bells rang clearly in the rooms in which she happened to be; voices were heard; and missives dropped from above. All these happenings were spontaneous.

As far as I knew, her only enemies were the Christian missionaries and their tools and sympathizers. Her hatred of Christian dogma and ecclesiasticism was twisted and misrepresented as a hatred of the ethics of Christ or of the Christian religion itself. It was as false as it was wrong. She hated religious dogma and ecclesiasticism unreservedly and universally. It just simply happened that the Church which gave itself superior airs received a more devastating exposure than any other institutional religion.

There are two important features of her life and character and disposition that I would like to lay great stress on. Her devotion to her Master, and her abiding faith in His benevolence and guidance, were the most conspicuous among her numerous virtues. She did not take any credit at any time to herself, it was always the Master in her thoughts or in her words and acts. The other feature is her overwhelming sense of Universal Brotherhood. It was from the precept and practice of it that she forgave most freely and wholeheartedly men and women who slandered her.

I appeal to you to cultivate equal faith in the Masters who watch over us all, and to practise Brotherhood in an equally efficient manner. We talk of Brotherhood but most of us like to choose our friends. We talk of democracy, but what can be more democratizing than Universal Brotherhood? The democracy of politicians and statesmen is tribal or national, but the Universal Brotherhood of the Theosophical Society is democracy in the truest and highest sense of the word.—*From The Theosophist for June.*

#### BOOKS ON THEOSOPHICAL SUBJECTS

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**N. W. J. HAYDON,**  
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## WE—THE MONADS

BY ETHEL TRUPP

We—the Monads in matter, want to know what our state of consciousness was before “now”, what it is “now”, and what it will be in “future”. We open the Secret Doctrine and we study the diagrams on pages 153 and 172 of volume i. We read the Masters words (S.D. i-167) “A Round we are agreed to call the passage of a monad from Globe A to Globe G.” We remember from our previous reading of the Mahatma Letters, what is said about a monad, (M.L. 347) so we call the Monad a spark of Absolute—Atma combined with Buddhi as a vehicle of consciousness along with the latent, spiritual portion of Manas. The monad has to have the spiritual portion of Manas to manifest objectively, otherwise it remains in a passive state; but this does not happen till the Fourth Round. Before that Buddhi and Atma are not united. (S.D. i-177).

The Globes are interpenetrating and are states, conditions or principles. They are not places or separate planets. They are “below” the “Ring-Pass Not” in the Rupa or state of form; on the planes of cause and effect. Each planet has a septenary constitution, as man has. (S.D. i-168) We then study the diagram on page 200, vol. i, then turn the pages to 171. We learn that the evolution of Globes and that of monads are closely interblended. So much so, that our teachers decided to make the teaching as one. The number of monads is limited, and, as they cycle the new globe chain in every Manvantara, they become more perfect with each step. Before and after every Round, there is a long pralaya, or rest, and after the Seventh Race of the Seventh Round, instead of a pralaya the globes begin to die out. (S.D. i-159, 161) The energies are transferred to a new laya-centre in space and, as the new Globe A begins



to assimilate in an extremely ethereal form, the life-energies or monads, transfer themselves from the state of Nirvana between Globe G of the dying Chain to Globe A of the new chain and begin their cycling. (S.D. i-172).

There are seven Rounds in every Manvantara, or period of manifestation. On each globe, during every Round, there are seven Root Races. In every Root Race there are seven sub-races, and seven branch races from every sub-race, as the general rule. There exists a triple evolutionary scheme in Nature; The Monadic or spiritual, the intellectual and the physical, (S.D. i-181) thus the three aspects of Karma, we presume. On any chain of globes, the monads cycle from Globe A to B, from C to D, etc. The three kingdoms of elementals are first, followed by the monads encased as minerals, vegetables and animals. They evolve in such a way that they all finish their work in the globes for one Round, ending up simultaneously on Globe G. After a rest they begin again through the Globes in the same manner but in a higher degree of development. (S.D. i-176).

As the Stanzas of the Secret Doctrine deal only with our Earth Chain (S.D. i-13) we will follow the monads, or the monadic essence, from the Moon. In fact, the Secret Doctrine only mentions incidentally the first, second and third Rounds, as the fifth, sixth and seventh Rounds, so that any detailed information refers only to the Fourth Round and Globe D. Pertaining to the states of the Earth or globe D, H.P.B. says: "During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form; it is spiritualized." (S.D. i-159).

The three great classes of monads who are destined to be men or to reach the "man" stage in this Manvantara, may be grouped as follows: 1. The first

class are the most developed. When they came to Globe A, they evolved through the mineral, vegetable, animal and, unlike the other classes, they reached human stage when they were still on Globe A. During the First Round only, as they evolved through Globes B and C, they rebecome encased as minerals, vegetables, etc. in order to create forms. At the door of Globe D, they had forms ready for the use of the second class coming behind them. Beginning with the Second Round, the process changes. (S.D. i-159, 174).

2. The second class of monads were not so developed. They evolved more slowly through the first three Globes and Rounds and reached the "man" stage during the second, third or first half of the Fourth Round, when the door closed for entry into the "man" stage. (S.D. i-182).

3. The third class of monads are the laggards, who through "Karmic impediments" will not reach the human stage during this Round, save the exception of the Anthropoid Ape, who is half human. The laggards will reach the verge of humanity at the close of the Seventh Round and will be the Informers or first class of the new Globe Chain. The Ape will become human in the lowest form during the Fifth Round. (S.D. i-182, 184).

These three great classes of monads are sub-divided into seven groups according to merit or states of consciousness. (S.D. i-171) We wonder, if there is a hint here regarding the four blood types in Humanity. Is it that four groups of the original source have reached "man" stage and the other three are still in the animal state? Could that be the reason why, in man, we find only four blood types when reason tells us there should be seven?

To get back to the Rounds, at the beginning of the Fourth Round, the first class of monads "ooze out" of the huge, ethereal, ape-like astral forms

evolved during the Third Round, (S.D. i-180, ii-57) and Nature, the Elementals, built the physical bodies from the model. Thus the form of the first Root Race of the Fourth Round was created. (S.D. i-159).

During the Third Root Race of the Fourth Round is the point in evolution that the three higher principles of man are termed "Ego" because of the awakening of the higher Manas and the acquisition of the lower half of Manas and Kama energy. It is at this point that the illusion of separateness and the struggle for self-consciousness begins. "Man" became fully responsible.

"Every Round brings a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man." (S.D. i-162) Confucius and Plato were Fifth Rounders. They were advanced psychically, mentally and spiritually to such an extent that they are nearly a whole Round ahead of the average. It is impossible for ordinary evolving Egos to advance more than one Round ahead of humanity and Fifth Rounders have only occasionally been appearing since the midpoint of the Fourth Round. Gautama Buddha is a Sixth Rounder by Virtue of a Mystery. Conditions are prepared for such a Teacher. (S.D. i-162) Seventh Rounders (to use an extremely profane expression) are not yet evolved. (M.L. 97).

Apparently there is a double cycle to every Round. The terrestrial Round of physical evolution, through seven Root Races, begins with the ethereal and ends with the spiritual. The Planetary Round from Globe A to G may be more in line of a moral evolution. (S.D. i-159) From Globe A, the monad descends into matter and, as "man", becomes encased in matter at its densest point. Then it evolves back up out of matter to the state it was in the beginning with the added experience and wisdom gained

through its many personal lives. (S.D. ii-180).

After every obscuration, whether it be between Rounds or between incarnations, Nature puts Man through a quick reminder of his previous states. Conditions of man through the first three Rounds were repeated in the first Root Races of the Fourth Round and they are repeated in the womb before every physical incarnation. "The human foetus follows the pattern of form from the first Round and evolves itself through plant, reptile, animal before it becomes man." (S.D. i-184) If we study Nature, whether it be the seed of the plant or the foetus of animals or humans, and apply the law of analogy, we get a wonderfully clear idea of the whole scheme of monadic form through evolution. The human foetus, at four months, corresponding by analogy to the fourth stage, begins to assume the earlier human forms. When form is complete, the first thrill of divinity sweeps through it. It moves and enters the world. At the first breath, it becomes a divine individual, beginning its development once again in matter. About seven years later, it becomes a septenary, human being.

"Man", therefore, during the First Round on Globe D, was ethereal, "non-intelligent but super spiritual" as he was in the First Race of the Fourth Round. He was sexless. His perception was of one element, fire, as the globe was of neither solids, liquids, or gases but in a "critical" state much the same as Jupiter is now. Perhaps we could call it a state of fire. (S.D. i-191).

"Man" on Globe D during the Second Round, was still ethereal but more condensed. He was still more spiritual than intelligent for mind develops more slowly than physical. His perception was of two elements. Perhaps we could say fire and air. The condition of the globe possibly was of a more dense, gaseous state.

"Man", on Globe D during the Third Round, was a compact being. He still retained the form of a giant ethereal ape but was more intelligent and cunning than spiritual. During the latter part of the Third Round, the form became smaller and, although still ape-like, he became more rational, and responsible to a degree. The state of the body may be comparable to the jellyfish. His perception was of the third element, water, and possibly the globe was in a watery, semi-gelatinous state. (S.D. ii-250).

Man, as he can now be properly called on Globe D, during the Fourth Round, made enormous strides in intellect. "Language is perfected and knowledge increases". The Atlantean in the mid-point of the Fourth Round reached the highest degree of physical intellectuality. (S.D. i-192fn). Spirituality was, and still is, almost latent. His form became smaller and more dense. As the globe hardened, the fourth element, earth, became foremost in their perceptions, as it still is, of course. The globe became very dense and a hard crust formed. (S.D. i-188, 189, 251, 252, 259, 260).

"Man" on Globe D, during the Fifth Round, will have an entirely different state of form. Form is not given out but the characteristic of spiritual clairvoyance will be developed. "Man" will perceive the fifth element, "Ether, the gross body of Akasa". (S.D. i-257) It is semi-material and will become visible in the air as thick fog towards the end of the Fourth Round. (S.D. i-12) The globe will be evolved out of the dense state it is in at the present time.

"Man" on Globe D during the Sixth and Seventh Rounds is "beyond the range of human conception." Elements "will appear as presentments during the sixth and seventh Root Races of the Fourth Round and will become known in the Sixth and Seventh Round, respectively". When the Seventh Round

is completed, then time will cease". (S. D. ii-565) Instead of the previous obscuration, there will be the planetary Pralaya or "dissolution".

We, the Monads in matter, wonder if we now have a hint as to what actually is taking place, despite the clumsiness of physical words.

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## DO WE NEED TO STUDY THE SECRET DOCTRINE

The Secret Doctrine is the Ancient Wisdom teaching, given to us by the Masters of Wisdom, through their Messenger, Helena Petrovna Blavatsky.

Perhaps it would be more correct to say, it is a part of the Ancient Wisdom which has been brought to us, for we are constantly told that more truth will be given to us, when we know, and use, that which we have already.

The Masters also gave much of this teaching to Mr. A. P. Sinnett. This was conveyed in a series of letters, many written by, and others written over the signature of, the Masters themselves. These letters are now incorporated in the book called *The Mahatma Letters* and the originals are in the British Museum.

These ancient spiritual truths have been lost to the majority of mankind for many thousands of years. With the involution of spirit into matter man's memory of his divine origin was lost, and the teachings were known only to a few. These few are the ones we know today as Masters, Adepts, Initiates. Throughout the ages, they have brought, at intervals, some of these truths, once so widely known. They can only be given in words, however, and words are woefully inadequate for the expression of spiritual truth. We, who use them, find it hard to clothe our every-day thoughts in words which will convey their meaning perfectly to an-

other.

For that reason, it is not easy to read such books as *The Secret Doctrine* and *The Mahatma Letters*. Understanding does not come at once, and when it fails to come, what do we do? Do we ponder and meditate until a spark of light shines amid the confusion? Do we just pack the dilemma away neatly in our mind, waiting for the intuitive understanding which we know will surely come; or do we read a book which purports to explain the matter, in such a simple way, that we need not exercise our minds at all? We need only accept the premises contained therein.

Many books have been written, claiming to give the teachings in a form easier to understand. Some of these books honestly give the teaching, less the commentaries. Others give only the writer's understanding of the doctrine. It is as though they said, "We have opened the door of knowledge. This is what we have found. We bring you the knowledge we have gained, in simple, easy words which even you may understand. You need not even do any thinking. We have done it all."

Now, just why should we accept their findings? Why should we limit ourselves to their understanding? Did any two artists ever yet put the same scene on canvas, using the same colours? Or did any two boy scouts ever get the same result in a "Kim's" game? They never did. How much then can one person see the truth for you, or for me? We must study for ourselves; and if we find understanding hard today, it will be easier tomorrow, because today we tried.

We are not asked by the Masters to believe. The Aryan race, as a race, should have outgrown the believing stage, though many individuals may still have the habit.

If we study, and develop our own understanding, we may *know*; and what we know today may tomorrow be

superseded by knowledge far greater. Each day's truth is but a stepping stone to deeper truth in the days to come. If these truths are not for us, why then did the Masters go to so much trouble to bring them to us: and why was the whole life of one great woman given up entirely to this work?

We must study, not only for ourselves, but in order that we may point the way to others. That is the work of the Theosophist: to study the doctrine, bring others into contact with it, and live the life.

We may not teach others our understanding of the doctrine. We may help, but the minds of others must be free and unfettered. They must do their own thinking. H.P.B. said, "Theosophy is not for the mentally lazy and obtuse."

The beautiful, simple words of others convey to our minds no thoughts but those of the writers. This very fact should show us how empty they are for us. Search them as we will, we find nothing under the surface. All the goods are displayed in the store window, so to speak.

How different are the words of the Masters! ! Today, a sentence starts a thread of thought. Tomorrow, and all the tomorrows to come, the thread persists. Sometimes it is almost lost, never quite, unless we deliberately neglect it; and always, it brings to us some portion of truth.

Truth is in a well, the ancient said. Our books but give us the location of the well, and if we have to plumb its deepest depths, for the knowledge we desire, the exercise must inevitably draw us out of the world of everyday; out of the realm of illusion, upward to the plane of the parent Ego.

This is the object of our study: to achieve communion with the Spiritual Man, eventually to *re-become* the Spiritual Man, who is our Self. In *The Secret Doctrine*, Vol. 1, page 318, we read, "What I know, I give out that

which I cannot explain, the student must find out for himself." Not the findings of others, but what he finds for himself, is truth for the student; and when the truth in the S.D. has been assimilated, we are promised an extension of that truth.

Man will not know all truth, until he becomes Truth, and that will not be during manifestation. Are we not told that some truth is hidden from "even the highest Dhyanis"!

This is why we must study the original teachings; not with any idea of believing exactly what the words in the books say, but with the idea of searching for, and finding, the truth which there lies hidden. We shall find it, never fear. Others have found it. They are today the Great Ones we call Masters. They have not found *all* the Truth, but we may, if we try, understand enough of what they are allowed to tell us to bring order, where before was chaos.

"The Path is one for all. The means to reach it must vary with the Pilgrim".  
N. Dalzell.

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Edmonton, Alta.

## THE "EASY" AND THE "HARD"

"After nearly a century of fruitless search . . ." the Masters picked H. P. Blavatsky to accomplish a task, which many of her successors have felt themselves as competent, or even more competent, to perform.

Certainly this fundamental contradiction must be resolved before a student can have a wholesome foundation for Theosophical study, or before a Theosophical organization can appeal to a logical mind.

Since the publication of *The Secret Doctrine*, scores of Theosophical writers have produced works of fine literary technique. Certainly, it was difficult from the literary standpoint to make the "hard"—"easy"; but it "had to be done." "*The Secret Doctrine* is too

hard, you know!" But now the consideration arises: why did the Masters have to search for a century: are there not thousands of people who can write for the masses—gifted editorial writers, gifted magazine article writers—people who know the language of the market place, people who can sway John Doe?

The answer is in *The Secret Doctrine* and in the *Mahatma Letters*; but if Theosophists fail to study these particular works—because the time of their respective lodges is taken up with other, and inferior, works—an effort must be made to call this answer to their attention in some other way, if possible; and perhaps the best medium for this effort is *The Canadian Theosophist*.

"On close observation, you will find that it was never the intention of the Occultists really to conceal what they had been writing from the earnest determined students, but rather to lock up their information for safety-sake, in a secure safe-box, the key to which is—intuition. The degree of diligence and zeal with which the hidden meaning is sought by the student, is generally the test—how far he is entitled to the possession of the so buried treasure." (*Mahatma Letters*)

"Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain." (Proem to *The Secret Doctrine*)

So it is apparent that *The Secret Doctrine* is difficult, not because H. P. B. was individually obscure, but because it is not possible to present Theosophy in a language which "all who run may read."

A highly abstract and symbolical statement that has seven keys to its interpretation will have only one after that statement has been recast by one of our Theosophical journalists—that key being generally the *lower Manas*. Perhaps this judgment will not seem so harsh when we consider that almost all

of our common language is the language of the *lower Manas*. Make something understandable to all, and you have made it understandable to the *lower Manas* of all, and generally to no other part of the individual. The lowest "common denominator" is precisely that.

Our modern European languages were formed while the most educated classes still believed that "blue" was a quality of the object perceived and that matter was solid. A language formed to express the evidence of our physical senses is useless to express concepts which our physical senses can never verify. Modern physics was made possible by the development of the symbolic language of mathematics; man's present mastery of the forces of nature could never have been achieved with only the faulty verbal formulations of our European languages.

Small wonder, then, that *The Secret Doctrine* must avoid, as much as possible, our modern journalistic language. A sufficiently abstract and allegorical statement may have seven keys to its interpretation. *It will therefore satisfy the intuition of an individual in any level of evolution.* That same statement recast by any "follower" of H.P.B. *can only satisfy the intuition of individuals in approximately the same level of evolution as the recaster.* Thus arise Theosophical sects, "divisions in the ranks," dissipation of Theosophical effort, the decline of Theosophical organization as a force in the world.

The teaching may be made easier for the cold, spiritually-blind human reason, by being put in a more "popular" style. On the lower level, anthropomorphic conceptions more easily arise, and general distortion is almost inevitable. The higher in the fifth principle the thinking is centred, the closer is come the awakening of the sixth principle which represents supersensuous wisdom. The "easier" may prove the "harder" in

the end, and vice versa.

Many college students master symbolic systems which in the beginning look as forbidding as the language of *The Secret Doctrine*. Surely Theosophical students should be able to do as well. All these considerations lead one to wonder what use there is for Theosophical books written after 1891.

Alex Wayman.

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Los Angeles, 55, Calif.

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

Owing to the recent demand for bound volumes of *The Canadian Theosophist* which has depleted our stock we cannot fill any more orders except for volumes eleven to eighteen and only a limited number of those. It is intended to have more of one to ten bound also those of nineteen to date but even this idea is problematical owing to the lack of material and labour. The price of the available volumes is now \$1.50 each postpaid.

\* \* \* \*

Theosophy is certainly making headway. The other day Mr. Dudley Barr of the Toronto Lodge was the guest speaker at the First Unitarian Church in that city and by all reports gave a splendid talk which aroused much favourable comment and commendation.

\* \* \* \*

Sometimes it is necessary to discuss sombre themes such as making preparations for departure from this vale of tears. Theosophists like everybody else will sooner or later cast off this "mortal coil" and if they are sensible will give a little thought to this inevitable happening. Many of them are not living in large centres like Toronto and Montreal *et al* where there are facilities for the carrying out of a funeral service such as they would like to have performed at their obsequies. For those it is all the more necessary to take

Time by the forelock and have like the wise virgins their lamps in trim. With this in mind there has been prepared a Theosophical Funeral Service available for everybody even in small places to have handy in case of necessity. It can be read by any duly accredited person at the shortest notice. The funeral service of the late Mr. Felix Belcher as prepared by Mr. Dudley Barr and printed in the magazine caused much favourable comment and has now been reprinted in pamphlet form which can be utilized by any theosophist desiring such a service. It is available at 10c per copy and may be obtained from the General Secretary, 52 Isabella Street., Toronto.

E. L. T.

### THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, September 29th, at 52 Isabella Street, Toronto. Messrs. Barr, Dustan, Kinman, Smythe, Thomas, Wood and the General Secretary being present. This is the first time in the history of the Society that such a representative meeting has been held, all the members but one attending. The out-of-town representatives were warmly welcomed by the Chairman, and Mr. Emory P. Wood was introduced to his confreres, this being the first time that any of them had met him with the exception of Mr. Smythe. The paid-up membership was reported as being highly satisfactory; five new members had joined since the June meeting and there were six new subscribers to the magazine. The Annual Report to Adyar was read by the Chairman and approved. Mr. Wood was congratulated on the number of articles sent in by the members of his lodge for publication in the magazine and the Editor spoke of their merit, and also of the practice of members generally in submitting articles for approbation. The Chairmen of the Fraternization and Propaganda Com-

mittees reported progress and considerable discussion took place as to the procurement of speakers of note to address the lodges. Mr. Thomas and Mr. Kinman outlined their proposals as to the revivification of the Ottawa and London lodges. The General Secretary spoke feelingly of the plight of the people of Europe and more especially in France and suggested a scheme in which the T. S. throughout Canada might help with very little inconvenience or expense to themselves. He had, he stated, started it in four organizations including the Toronto Lodge which had taken it up with enthusiasm. Mr. Thomas and Mr. Wood requested full information for their lodges and Mr. Smythe asked for an article for the magazine. The next meeting was arranged for Sunday, February 2, 1947.

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### THE THREE TRUTHS

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

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

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

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

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

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## OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Travelling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Librarian, 52 Isabella Street, Toronto, Ont.

Sympathy and condolence is due to Mrs. MacKay on the death of her sister Miss Winterbottom. There never were more earnest workers for Theosophy. I recall with gratitude and pleasure the weekly meetings in Mrs. MacKay's rooms, when so many assembled in the early days of the Society in Toronto to hear the simple but satisfying truths of the ancient wisdom.

With the heading "Youth—Progress Truth," Col. Conger of the Covina T. S. has launched a new periodical, *The Theosophic Challenge*, the first issue dated September. It is perhaps intended to take the place of the suspended *Lucifer* as a propaganda organ. As a frontispiece there is a photograph of Col. Conger himself looking ready and fit for another campaign for the cause he loves so well.

President Truman's demand that the British government at once admit 50,000 Jewish refugees to Palestine is a useful example at present of the fact that the average United States politician will sacrifice anything and violate any principle to catch votes in an approaching election. There are Jewish votes to be influenced in the November elections, and there are still many voters who respond to a twist of the Lion's tail. The cause of Peace is negligible compared with the fate of the President's political party.

President Truman is losing caste. *Time*, the news magazine, makes this comment in its September 23 issue: "By this clumsy lie the President of the United States got himself out of the impossible situation in which his clumsiness had landed him." This heralds much confusion before the next presidential election, and perhaps the crystallization of Isolationism around Henry Wallace. Winston Churchill is not doing any better in his exchange of statesmanship for politics, and in the descent from Higher to Lower Manas has done nothing to enhance the reputation he gained during the war.

Simon Elwes was a young artist, when visiting friends in Yorkshire in 1913 he used the opportunity to see the nearby ruins of Fountains Abbey, by many regarded as the greatest show place in England. It was built in the 12th century by the Benedictines, the



reformers of their time, when there were neither Protestants nor Catholics then to split the Church in two. Later in the 16th century, by order of Henry VIII the noble Norman-Gothic was dismantled and has remained a magnificent ruin till now. Mr. Elwes has become distinguished and affluent, and married a daughter of Lord Rennel of Rodd, has resolved to restore the old Abbey to its pristine beauty and service. In massive grandeur it is perhaps unrivalled, but for sheer beauty Melrose Abbey is scarcely to be surpassed.

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The Dickens Fellowship has sent out a notice from the London headquarters that owing to the increased cost of living it has been found necessary to increase the annual subscription which is now to be One Guinea a year, including *The Dickensian*. A strenuous effort is also being made to provide an endowment for The Dickens House, 48 Doughty Street, London, W.C. 1; where Dickens spent the early years of his married life. The Dickens Fellowship has nothing to hold its members together but the love of Dickens, the love of little children, and the great love of humanity which distinguished the great humourist of the nineteenth century.

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I have received several communications from members of the Lotus Lodge, Philadelphia, whose affairs have been freely discussed in our columns. But the situation now is different. The Lotus Lodge has withdrawn from the T. S., and the President would have a right to call me to account, if I permitted outsiders to discuss the internal affairs of an organization which has no creeds and no dogmas, with emphasis on the beliefs and opinions of its prominent officials. The virtue of the T. S. consists in its being a *Universal Brotherhood* whether its members agree or disagree on points of belief or whether they accept teachings which some mem-

bers regard as fundamental, or not. Our columns are always open to the discussion of the Ancient Wisdom but criticism of the Society's officials is another matter, and is the business of the members alone.

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Mrs. K. E. Maltwood has collected her series of articles on the Somerset Zodiac which appeared in our pages last year, in a neat 43-page pamphlet with the title of *King Arthur's Round Table of the Zodiac* with a large map of the Giant Effigies infolded at the end. Judging from the enquiries we have had there should be a ready sale for it. It is to be had from Mrs. Maltwood, The Thatch, Royal Oak, Vancouver Island, B.C., Canada, for 50 cents a copy. There is included the interesting article by Lt.-Col. Harwood Steele, M.C., contributed by him last January to the *British Country Life*, in which he describes what he saw of the Zodiac from an airplane. Our Adyar friends are still singing dumb on the subject, but we can imagine the trumpeting there would have been had the "trained clairvoyant" had the ability or the *nous* to make the discovery. Constructed in 2700 B.C., it cuts the foundations from all dogmatic theology, and leaves the ecclesiastics sitting on the pinnacles of their temples.

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I have been accused of hating Mr. Leadbeater, and for years charges of hatred and intolerance have been flung against me without any attempt to present a simple statement in rebuttal. We theosophists are engaged in the search for truth, a task in which hatred can have no place. All I have asked is that students be given equal opportunities to read and study *The Secret Doctrine* with which they have been encouraged to read the lucubrations of Mr. Leadbeater. If a student has brains he needs only to use them. We presume the editors of *Eirenicon* will also be charged with hatred and intolerance for

reproducing Professor Wood's account of how the "Theosophical stud-book," if I may be allowed to use the term of a facetious overseas friend, *The Lives of Alcyone*, was compiled. Those who are too stupid to accept such evidence must "dree their weird" and find such satisfaction as they can in abusing their fellows. Impersonality is the keynote of genuine Theosophy, so we regard principles as all-important, and personality worship as detrimental.

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"The Prodigal Son of the 20th Century" is a 16-page pamphlet by J. Eleanor Stakesby Lewis, issued by the T.S. in South Africa, which may be had from the Johannesburg Lodge, P. O. Box 863, Johannesburg, S. A. It presents the career of men from their emanation, from their divine source, through the various stages of experience through which they pass until they reach the present level of development. This is done in as simple language as possible and with sparing use of technical terms. The Churches are charged with refusing to many the option of choice, whether to follow an intellectual course or "the secret hunger deep within their hearts." "It is because of their unwillingness to confess the existence of this deeper yearning," writes the author, "that they attempt to drown the still inner voice in the Loudness of life, avoiding quietude, shunning loneliness and cramming the emotional life with make-believe happiness which only leaves them more empty and dissatisfied." The passage of the monad in each man is traced from plane to plane, from globe to globe, from age to age, clothing itself in suitable bodies or vehicles from the material it finds itself in contact with until, as at present it possesses a physical, a desire or emotional, a mental, and a latent or partially developed spiritual body, so that the forces on each plane may be con-

trolled by appropriate organs. Such elementary treatises are on the increase, and there cannot be too many of them, so that the conceptions of the ancient wisdom may become as familiar to the man on the street as the rigmarole of the evangelical preacher.

### THE MAGAZINES

During the month of September we have received the following magazines: U. L. T. Bulletin No. 214, London, Aug.; Bombay Theosophical Bulletin, July; "Eclectica," Apdo 272 Tampico, Tampa, Mexico, June; Theosophical Forum, Covina, September; Toronto Theosophical News, September; Ancient Wisdom, August; Life, Aruvankadu, India, April-June; Theosophy, Los Angeles, September; O Pensamento, S. Paulo, Brazil, August; The Link, Box 47, Pretoria, S. Africa, August-September; The American Theosophist, September; Contact, 355 Wickham Terrace, Brisbane, Australia, April; Boletin Ensenanzas Teosoficas, La Habana, Cuba, June; The Christian Theosophist, Sept.-December; The Aryan Path, Ganpule Building, Raopura, Baroda, India, August; The Theosophical Movement, Ganpule Building, Raopura, Baroda, India, July; L'Action Theosophique, Paris, June; Theosophy in Australia, 29 Bligh Street, Sydney, Sept.-November; Theosophical News and Notes, London, Sept.-October; Library of Congress, Quarterly Journal, August; Evolucion, Buenos Aires, Argentina, July; Eirenicon, Hyde, Chester, England, July-Aug.; The Theosophic Challenge, Covina, Vol. I, No 1, September; Canadian Author & Bookman, 124 Wellington Street, Ottawa, September; The Golden Lotus, 7009 Woolston Road, Philadelphia, September; The Dickensian, 48 Doughty Street, London, W.C. 1, Autumn number; The Middle Way, Sept.-October; Ancient Wisdom, September.

## THE GOSPEL OF THE UPANISHADS

*Summary of the Convention Lecture*

BY CHARLOTTE WOODS

The lecturer said she had been very interested in reading in *The Catholic Herald* a Jesuit Father's remark that of all the non-Christian religions, that of Hinduism appeared to him to come closest to Christianity, and had Christianity but drawn a little more from India and a little less from Greece, our religion would have been a very different thing.

Upon what had that Catholic scholar based his remarks? Surely upon one of the profoundest conceptions of God ever known, and the interesting thing is that this conception has its origin in magic. The early Vedas were magical books, and it was held that by proper ritual, intonation and invocation, the gods could be persuaded to do whatever the individual wanted. So there had grown up an elaborate ceremonial and priesthood, such as is common to all religions. But in some remarkable way the magic passed into profound philosophy. Those who were dissatisfied with the religion as it stood, contemplated and meditated on the possibility of there being one supreme Reality, and so they built up the great doctrine of Brahma, the one supreme God. There are only two basic conceptions in the Upanishads—the Allness of Brahma and the identification of the soul with Him.

The conception that runs permanently through most of the Upanishads is that of pure ideality, *i.e.*, that God is pure Oneness, the supreme Reality, independent of change and outside plurality, and although this conception, which arose about 900 B.C., is contested by European scholars as too profound a one to have been formulated at such an early period, nevertheless it is accepted by a large number of eastern

scholars and by the Theosophical Society.

Another familiar conception is the pantheistic one; that God is not only the supreme Creator, but that He is also immanent in His universe. Nothing could exist for one fraction of a second without Him. He is All. The doctrine of Maya, of illusion, thus fades away, because if God were All in All, and the vital Thing in everything, then 'appearance' also has some share in His Being, and we are not really outside change or plurality, which is so real to us. Since He is pantheistic, then the universe, too, is real from top to bottom.

There is also a third conception upon which the philosophers dwelt; that the universe is governed by the laws of cause and effect. Ishvara is unnecessary, the universe was set in motion and then ruled by the *gunas*. That is the Sankya philosophy, but there are not many strains of it in the Upanishads.

The two great conceptions of 'the Allness of God' and 'the identity of God with the human soul' are absolutely fundamental and based on the doctrine of Divine Immanence. This doctrine has not come into its own in the western world as it has in India. Our religion has only just begun to emphasize it during the past fifty years, but in the past Christian mystics have been regarded somewhat askance by theologians. The doctrine of Divine Immanence is emphasized rather more than that of Divine Transcendence in the Upanishads, because their supreme teaching is that there is nothing independent of God.

The deism of the Old Testament passed eventually into the theism of the New Testament, but nevertheless in the most mystical strains of St. Paul, God is postulated as the Great Other. God is transcendent, and if He enters into His world, He does not actually become one with it. But the basic teaching of the Upanishads is that there is no Other-

ness, no apartness, no independence. Many beautiful passages illustrate this Allness of God.

It is worth while giving up the whole world to find this realization. It can be found by various methods, but in the atmosphere of worry and turmoil in which we live today, what time is there for this search? Those in the west do not seem to have the tendency God-ward possessed by those in the east, and do not respond to such a degree to the message of the Upanishads. A Hindu once even blamed the west for having a treasure in Christ which is not valued.

Brahmavidya (the knowledge of God) emphasized that with the knowledge of *atma*, all is known. Similarly if Reality is known, everything that is contained in that Reality is known.

There is no statement in the Upanishads postulating that Brahma is especially interested in the human soul. Is He indifferent as to whether the human soul realizes Him or not? That note of outgoing life is wanting in the Upanishads; it is very much more a Gospel of the mind than of the heart.

Apart from Brahmavidya, there is a counter-statement as to the unknowableness of God. If the seer is utterly devoted to the realization and knowledge of Brahma, how then can He be said to be unknowable? It is thought by some scholars that this doctrine is not part of the original source of the teaching, but a later concession to the empirical consciousness. The necessity of the opposites in the perfect synthesis is recognized—the balance of one complementary thought by another. It might be perfectly true that Brahma is unknowable and equally true that Brahmavidya is possible: 'He knows Him best who knows Him not.'

Although the lower gods are worshipped, Brahma is never worshipped, because worship implies that the object of worship is a little apart from the worshipper, and there is no conception

of apartness. The mind cannot know Brahma, for the mind is so often the slayer of the Real. It might lead one to the fringe, but never to the centre. Brahma is known by the *buddhi*, which is a reflection of the great Self in the individual, and this Self is not obtainable by mental grasp.

The supreme teaching of the Upanishads is the identity of the Self with *atma*. If God is identified with all living things, He is supremely identified with the human soul. In some way the soul is the receptacle in which the Supreme resides, which means that everything residing within the Supreme, within the whole universe, dwells in the cavity of the heart.

The point raised in many of the Upanishads of the fall in the knowledge of the Self is very debatable, and it is hard to accept the answer given. If the *atma* and Brahma were one and the same, how has it come about that the Self has lost knowledge of it? If all souls were originally free from the darkness and without stain, how do we find ourselves in our present condition? The answer given, embodying the viewpoint of the Sankya, is that the *atma* exists independent of and uncontaminated with matter, wrapped up in His own consciousness, like the dewdrop on the lotus flower which takes on the colour of the lotus blossom through reflection, but is not itself coloured. Nevertheless, the *atma* is overcome by the *gunas*, and thus falls into illusion, failing to recognize the great divinity within itself. It is fettered by its own action as the bird is fettered by its nest.

The remedy for this state of illusion is the constant affirmation of the truth that beyond this world Brahma is in every creature. There is a possibility of the Self being to some extent known down here, and the Upanishads set out the methods and the ways to achieve this. Whether or not these methods are those for the west, we cannot say, but

a way has been found by those in the east and we in the Theosophical Society are doing very good work in holding out to the world this statement of Supreme Truth.—From the English *Theosophical News & Notes* Sept.-October issue.

### ATLANTIS OR LEMURIA ?

*Editor, The Canadian Theosophist*:—In your comment in the August "Theosophist" on the article on "The Races" printed in the July number, you say "Our contributor appeared to rely in some important particulars on Mr. Churchward, who is an authority in Freemasonry, but is misleading on the Secret Doctrine."

This is incorrect. The major portion of the article was derived from the Secret Doctrine. The only instance, taken from Churchward's book, "The Lost Continent of Mu", and uncorroborated by any other writer, is that of the Greek alphabet and its translation. That was included, partly because it is interesting, if true, and partly because I hoped to hear of it from other sources. In the matter of the letters, B, N, and T, the two former and I believe the third also, are in Ignatius Donnelly's "Atlantis". In the S.D. vol. 2, page 332, H.P.B. says, "Even the clever work of Donnelly is put aside, notwithstanding that his statements are *all* confined within a frame of strictly scientific truth."

Of the similarity between the Basque, Western Ireland, and some Hindu languages, I heard many years ago, long before I heard of Atlantis; and Mr. H. Gents, who was president of the Edmonton Lodge in 1914-15-16, also referred to this, and on one occasion gave a lecture on the subject. Churchward prints an anecdote illustrating the matter, but it is not in any way original with him.

I do not know if Churchward attributes Easter Island to Atlantis. I have one book of his, "The Lost Continent of

Mu," and there Easter is quite plainly placed in the continent of Mu, or Lemuria.

The statues on the island, if we are to believe the Secret Doctrine, are definitely Atlantean. In vol. 2, page 331, Stanza 2—we find: "They (the Atlanteans) built great images, nine yatis (27 feet) high, the size of their bodies," and in the commentary, "It is well worth noting that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent,—as also those found on the outskirts of Gobi, a region which has been submerged for ages—are all between twenty and thirty feet high. The statues found by Cook on Easter Island measured almost all twenty-seven feet in height, and eight feet across the Shoulders;" and on page 224, vol. 2. "The Easter Island relics, are, for instance, the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious, and one has but to examine the heads of the colossal statues that have remained unbroken on the island to recognize in them, at a glance, the features and the type of the fourth race. They seem of one cast, though different in features, that of a distinctly sensual type, such as the Atlanteans, (the Daityas and the Atlanteans) are represented to have in the esoteric Hindu books. Compare these with the faces of some other colossal statues in Central Asia—those near Bamian, for instance—the portrait statues, tradition tells us, of Buddhas belonging to previous manvantaras." and on the same page, "These Buddhas, though often spoilt by the symbolical representation of the great pendant ears, show a suggestive difference, perceived at a glance, between the expression of these faces, and that of the Easter Island statues. They may be of one race, but the former are the "Sons of God," and the latter the work of mighty sorcerers."

Of the earlier races, before the Lemurian, Churchward says nothing in the book I have. He may in other books. I do not know. I have read nothing of his relating to the septenary system, as it applies to man, to races, rounds, globes, worlds, etc. He speaks of four great forces, where the Secret Doctrine teaches the hierarchies. I do not think he speaks of Karma at all, and of re-incarnation rarely.

I never dreamed of taking him as an authority on the Secret Doctrine, for which I recognize no authority but the Secret Doctrine itself, and the Mahatma Letters; but no doubt he has written much of which I know nothing. A. Churchward, the authority on Masonry, is not James Churchward, the writer of the books on Mu.

I am very sorry the article was written in such a way that you deemed a warning necessary.

(Mrs.) Nellie Dalzell.

Edmonton, Alta.  
10168-104 St.,

## CASE AGAINST VACCINATION

It is hard for the medically and technically ignorant public to believe that the medical profession in general could defend immunization by inoculation and vaccination if it were "a grotesque superstition" or an "amazing empirical stunt" as it has been called by the eminent Dr. Charles Creighton and Mr. George Bernard Shaw. The average person "guesses" that "scientific opinion" is more reliable than the views of a minority called "anti's," however honest and intelligent these may be. He passively accedes to vaccination and accepts it on medical authority without taking the trouble to look into the matter for or against, and this in spite of the fact that he knows that the remedies of one generation of doctors often become the laughing-stock of the next. But vaccination and inoculation are no longer merely medical questions;

they have increasing political and social significance which involves individual liberty and national health. The more deeply the history and the results of vaccination are enquired into, the more evident it becomes that the practice has been accepted on—to paraphrase Lucretia Mott—the truth of authority and not on the authority of Truth. When men of the highest mental calibre are forced, after investigation, to conclude that "the penal enforcement of vaccination is a crime"—all conscientious laymen should at least read both sides.

A brief historical survey prepares the ground for an examination of the process from the scientific view-point, after which the question may be considered from the professional and individual angles.

The history of medicine is strewn with the wrecks of its abandoned theories. This simple fact alone should convince any one that the medical profession is a highly fallible body, and should not be permitted to be counsel, judge and jury in its own case. Vaccination is the second "infallible preventative" of smallpox which it once "unanimously" advocated. The first was smallpox inoculation which has now been rendered penal in England by the very Act of Parliament which enforces the second! The first "preventative," *i.e.*, inoculation with the actual disease of smallpox, was blessed by the Royal College of Physicians in 1754, only to be condemned by it just over half a century later (in 1807) in the following terms:

"However beneficial the inoculation of the smallpox may have been to individuals, it appears to have kept up a constant source of contagion which has been a means of increasing the number of deaths by what is called the natural disease."

Vaccination—or cowpox inoculation, as it was at first called—supplanted the prior practice. It was introduced by Edward Jenner who first used it in

1796. At that time the public of Europe were ready to embrace any specific which promised freedom from the scourge of smallpox, and its almost equally fearsome remedy—smallpox inoculation. Jenner promised this double freedom, and the people, doctors included, eagerly accepted his promise with little or no investigation of its evidential basis. State establishment and endowment of the practice rapidly followed, and from then on professional prestige, Parliamentary pride and vested interests stubbornly stood in the way of impartial investigation of the facts.

Jenner claimed in 1798, two years after his first experiment, that vaccinated persons "were for ever after secure from the infection of smallpox." In 1802 he further asserted: "Cowpox admits of being inoculated on the human frame with the most perfect ease and safety." One of his supporters stated further that "inoculated cowpox was a much milder and safer disease than inoculated smallpox." These assertions were soon belied by the bitter experience of many patients, and the deaths of not a few. Even the Royal College of Physicians admitted in 1806 that there had been "bad consequences" for at this time erysipelas was being recognized as closely associated with cowpox. In fact the failures of vaccination to substantiate the claims made for it were becoming so numerous that even in 1809 Jenner was compelled to modify his original assertions.

It is now clear that the public of the early nineteenth century were deluded into accepting the statements of Jenner and his associates that a disease of cows called cowpox (renamed by Jenner "*Variolæ vaccinæ*" and arbitrarily declared by him to be "smallpox of the cow") afforded protection against smallpox. Later Jenner himself admitted in his *Inquiry* that ordinary cowpox afforded no protection against smallpox, yet vaccination was carried on with

ordinary cowpox notwithstanding. The hasty assumptions and the glowing promises of Jenner were falsified by experience even in his lifetime, but too late. Already the State and the medical profession were implicated. Jenner had made a fortune, and in 1808 he and his friends induced Parliament to vote a sum of £3,000 a year for the formation of a National Vaccine Establishment under the control of a Board appointed by the Royal College of Physicians and Surgeons in London. The fat salaries of this Board were bestowed on Jenner's friends. The next few years witnessed an increasing distrust of vaccination on the part of the public, due to its many failures to immunize and the tragic evidence of the fact that it was by no means the harmless proceeding at first claimed. Had not the profession so completely committed Parliament and public opinion to the endorsement of the practice in the beginning, the next few years might have seen it fall into utter disrepute. To avoid this, however, the vaccinators made successive appeals to Government. When it was found that parents still refused to have their children vaccinated, even at the expense of the State, an agitation was started for a compulsory law.

It was the promise of immunity after one vaccination that induced the British Government to pass the first compulsory vaccination Act in 1853, although re-vaccination had already been called for on account of the failure of primary vaccination during the severe smallpox epidemic of 1838. Up to this time there had been no organized attempt to oppose vaccination. But the passing of this Act in 1853 was the signal for the commencement of a popular campaign against the principle of compulsion. The first to lead it was Dr. John Gibbs, who may be said to be the initiator of the modern anti-vaccination movement, and whose first pamphlet in 1854 was entitled "Our Medical Liberties." From

this time to the appointment of the Royal Commission for investigating the whole matter in 1889, the fight for freedom from compulsory vaccination was increasingly fierce. Thousands of parents defied the law in all parts of Great Britain, submitting to fine and imprisonment rather than be false to conscience and imperil the health and life of their children. It should be known in this connection that these parents were "criminals" in the eyes of the law, and treated as such while in prison.

Over 8,000 tragic cases to illustrate the terrible results of vaccination were reported to the Royal Commission. It took them seven years to make their investigation and issue their final report. On the strength of it the continuation of arm-to-arm vaccination was impossible. A less dangerous lymph must be found if vaccination was to be saved from utter collapse. "Calf lymph"—formerly banned—seemed the only alternative so it was reinstalled by Government in 1898 in place of the fully discredited humanized variety. But during the subsequent twenty-four years 370 deaths directly due to it were recorded by the Registrar-General. And this may be taken as a minimum figure.

The Royal Commission's recommendation of a Conscience Clause in the Bill was at first rejected. By 1898, however, the storm of protest was so great that, after experiencing many vicissitudes, the Conscience Clause was inserted and became law in England and Wales. Scotland's insistent claim for the same clause was conceded in 1907.

The public endowment and the enforcement of vaccination were manoeuvred through Parliament on the unsubstantiated theories and false assertions of leading doctors who led the profession to declare with one voice as being fact that which had never been proved in practice and which has been falsified by experience. The compulsory vaccination law of England still rests on these

false assertions! Corporate bodies, even more than individuals, are usually unwilling to admit their mistakes. Nations seldom if ever officially admit that they were wrong. Dr. Charles Creighton wrote of this *impasse* thus:

"Vaccination differs, however, from all previous errors of the faculty, in being maintained as the law of the land on the warrant of medical authority. That is the reason why the blow to professional credit can hardly help being severe, and why the efforts to ward it off have been and will continue to be so ingenious."

At the present time doctors are strongly pushing their claims to control the health of the people, and an admission that they were wrong in regard to vaccination would greatly weaken their position in the eyes of the laity. This effort is being so boldly made in the U. S. A. that recently the Citizens Medical Reference Bureau, Inc., has been organized to protect individual liberty as it relates to the art of healing, and to inform the public on controversial matters. Their publications are well worth perusal, and they can be easily understood by laymen. England also has its British Health Freedom Society.

England and Australia have demonstrated to the world that smallpox can be successfully controlled without mass vaccination. The statistics are available. The majority of parents of Great Britain have for many years past exempted or withheld their children from the operation, thereby constituting a virtual referendum in favour of the repeal of the Vaccination Act.

Perhaps the most telling recent development is the admission of the Editor of *The Lancet*, a British medical journal, that vaccination has its limitations, and his courage in publishing the records of the complete failure of vaccination to protect the Allied troops in Egypt from smallpox, and the failure of even recent successful vaccination to



avert fatal, hæmorrhagic smallpox.

But what about immunization by vaccination and inoculation as a science? From consideration of the preceding and the following points it will appear that after more than a century of experience of the practice it is true to say that it is unscientific, useless and dangerous.

How unscientific?

1. The "germ theory of disease," on which the practice is based, rests essentially upon two assumptions induced chiefly from the experiments of the chemist Louis Pasteur. The two assumptions essential to the theory are:

(a) That the micro-organisms called germs originate from similar pre-existing organisms; (b) that they are the primary cause of infectious diseases; and science is now in the process of discarding the view that germs are specific, definite, and unchangeable in their nature and effects.

2. No scientific evidence exists that cowpox and smallpox are identical diseases; and no reasoned explanation has been produced to explain precisely what "pure cow lymph" is.

3. Science has never stated what is the precise origin and nature of the virus used for vaccination; and there is no way whatever to determine the whole contents of a serum injection, bacteriologically speaking, or the possible complications arising from the mixing of these numerous forms of unknown life with other unknown types in the body.

4. Neither Jenner, nor any one since, has defined vaccination in any scientific manner; and there is no legal definition of it.

5. The English and French schools of medicine have exactly opposite theories as to why vaccination "protects." They cannot both be right!

How useless?

1. It has been proved repeatedly by experience that vaccination does not immunize against any form of small-

pox; nor does it prevent epidemics.

2. It is not determined how many days, weeks, months or years a vaccination may "protect" against smallpox; nor when "protection" ceases. When vaccination fails to "protect" and the disease is contracted it is surmised that the lymph was "too old" or "too new" or "inert"—or that the operation was "not properly done," etc., etc.

3. There is no precise definition of a "properly done" vaccination.

4. There is no way of knowing when or if a vaccination has been "properly done."

How dangerous?

1. Mortality amongst smallpox victims who have been vaccinated is higher than amongst the unvaccinated.

2. Today there is a greater risk of illness and fatality from vaccination than from smallpox. In England and Wales in the thirty-three years ending December 1937, only 118 children under five died of smallpox, but 291 died of vaccination. In 1942 twelve people were killed by vaccination and none died from smallpox; in Scotland, smallpox killed eight and vaccination ten persons; another fifteen developed post-vaccinal encephalitis.

3. Efforts are still being made to "improve" vaccine and vaccination, and make it "more safe." This proves that the medical profession admits it to be dangerous. Yet governments, knowing this, issue it for use on the people!

4. Other diseases follow in the train of vaccination, some more fearsome and fatal than smallpox. Some of these are: Post-vaccinal myelitis, post-vaccinal encephalitis, post-vaccinal tetanus, jaundice, syphilis. Warning is given against vaccinating those with a skin infection or leukemia, and it is known also that vaccination induces to activity in the system diseases which had become quiescent.

5. The cause of cancer is still unknown and some authorities are stating

that it may be caused by a filterable virus; and the fecundation of normal cells by a foreign protein is not impossible. The increase of cancer has been synchronous with the increase of vaccination. This is a solemn thought. Diabetes, infantile paralysis, and sleeping-sickness have also become real menaces only since the rage for inoculation began.

In the U. S. A. a long list of prominent physicians supported the opinion expressed in the following statement by the Health Department of *The Chicago Tribune*:

"The biologies, so-called, are the newest form of medical agencies. They are still in the stage of experiment and discovery. An opinion as to one of them that is good in the light of the known facts may be bad in the light of the facts discovered six months after.

"Any effort to standardize the opinion of anything that is in the stage of investigation and discovery is bad policy."

Vaccines and serums are all "biologies."

But why should a practice proved so uncertain, dangerous and cruel be advocated at all by the medical profession, which includes many noble men and women whose desire is to devote their lives to the service of humanity? Why is the practice supported? Why is the truth about it not exposed? Some aspects of the answer to these questions have already been indicated; others are as follows:

The training for doctors is begun in youth, and the doctrines of the older professionals are thoroughly implanted during student days. Anti-vaccination books are excluded from the orthodox medical college library and curriculum. The "students' guide to vaccination" literature is considerable and, to say the least, misleading. Young people become "qualified" only to find their professional status bound up with the

belief in vaccination. They cannot break away from it without becoming professional "outcastes" and jeopardizing their professional careers and advancement. Is it any wonder, then, that a small minority only have the perception and the courage to oppose it?

As to the theory of immunization, it has a great initial appeal; *if its hypothetical basis is accepted* its elements are very simple and lend themselves to the kind of logic understood by the average person. Neither its study nor its application requires much imagination or analytical thought, and, the practice being endorsed by the medical profession, the anomalies in statistics dealing with it are discounted.

Further, while many physicians—undoubtedly ignorant of the facts—are sincere in their belief in vaccination and are not solely influenced by the desire for personal profit, it is significant that agitation in favour of compulsory vaccination emanates chiefly from those who administer or manufacture vaccines. It may be doubted if the anti-vaccination publications are read by many doctors or laymen not already questioning the practice; and the general press is usually closed to reports that go against the consensus of orthodox medical opinion. As Ruskin wrote:

"The great difficulty is always to open people's eyes; to touch their feelings and break their hearts is easy; the difficult thing is to break their heads."

Actually, however, the medical profession has two opinions on the subject of vaccination, not one. The majority are still for it, but that does not make them right; and it is well to note that most "anti's" were once in favour of, and turned against vaccination after some tragic experiences in the practice which led them to study both sides of the question. Also it should be known that many doctors in favour of vaccination are not in favour of *compulsory* vaccination, which is the great danger

at the present.

But it is as illogical as it is wrong for those who believe in the theory to try to make it compulsory for those who do not. Consider: The vaccinated, being "protected," should have no fear of the "unprotected"! And, on the other hand, the less it protects the more infamous is compulsion! Against the great gains to be obtained by the disestablishment and disendowment of the practice there is only a business loss to count. The people's health, the pocket-book of the tax-payer, individual integrity and liberty, the principles of democratic government and scientific freedom, will all gain. On the other hand, as explained by the Citizens Medical Reference Bureau, Pamphlet VI, a federal system of medical indoctrination would provide the machinery for controlling the minds and bodies of the people.

Theosophy points out that as humanity is presently constituted the possession of autocratic power converts most men into tyrants. With this perception in mind Dr. J. W. Carr in his presidential address before the Medical Society of London a few years ago said:

"For two things we need constantly to strive, the first is humility—for an acute realization not so much of the comparatively little we know as of the enormous extent of our continued ignorance; to realize also how many and insidious are the pitfalls which ever beset us alike in diagnosis, in prognosis, and in treatment . . . . The second object at which we should constantly aim is the maintenance of our freedom . . . . Man is so constituted that . . . he is always trying to gain control over his fellow men. In medicine this can only be effected by close alliance with the State . . . This entails the extinction of individualism and the loss of freedom, with all its paralyzing effects on originality and progress. No gain can possibly be commensurate with so great a loss."

Indeed! And there is ample evidence to prove that sanitation and not vaccination has been the real means of doing away with smallpox as well as cholera and other filth diseases in many places. The Principles of Theosophy stand against dirt, against vaccination and against compulsion.—*From The Theosophical Movement for June.*

## UNITED STATES OF EUROPE

Some sixty years ago a matter of fact genius, William T. Stead, opened a new era in the newspaper world. He brought a fresh and open mind to his work. He was wearied by conventionality and set about abolishing it. He introduced ethics into his journalism, and made the Golden Rule the test of all action. He was sent to prison for an attempt to bring home to the public conscience the horrors of commercialized vice. He made the interview a feature of the new journalism and broke into the privacy of international diplomacy. He proposed the co-operation of the European nations to establish the United States of Europe, interviewing various crowned heads on the idea, an idea that has lain dormant till Winston Churchill gave it advocacy a few weeks ago. Mr. Stead has not been mentioned in this connection, for he launched a movement to popularize psychic research and set Annie Besant reading *The Secret Doctrine*, besides printing four remarkable volumes of his magazine *Borderland*. Who knows what forces stand behind Mr. Churchill, who spoke in Zurich, Switzerland, on this problem mainly as follows:

"I wish to speak to you today about the tragedy of Europe. This noble continent, comprising on the whole the fairest and the most cultivated regions of the earth, enjoying a temperate and equable climate, is the home of all the great parent races of the Western world. It is the foundation of Christian faith and Christian ethics.

"It is the origin of most of the culture, art, philosophy and science, both of ancient and modern times. If Europe were once united in the sharing of its common inheritance, there would be no limit to the happiness, the prosperity and the glory which its 300 million or 400 million people would enjoy . . . .

"But over wide areas a vast quivering mass of tormented, hungry, careworn and bewildered human beings gaze on the ruins of their cities and scan the dark horizon for the approach of some new peril, tyranny or terror. Among the victors there is a babel of voices, among the vanquished a sullen silence of despair . . . ."

"There is a remedy which, if it were generally and spontaneously adopted by the great majority of people in the many lands, would, as if by a miracle, transform the whole scene and would in a few years make all Europe, or the greater part of it, as free and as happy as Switzerland is today.

"What is this sovereign remedy?"

"It is to re-create the European family, or as much of it as we can, and to provide it with a structure under which it can dwell in peace, in safety and in freedom. We must build a kind of United States of Europe.

"I was very glad to read in the newspapers two days ago that my friend President Truman had expressed his interest and sympathy with this great design. There is no reason why a regional organization of Europe should in any way conflict with the world organization of the United Nations . . . .

"In order that this may be accomplished, there must be an act of faith in which millions of families speaking many languages must consciously take part. We all know that the two world wars through which we have passed arose out of a vain passion of a newly united Germany to play a dominating part in the world . . . .

"The guilty must be punished. Ger-

many must be deprived of the power to rearm and make another aggressive war. But when all this has been done, as it will be done, as it is being done, then there must be an end to retribution."

"There must be what Mr. Gladstone called a blessed act of oblivion. We must all turn our backs upon the horrors of the past. We must look to the future. We cannot afford to drag forward across the years that are to come the hatreds and revenges which have sprung from the injuries of the past . . . .

"I am now going to say something which will astonish you. The first step in the re-creation of the European family must be a partnership between France and Germany. In this way only can France recover the moral and cultural leadership of Europe. There can be no revival of Europe without a spiritually great France and a spiritually great Germany . . . .

"The ancient states and principalities of Germany, newly joined together into a federal system, might take their individual place among the United States of Europe . . . ."

"If we are to form a United States of Europe, or whatever name it may take, we must begin now. In these present days we dwell strangely and precariously under the shield, and I will even say protection, of the atomic bomb. The atomic bomb is still only in the hands of a state and nation which we know will never use it except in the cause of right and freedom. But it may very well be that in a few years this awful agency of destruction will be widespread and the catastrophe following from its use by several warring nations will not only bring to an end all that we call civilization but may possibly disintegrate the globe itself . . . .

"In all this urgent work, France and Germany must take the lead together. Great Britain, the British Common-

wealth of Nations, mighty America and, I trust, Soviet Russia—and then indeed all would be well—must be the friends and sponsors of the new Europe. Let Europe arise!"—*From Time Magazine for September.*

### SIMPLE ARITHMETIC

Complicated as the world relationships appear, involved as the after-war problems undoubtedly are, there is one method by which they may be reduced to a common denominator. That is by reducing everything perplexing, opposing, and insoluble to the root of the common problem—that is, to its exact relationship to the common good. Once related, once defined, in proportion to the welfare of the world as a whole, the method of solving these problems may appear.

Many difficulties which we encounter today as a result of the war have been created by the attempt of groups, nations, special interests and selfish monopolies to consider the advantage of a few. The conflict we deplore always arises from the clash of warring interests. When fractional parts arrogate to themselves the importance of the whole there is no possibility of fitting the component parts together, since the swollen proportions will not dovetail. The whole, our world, is distorted and out of joint in consequence.

We do not encourage the type of thought which comprehends one world and its efficient management. We do not possess a realization of the necessity of pooling world resources. We do not build the machinery to handle occasional natural catastrophes which arise, and therefore in famine and in pestilence we have inadequate world relief. We do not have control of crime locally, and we do not have the organized world police to control international criminality. We do not have adequate regulations for air traffic over cities at present, and consequently we consider international regulations un-

important. We do not develop statesmen who put patriotism first, so naturally we cannot visualize a World Government to act as arbiter of the combined and united world economy. We do not have mutual trust; probably the nations will never achieve it in this century. Therefore the common denominator is absolutely non-existent in the present decade of crisis.

Yet the denominator could solve all problems if applied impartially. So much would be clear if it were the measure. So much injustice and deception would be eliminated by its mere presence; so much trickery and wrong action would become useless. A nation of statesmen would follow its adoption; every citizen could apply it. The one answer to the complications would then become—that which is the best for all. Not all of a special class, group, nation, geographical division, traditional alliance, colour or creed, language or dynasty—no, none of these—but best for all, for each and every unit of the Life which travels on our globe to destinies unknown — *From The Golden Lotus for August.*

### "AROUND THE ATOM"

All things are known or probed by men  
they say;

the proton, neutron and electron show  
the living brain of man a dynamo  
of cosmic fire, a sun to his short day;  
and yet impartial visions praise or damn  
the preciousness unique that no one  
heeds

that brought man from the clay and  
out of weeds  
to sing unprompted "I am that I am."

Let no small voice within unanswered  
go,

or Time will play the devil as of yore  
with vast accelerating speed to bore  
within the mind to say "that this is so",  
the "this and that" of bland stupidity  
around the Atom that could make  
Man free.

H. L. Huxtable.

## THEOSOPHY IN SHAKESPEARE

Broadcast Station 2GB

BY MICHAEL SAWTELL, 9/6/46.

A good knowledge of Shakespeare is indispensable to any English speaking person aspiring to achieve culture. You might think that during the last 300 years or so the plays of Shakespeare have been so often acted and commented upon that there is now very little left to say about the works of Shakespeare. Do not be deceived, for until you are able to see the Theosophical and occult teachings in the plays, your true education in Shakespeare has not yet really begun.

The word Theosophy really means "Divine Wisdom", or, as I sometimes call it, "The Ageless Wisdom". Now, if Theosophy is "Divine Wisdom", it must be everything in life. It must be the background to all things in life from the every day facts of life, to the great Scriptures of the world. I also wish to explain that whoever wrote the plays of Shakespeare was a Master Occultist, one who performed the great work of setting the standard of the English language, and of weaving into the plays all the occult facts of life, and many of the teachings of modern Theosophy—such as the twin doctrines of Karma and Reincarnation. True, the author did not use these names, but, if you read the works of Shakespeare discerningly, you will find stated the law of Karma and Reincarnation.

Let us, first of all, examine the popular play "Henry 5th". Now, what are the outstanding features of the play? Are they not that the king, Henry, is a wise, patriotic and religious soldier king? These are just the qualities that a wise ruler ought to have. It is a very ancient teaching, that the King ought to be one of the wisest men in the nation. In fact, the Theosophical teaching behind the very ancient science of politics, is that the first essential to a

high state of civilization is a philosopher king.

In the very first Act, Scene 1, of Henry 5th, in the conversation between the Archbishop of Canterbury, and the Bishop of Ely, the Master Occultist who wrote the plays of Shakespeare lost no time in describing Henry as a philosopher king. The Archbishop of Canterbury says, in speaking of the young king:

*"Hear him but reason in Divinity  
And, all admiring with an inward wish,  
You would desire the king were made a  
prelate."*

And so on, then later in the same speech, again he says of the king, Henry:

*"The Gordian knot of it he will unloose  
Familiar as his garter, and that when  
he speaks*

*The air, a chartered libertine is still,  
And the mute wonder lurketh in men's  
ears,  
To steal his sweet and honeyed sentences."*

What a description of a philosopher king!

Now, turn to Scene 2, still in Act 1, and you will find more occult teaching about what we now call the three estates of the Realm. In this speech the Archbishop of Canterbury likens a properly organized state to the various functions performed by a hive of bees. He says:

*"Therefore doth heaven divide  
The state of man in divers functions,  
Setting endeavour in continual motion,  
To which is fied, as an aim or butt  
Obedience, first so work the honey bees.  
Creatures that by a rule in Nature,  
teach*

*The act of order to a peopled kingdom."*

And so the Archbishop speaks on, drawing an analogy between the work and function of a hive of bees, and the different functions that should be performed by the various classes in a highly organized human civilization. All

this Platonic teaching is well understood by students of the Ageless Wisdom. And until our modern, so called, Democracy learns that only philosophers are fitted to rule, we will continue to have unintelligent discontent and confusion.

When I heard and saw the actor, Lawrence Olivier, act and speak those words of Henry, before Harfleur, "Once more unto the breach, dear friends, once more", I thought how different was that swelling scene, to the one that we used to act and declaim in our school days. Also, what great opportunities the modern school children have of being taught to understand the plays of Shakespeare. All through the play Henry is always telling his soldiers:—"We are in God's hand, brother" In Act 4, Scene 1, Henry tells Bedford and Gloucester:

*"God Almighty,  
There is some soul of goodness in things  
evil,*

*Would men observingly distil it out."*

Only a philosopher king could say that. Later, in the same Act, Henry visits his camp on the night before Agincourt, and speaks, unknown as the King, to some of his soldiers. In this scene, Henry soliloquizes upon the fate, the duties, and the Divinity of a King, which was a favourite theme with the occult author of Shakespeare. After the soldiers are gone, Henry says:

*"Upon the King, let our lives, our souls,  
Our debts, our careful wives, our children,*

*And our sins lay on the king. He must  
bear all.*

*O hard condition, twin-born with greatness,*

*Subjects to the breath of every fool,  
Whose sense no more can feel but his  
own wringing,*

*What infinite heart's ease must kings  
neglect,*

*That private men enjoy."*

All this—"Uneasy lies the head, that wears a crown", is pure Theosophy, for the teaching of the Ageless Wisdom is: that with the power of a philosopher king must also go the great task of being responsible for the welfare of all his subjects. Henry ends this dawn meditation of his with a prayer, "O God of battle, steel my soldiers' hearts". Prayer is another favourite practice of the author of Shakespeare. You will remember that almost the very first Act of Hamlet, after he had seen the Ghost, was to pray. Notice also, that after the victory of Agincourt, that Henry, the wise, brave and patriotic king, is most careful to say that "God fought for us."

Tomorrow is Victory Day, and those who have to speak, what better can they do than remember Henry's speech on Saint Crispin's Day, and remember "Harry, the King, Bedford, the Exeter", and all those who fought for England on Saint Crispin's Day. That speech is one of the most gloriously patriotic in the English language.

I again suggest that in this play, *Henry 5th*, the occult author used the play to hold up to the people the true picture and type of what a King should be. He could only do that by being a Master of the Ageless Wisdom. This same golden thread of Theosophy runs through all the plays and sonnets of Shakespeare. In Sonnet 59, you will read of the law of Reincarnation. In "Macbeth" Shakespeare refers to the law of Karma when he makes Macbeth say:

*"Bloody instructions, which, being  
taught, return to plague the inventor,  
this even-handed justice commends  
the ingredients of our poisoned  
chalice to our own lips."*

There is no better phrase than calling the law of Karma "this even-handed justice", for that is what the law really means. Shakespeare also knew well that the world is ruled by law, when he made Hamlet say:

*"There is a divinity which shapes our ends, rough hew them how we will."*

In the play "Hamlet" Shakespeare makes the greatest statement any man can make about life. He affirms the true spiritual nature of man. Shakespeare revealed his real understanding when he makes Hamlet say:

*"What a piece of work is man, how noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god, the beauty of the world, the paragon of animals."*

This is the occult author proclaiming that the real man is a Soul. This quotation is fit to be included in the Scriptures of the world.

For those who wish to study more about the Theosophy in the works of Shakespeare, I courteously recommend you to read:

"The Occultism in Shakespeare," by F. L. Rogers.

There is not one of the 37 plays of Shakespeare that does not contain some aspect of Theosophy. The play the "Tempest" is perhaps the most occult of all the plays. In it I am inclined to think that the author would like us to think of him as Prospero, the Master Occultist. In the "Tempest" Prospero-Shakespeare is careful to refer to the "art", and being rapt in secret studies, and who also has the power to command the invisible forces of Nature.—From *Theosophy in Australia*, Sept-November issue.

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