

THE CANADIAN THEOSOPHIST

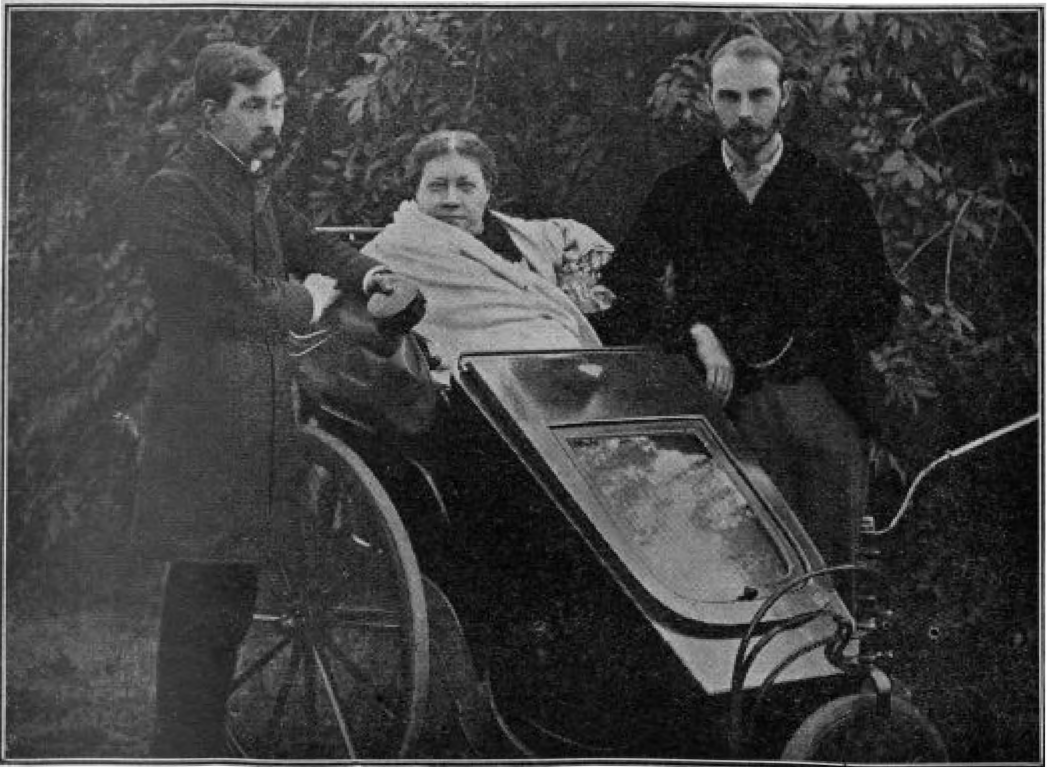
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Madam Blavatsky and Two of her Intimates



In her last years in Avenue Road, Madam Blavatsky had several assistants and pupils. Two of the most trusted of these were James M. Pryse and George R. S. Mead. Both of these have contributed much and valuably to Theosophical literature. Mr. Pryse is on the left and Mr. Mead on the right of the "Old Lady."

NINETY-FIVE YEARS

Madam Blavatsky was born between the 30th and 31st July, 1831, Russian, or August 12 according to the western calculation. There has been a great deal more written and spoken about her in the past twelve months than in any previous year. We have a biography and we have had innumerable articles, and a statement from Mr. G. R. S. Mead in *The Quest*. We have had the natural revival as the effect of a return current from the propaganda of what she herself warned the Theosophical Society against, the "Messiah craze," of interest in the Theosophical Movement; but that Movement without Madam Blavatsky has little interest for the penetrating student.

Mr. Mead's statement at first sounds rather derogatory to the Theosophical Movement, but as a matter of fact, it justifies all that Madam Blavatsky worked for. She again and again threatened to wipe the dust of the Society off her feet if it did not stay loyal to its ideals. This is exactly what Mr. Mead says he has done, and it is the people who have diverted it from its proper mission and not the Movement that he has deserted. He does not enlarge on the situation, but suggests the possibility, "which I have no present intention of doing," he says, of writing the memoirs of the Society. In these, "there would be many surprises for the later and ignorant composition of the Neo-theosophical movement; and those surprises, I fear, would often be anything but pleasant reading for them: This much, however, I would say about H. P. B., as we called her; and it is an opinion based upon five years of friendship and on three years of daily personal intercourses with her. Whatever else Yelena Petrovna was (and God knows her imperfections were many, though at the same time some few of the features of her very complex and mixed character were without prejudice 'great'), H. P. Blavatsky was not, within my experience at any rate, the vulgar trickster and charlatan of hostile popular legend. I do not of course know what happened when I was not there;

but then nearly all her accusers are equal in the same boat.

"When I first went to her to work permanently, I was a young man of whom she practically knew nothing Nevertheless, with childlike confidence, and with one of those large and eccentric gestures of hers, she handed over to me at once the keys of her desk and bookcases and tossed over, unopened, her voluminous correspondence, bidding me answer it as best I might (and be d—d), as she wanted all her time for writing her articles and books. It was all very foolish and imprudent; but at any rate it was assuredly not the act of one who was popularly supposed to be carrying on an elaborate fraud with numerous confederates.

"This does not mean," Mr. Mead goes on, "to say that I approve otherwise of her and her ways by any means. I retain a great personal affection for her bohemian and racy personality, but much she wrote I know to be very inaccurate, to say the least of it; while her whole outlook on life was that of an 'occultist'—a view I now hold most firmly to be fundamentally false. She was the very last person to found a religious movement; and let us not forget that the name first chosen for what became afterwards known as 'The Theosophical Society,' was 'The Miracle Club.' The first choice was assuredly the more appropriate, as history has shown. The chief cause of this was that H. P. Blavatsky was undoubtedly a powerful medium."

Mr. Mead then proceeds to relate the history of the scandal that has overshadowed the Society since 1906. He concludes: "When in utter disgust I left a movement I had striven for years, within my own small measure of ability to keep straight and clean, if it were in any way possible,—though, as far as the Society was concerned, I had to admit complete failure, I still loved the thing I sought. I had thus, on leaving, practically nothing to change, as far as my own studies and deepest spiritual interests were concerned. The old great things

were true, in their proper measures and degrees, and sweet and clean, though Neo-theosophy had striven hard to exploit some of them for its own purposes, and in doing so had largely denatured or done violence to no little good that was in them."

It must not be overlooked that it was because of the ideals of Madam Blavatsky and her inspiration, and her confidence in the young man whose ideals she perceived to be sweet and clean like her own, so that she handed her correspondence over to him without hesitation, that he made his way out of what he felt he could no longer endure, to continue his Quest on the lines she had indicated.

Mrs. Besant was not as intimate with Madam Blavatsky as Mr. Mead, as Mr. Charles Johnston has pointed out in a recent article in the July Quarterly. Mrs. Besant, he says, "Joined the Society, I believe, on May 10" of 1889. Mme. Blavatsky died on May 8, 1891, just under two years later. But Mrs. Besant's close contact with Mme. Blavatsky began only in the summer of 1890, ten months before Mme. Blavatsky's death; and of these ten months Mrs. Besant was absent from London for two or three months, lecturing in this country (United States), and was in fact absent at the time of Madam Blavatsky's death. So that her opportunity really to learn from Mme. Blavatsky was short; and those who had known Mme. Blavatsky earlier, and have ever since been her followers, long ago reached the conclusion that Mrs. Besant learned very little, and that what she learned she has long since forgotten." It was four years after Madam Blavatsky's death that Mrs. Besant paid Madam Blavatsky the following tribute in *Lucifer*, May, 1895:

"I can only speak of her as I knew her, as I found her while I lived beside her—pure in life, unselfish, laborious, forgiving, generous, most wise, and withal most free from vanity. Thus I knew her, and thus I bear witness to her, and I learned from her truths that changed the world to me, and have illumined all my life. The priceless services she did the world in bringing to it the knowledge she gained from her Teachers, knowledge that has revolution-

ized the thought of thousands, and has changed the drift of opinion from Materialism to Spirituality, remain as her title to gratitude, the heritage left behind by her great soul. She was admittedly poorly educated, and ignorant of Sanscrit and Pali, while her books show a deeper knowledge of the meanings veiled in Sanscrit Scriptures than Orientalists can match. Even in death, she serves her Masters as these attacks rain upon her, for the more her enemies belittle her, the stronger becomes the proof that she was helped and taught by Those greater and wiser than herself.

"..... The value of "The Secret Doctrine" does not lie in the separate materials, but in the building of them into a connected whole, as the value of an architect's plan is not lessened because the building is made of bricks wrought by other hands. Every brick might be stamped with its maker's name, without detracting from the glory of the architect..... But the fact that H. P. B., utterly untrained in English views of literary exactitude, often omitted references (and often did not know whence came the passages she "saw"), has not blinded me to the fact that she possessed *real knowledge* where others had only booklearning, and was able by this to see and follow the Ariadne clue. Nor is the Esoteric Wisdom supposed to be new, nor to have been discovered by H. P. B.; it is thought by those who believe it to underlie every religion and philosophy, and to be discoverable in all sacred books. What H. P. B. did for us was to build the scattered fragments into a great unity, to grasp the whole subject of the evolution of the universe and of man, and present it as a synthesized conception, in a way that enables us to understand the obscure and to unravel the perplexing."

G. Baseden Butt has come forward where many older men have feared to enter and published a life of Madam Blavatsky through Messrs. Rider & Co. (10s. 6d.) It is a book that will interest every genuine student of the Theosophical Movement. It appears to have been called out as a counterfoil for the "History of the Theosophical Movement" published by our friends of the United

Lodge of Theosophists. They made a fetish of William Q. Judge, and this book takes pains to slur his memo.y. Of Madam Blavatsky herself it reports nearly all the rumours on both sides, pro and con, and leaves out a good many well authenticated facts which might help the reader to judgment.

However, it is a book that will set readers enquiring, and while there is little or nothing of Madam Blavatsky's philosophy or teaching in it, no one can come under her influence even to the extent to which it is exerted here, without desiring to know more. If they will only read Madam Blavatsky's books and not the thin dilutions or the distorted paraphrases of them which are constantly coming out, the world will be the better for this effort.

The book is distinctly agnostic about the Masters as living men. There is not a word of Madam Blavatsky's first encounter with her Master in the flesh in London in 1851. The story of her trip to Canada is varied from the usual account and without any authority given. We hear nothing of the battle of Mentana and nothing of the other Blavatskys whose escapades have been attributed to Helena. The pose of impartiality is supported by giving the worst that can be said on either side, and this plan may seem impartial, but a little of the best goes much farther. One point in this respect is new. He charges Mr. Sinnett with having considerably augmented his income from the books he compiled from the Mahatma letters which he afterwards appears to have attributed to Madam Blavatsky's authorship. The Masters did not struggle for copyright.

The S. P. R. is fairly dealt with, although Mr. Charles Johnston's masterly analysis of the Report might well have been quoted. Solovioff is revived for a little and he seems but a dried up pod with little in him to rattle after all these years. We find the thesis defended more or less that Theosophy was a development from Spiritualism, and this may be understood in connection with recent developments in the Society. But the student who gets all the facts will never suppose that Spiritualism had anything to do with the Secret Doctrine. Sir Arthur

Conan Doyle may follow Mr. Leadbeater but never Madam Blavatsky.

On page 131 we have a typical instance of Mr. Butt's attitude towards Judge. "In view of the fact that, in later years, Judge was detected in dishonest practices, it is possible that this incident was a hoax in which Judge played the part of an accomplice." This *suggestio falsi* is derived of course from Mr. Butt's familiarity with the Adyar briefs. He does not mention any dishonest practice in which Judge was detected, nor is there any proof of such. Judge transmitted letters from the Masters, but not in the way that Mrs. Besant supposed he did, and that is all the dishonesty we have heard of, for the case involving Mrs. Tingley cannot be regarded as proven. At any rate Mr. Butt does not go into it, as he may very well plead he had no occasion to do, but he might in that case have left Mr. Judge alone.

He quotes Col. Olcott as saying "I think I could name a number of women who hold her letters saying that they are to be her successors in the T. S. and twice as many men whom she declared her 'only real friends and accepted chelas.'" Later on we are told that the "ring now worn by Dr. Annie Besant, with a seal tablet of dark green bloodstone, was materialized by Madam Blavatsky in New York by holding a ring belonging to Colonel Olcott. Olcott's ring, however, was of a different pattern and was set with a red carnelian. The original bloodstone, too, materialized by Madam Blavatsky, has since been lost, and that now worn by Dr. Besant was set by a jeweller." This is an entirely different story from that told by Claude Falls Wright, Madam Blavatsky's secretary in her last months, and who was with her when she died. He took the ring that was on her finger then, and gave it to Mr. Judge, who had been appointed by the Inner Council, in accordance with Madam Blavatsky's instructions, head of the E. S., while Mrs. Besant was appointed recorder of the teachings. Mrs. Besant's ring, said Mr. Wright, was given to her by Madam Blavatsky as the result of numerous requests made for such a favour by Mrs. Besant. Madam Blavatsky told Claude

Wright, he said, after she had been bothered on the subject, to go to a jeweller and have a duplicate of her ring made. This he did, going to a jeweller in Cornhill, London. The ring was duly presented and duly worn as it is today. The ring that went to Judge is now worn by Mrs. Tingley who got it along with all the other talismans and trumpery of the Madison Avenue Headquarters. This is Claude Falls Wright's account, given to a group in Toronto on his last visit a few weeks before his death. In a book so full of phenomena as this of Mr. Butt's this "maya" might well have appeared. Who is to corroborate or overthrow these statements?

Mr. Butt is very fair about the Mahatma letters. "On reading these letters," he says, "one feels more than ever that the theory of fraud is not only inadequate, but incredible. No finer vindication of Madame Blavatsky can be imagined than these two volumes of letters." Immediately after this, however, we are introduced to an atmosphere of hoax and trickery which warrants the "Miracle Club" allusion, but does not at all comport with what has preceded. These and other deductions, as on pp. 262-3, appear to be wholly unwarranted.

Aside from all this we must be grateful to Mr. Butt for giving expression to the conviction of so many earnest students of her work and familiar friends still alive. "For Madame Blavatsky was a seer, and a seer of extraordinary genius. A great, an unrivalled psychic; the messenger of a marvellous religious and philosophical revelation; a loveable personality; a stalwart fighter, a great sufferer; a woman of far-reaching and enduring influence—such was Madame Blavatsky." (266-7).

He quotes Mrs. Cleather, one of her closest intimates, in her narration of an incident after Madame Blavatsky had been driving in Hyde Park. "Never shall I forget her return from that drive; Mrs. Cooper-Oakley and I were in the double drawing-room when she entered, followed by the Countess, in what seemed to be almost a passion; but it was a

passion of grief. She walked up and down the room, the tears streaming down her face, ejaculating from time to time: 'Not a Soul among them—not *one*!' It was a heart cry of grief, a poignant illustration—and my first sight—of 'helpless pity for the men of Karmic Sorrow.'"

And let us leave the book with a good heart towards Mr. Butt for having given the world what may reach it through his double-reflecting mirror. This, at least, we can testify to as truth. "It has to be recognized that in Isis Unveiled, and to a greater extent in The Secret Doctrine and The Voice of the Silence, this amazing woman has handled with the authentic tones of Authority the profoundest, most vital and most abstruse subjects known to mankind. If Madame Blavatsky were, as we believe, a genuine Messenger, there seems to be nothing more to be said about existence. Madame Blavatsky in her writings has shown us the Whence, How, Why, and Whither of Life. She has shown us whence this universe has sprung, how our individual spirits were differentiated from the Unmanifested God Which is Our Eternal Father, why we are incarnate at this moment and the eternal goal whither we are bound. She has shown us the mighty alternations of Night and Day, the rhythmic pulse of worlds, the irresistible waves of life which course round the cosmic chains and the Wisdom that presides over all. What more can be said of the writings of this woman? If it be true that a tree is known by its fruits, that men gather not figs off thistles, neither doth a good tree bring forth evil fruit, then is Madame Blavatsky justified for ever in the works which follow her."

* * *

Each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present?

H.P.B. in Astral Bodies, Lucifer,

December, 1888.

Beginning A Little Farther Back

Beginning at the beginning is all very well, remarks some one, but what about the time before the beginning? That, too, is an important consideration, and there are many people who are still in the stage before they are quite ready to begin Theosophy. They are the sophisticated children of the world, who have no problems just yet, and merely accept the old stereotyped explanations that have been offered for the real difficulties of life for generations past. Bald assertions about life, death and the great hereafter are sufficient for them. Social life with all its incongruities and its inequalities presents nothing to perplex them.

Good people are always happy. Bad people are always miserable. Rich people are good. Poor people are bad. Sick people have eaten what does not agree with them. Healthy people are come of good families with long pedigrees. If you dress well it covers a multitude of sins, like charity. If you are shabby, you belong to the unfavoured of God, and may be dangerous to consort with. If you go to church you are saved. If you entertain strange views you are of your father the devil, and to be avoided. There is no difference between an infidel, an atheist, a free thinker, a murderer, a fornicator, a robber, and people who play cards and go to the theatre.

People who have progressed no farther than that along the path of reason and common sense are far more numerous than is generally supposed. They are not ready yet for Theosophy, for they have none of the problems and perplexities that trouble people who know that the world is quite the reverse of what it appears to be to people of this stamp. These simple wights have followed faithfully the precepts of their parents as they had done previously for centuries back, and the result of doing what one is told and never thinking of anything but what one has to eat or what one has to wear has its effect on the characterless beings who grow up under such a system. They constitute communities of social Pharisees who despise their

neighbours as not having the privileges which have accrued to themselves. Privileges are always a sign of superior virtue to them, so they aspire to privilege as those would who assume a virtue even when they have it not.

They are quite pleasant people for casual acquaintance, for they think a great deal of making a good impression. It does not matter to them in the least how, as long as a good impression is made. The reality is never considered. Appearances are everything. Convey the impression and never mind how it is obtained. They are not aware that they are practising deception and lying in the worst degree. In fact they cannot imagine the possibility of doing any wrong.

The deceptiveness of the child mind is patent to every one who has had experience with numbers of children. There are the notable exceptions, of course, but the average mind is immature and does not possess the knowledge of good and evil. The majority of people are still in that stage of immaturity. St. Paul realizes the full force of the condition when he says that when he was a child he thought as a child, he spoke as a child, but when he became a man he put away childish things. He was a child when he held the clothes of those who stoned Stephen. He was a child when he went up to destroy the saints at Damascus. But when he became a man he put away these childish things.

He had been unable before to discriminate between ideas and the people who held ideas. One might destroy all the people, and the ideas would still remain. It is here that the Fundamentalists of all periods fail to put away their childish things. They persecute people, instead of trying to understand ideas. If there be any truth in an idea it cannot be suppressed. Dr. Shields raves against Professor Marshall, but if Marshall's ideas be right, they will persist though all the Marshalls in creation were annihilated. Similarly, many of our Theosophists rave against Mr. Leadbeater. If the Leadbeater fabric had any substance in it, it would persist though the

whole of Adyar and the General Council were consigned to perdition. If there be no truth in the system, it is needless to fight individuals. All that is necessary is to let it die as all falsehood dies.

Another phase of the child mind is to imagine that a good intention excuses a great evil. The road to perdition is paved with good intentions. All religious systems had good intentions to begin with, but now, as one of the Masters has reminded us, "the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power is the sacerdotal caste, the priesthood and the churches." To start another sacerdotal caste and Church may have good intentions but it can only have one end.

It is clear then, that until humanity gets beyond the child mind stage of believing everything that any plausible rogue pleases to tell it, we are not going to make much progress. Everybody should have read Oliver Goldsmith's "Vicar of Wakefield." But they have probably forgotten Moses and his gross of green spectacles with shagreen cases. A host of people today have traded the treasure of Theosophy for the green spectacles of psychic humbug, and no one can tell them anything about it till they find out themselves. That is the characteristic of the child mind. They are still in the condition of being swayed by their impression of facts and not by the facts themselves. It is part of the abandonment of the child state to cease being moved by impressions, and to seek for facts and truth before all else.

There is no condemnation anywhere in the New Testament for St. Thomas, who became one of the greatest, most far-travelling of missionaries. He doubted, and rightly doubted, what was told him. But he was open to conviction, and when he could put his fingers in the wound-prints, and thrust his hand in the side that was pierced, he would believe. - The disciples assembled after that, with the door shut, and Jesus came and stood in the midst of them. That was a materialization, as we would say today. It is only related by John (xx. 24-29).

Every child mind that reads this pas-

sage says at once, Jesus told him that he believed because he had seen, but they were blessed who had believed and had not seen. And they take this as warrant for believing anything that the spectacle sellers have to offer. And they never know the difference between accepting statements made by other people however respectable, and having faith, in the sense of the phrase "makarioi hoi me idontes kai pisteusantes." The word *me idontes*, translated "have not seen," is quite a different word from *eorakas*, the "seen" of the previous clause. It is on the word *pisteusantes*, translated "believed," that the whole meaning turns. The contrast is between outward sight and inward vision, between accepting what another has told one, and having confidence in one's own revelation and experience. The one is the trust of the child, the other is the trust of a man in his own developed powers and wisdom.

Thomas, moreover did not fall into the error of many of our academic sceptics. He did not attempt to explain away what he saw as an hallucination, individual or collective, or as the result of hypnotism, or anything of that sort. He had been sufficiently instructed to understand what had happened, and when he saw it he had sufficient confidence in his own judgment not to wait till a committee had guaranteed him the facts. He accepted them as accounted for to his own judgment. No man can do more than that. By this judgment he stands or falls. What other people have told him or think has nothing to do with his position.

A child naturally follows his father whom he has learned to love. It is quite incorrect to say that a child loves its parents independently of their treatment of him. Children respond to kindness whatever the relationship may be. The child loves its father because its father loves it. Other people do not know the father as the child knows him. They cannot have the same feeling for him.

Similarly with the Teacher. The Teacher must cultivate the love of the pupil and he can only do that by loving it. Love implies sacrifice, and there has been great sacrifice on the part of all

true Teachers in order to be of assistance to pupils. Such love has been engendered by the contemplation of sacrifice in the hearts of many, who, seeking to give expression to it, have bestowed it upon those who were unworthy, and who have been mistakenly taken to be fitting successors to those who first and properly inspired such devotion. The child mind again, this, which needs something or someone to cling to and worship.

Much of our modern "occultism" is based on the idea that the child must develop love for the Teacher with whom he has had absolutely no relationship except in imagination. The image thus created is outside himself instead of being in his own heart, when he devotes himself to such a conception. It is the child mind at work once more. The man gathers his ideals together and realizes that it is his own Higher Self that has inspired them, that apart from that Higher Self he can have no real life or thought, and that in that Higher Self all other ideals meet. There is the Master, and those who seek without may find pale copies, but the "express image" or character, as the Greek word is, can only be found within. Theosophy is intended to lead men to that inner Self, and where it fails to do it is usually the result of a total misconception of what Theosophy means.

How does all this harmonize with the saying of Jesus, the Master of Galilee, "except ye become as little children ye cannot enter into the Kingdom." Well, place the emphasis on the "little," and the difficulty will vanish. There is a world of difference between the little child, and the sophisticated adolescents who know it all before you tell them. *The Little Child loves without question.*

A. E. S. S.

LETTERS THAT MAY HELP YOU

No. 6.

Friend

I do not wonder that the doctrine of re-incarnation attracts you. It has attracted and does now attract men of all kinds from Hume, the well-known English historian and atheist (who said that

if continuity of life was ever proved, re-incarnation would follow as a natural corollary) to the humblest illiterate peasant in China and India.

It may come as a bit of news to you to be told that at least 750,000,000 of mankind (about two-thirds of the human race) accept the doctrine, and not merely as a part of the creed or teaching of whatever church they belong to, but as a factor in their lives.

The teaching in the Early Christian Church (the data of which I gave in my last letter) was merely a continuation of the teaching in Judaism, in the various "pagan" religions, and also in philosophies of various kinds which antedated both the Christians and the Jews. The so-called "Christian" religion is merely a hotchpotch based on the religion and ritual of Philo, an Alexandrian Jew and Neo-Platonist, Mithraism and other "pagan" religions, combined with the account of a man "Jesus Christ" (of whom we have absolutely no record in profane history); which account is again merely the putting into narrative form narratives which do not agree with each other, and building around the mythical Jesus the allegory of the last steps of the Great Initiation which the aspirant to spiritual attainment has to go through in order to gain freedom from physical incarnation; the attainment of Nirvana—as the Hindus call it.

As you probably know, the Jews got their knowledge of spiritual matters from the Egyptians and from the Chaldeans, both of which peoples believed and taught the doctrine of re-incarnation.

"That the ancient Egyptians believed in the return to earth of those who died, after a period of rest and temporary reward or punishment, is proved not only by modern researches into the meaning of the hieroglyphics that remain to us, but by the doctrine as related of the Egyptians by Herodotus, by Diogenes Laertius, Hecataeus, and by Aeneas Gazeus. Aulus Gellius notably refers to the same belief, giving as an example of one person re-incarnating as another, the tradition that the soul of Pythagoras had previously been embodied in the form of a female named Alce. It is shown, too, in the fact of the Egyptians mum-

mifying their dead, which was done so from the hand of God. Repeatedly Jesus that the re-incarnating soul should again use the body (or the atoms) used in the previous incarnation. Ovid also gives narratives of rebirth (Theosophical Siftings, No. 5), the last example to show its influence in Greek and Roman times.

The Bible has many references which show the belief in reincarnation was accepted and believed in by the Jews. Quoting from "Reincarnation" by E. D. Walker, a book you should read:—

A sufficient evidence of the Biblical support of pre-existence, and of the consequent wide-spread belief in it among the Jews, is found in Solomon's long reference to it among his Proverbs. The wise king wrote of himself: "The Lord possessed me in the beginning of His way before the works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no foundations abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth; when he established the clouds above: when he strengthened the foundations of the deep; when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men." (Prov. viii. 22-31).

Skipping passages of disputed interpretation in Job and the Psalms which suggest this idea, there is good evidence for it all through the Old Testament, which is universally conceded by commentators, and always claimed by the Jewish Rabbis. The assertion of Josephus that this idea was common among the Pharisees is proven in the Gospels, where members of the Sanhedrin cast the retort at Jesus, "Thou wast altogether born in sins,"—an impossibility if the soul "Jesus" was a new creation straight-

ly confirms the popular impression that John the Baptist was a reincarnation of Elijah. To the throng around him he said:—"Among them that are born of women there hath not risen a greater than John the Baptist If ye will receive it, this is Elias (Elijah) which was for to come." Again, Jesus asked his disciples, "Whom say men that I am?" And his disciples state the popular thought in answering, "Some say Elijah, others Jeremiah, and others one of the old prophets."

In St. John's Gospel, frequent allusions to it occur:—"Ye shall see the Son of Man ascend up where he was before" (v. 62); "Before Abraham was, I am" (viii. 58); "Glorify thou me with the glory which I had with thee before the world was" (xvii. 5); "For thou lovedst me before the foundation of the world" (xvii. 24). Regarding the text "There was a man (John the Baptist) sent from God" (John i. 6), Origen says it implies the existence of John the Baptist's soul previous to his terrestrial body, and hints at the universal belief in pre-existence by adding "And if the Catholic opinion hold good concerning the soul, as not propagated with the body, but existing previously and for various reasons clothed in flesh and blood, this expression 'sent from God' will no longer seem extraordinary as applied to John." No words could more exactly suit the aspirations of an oriental believer in re-incarnation than these in the Apocalypse "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. iii. 12).

The following are significant:—"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." (Psalms 58. 3). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psalms 51. 5). Both of which would not be possible if the souls were newly created by God.

Although commonly rejected in Europe and America (says E. D. Walker in "Reincarnation"), reincarnation is unreservedly accepted by the majority of mankind at the present day, as in all past centuries. From the dawn of history it has prevailed among the largest part of

humanity with an unshaken intensity of conviction. Over all the mightiest eastern nations it has held permanent sway. The ancient civilization of Egypt, whose grandeur cannot be over-estimated, was built upon this as a fundamental truth, and taught it as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid, who scattered it through Greece and Italy. It is the keynote of Plato's philosophy, being stated or implied very frequently in his dialogues. "Soul is older than body," he says. "Souls are continually born over again from Hades into this life." It was widely spread in the Neo-Platonism of Plotinus and Proclus.

The swarming millions of India have made this thought the foundation of their enormous achievements in government, architecture, philosophy, and poetry. It was a cardinal element in the religion of the Persian Magi. Cæsar found its tenets propagated among the Gauls. The circle of metempsychosis was an essential principle of the Druid faith, and as such was impressed upon our forefathers the Celts, the Gauls, and the Britons. The Bardic Triads of the Welsh are replete with this thought, and a Welsh antiquary insists that an ancient emigration from Wales to India conveyed it to the Brahmans. Among the Arab philosophers it was a favorite idea, and it still may be noticed in many Mohammedan writers. In the old civilizations of Peru and Mexico it prevailed universally. The priestly rites of the Egyptian Isis, the Eleusinian mysteries of Greece, the Bacchic processions of Rome, the Druid ceremonies of Britain, and the Cabalic rituals of the Hebrews, all expressed this great truth with peculiar force for their initiated witnesses. The Jews generally adopted it after the Babylonian captivity through the Pharisees, Philo of Alexandria, and the doctors. The Talmud and the Cabala are full of the same teaching. It was a main portion of the creed of the Gnostics and Manichæans.

In the Middle Ages many scholastics and heretical sects advocated it. The elder English divines do not hesitate to inculcate pre-existence in their sermons.

In the 17th century Dr. Henry More and

other Cambridge Platonists gave it wide acceptance. Many philosophers of metaphysical depth, like Scotus, Kant, Schelling, Leibnitz, Schopenhauer, and the younger Fichte, have upheld reincarnation. Geniuses of noble symmetry like Giordano Bruno, Herder, Lessing and Goethe have fathered it. Scientists like Flammarion, Figuier, and Brewster have earnestly advocated it. Theological leaders like Julius Muller, Dorner, Ernesti, Ruckert, and Edward Beecher have maintained it. Of course the long line of Platonists from Socrates down to Emerson have no doubt of it. Nearly all the poets profess it." A goodly array, truly!

Yours,
Aseka.

A NEW PHASE OF THE BACON CASE

Those who laugh at the theory that Francis Bacon had an important share in the composition of the Shakspeare plays, or who boil with indignation at the mere suggestion as a reflection on their own intelligence in accepting the current view, must at least admit that the Baconians have wonderful persistence and their theory a strange vitality. It has been riddled to the satisfaction of Andrew Lang, Sir Sidney Lee, Mr. J. M. Robertson, Churton Collins and a host of others. Since the war Mr. G. G. Greenwood has been resting on his laurels apparently and there has been little from Mr. Udney till quite recently a new article in the English Theosophist revived the subject. It was a real surprise to find in a weekly newspaper an article summarizing a series of articles which, it stated, have been appearing in the London Graphic. These articles have gone over the ground familiar to students of the subject. That Francis Bacon, Lord Verulam, was the elder son of Queen Elizabeth by her marriage with the Earl of Leicester during the period of her incarceration in the Tower, and that the other son was later the Earl of Essex. But Mr. Charles W. Hopper, who is the author of the articles, contributes a new line of evidence. He points out that on the triangular base of

the monument to Shakspeare in Westminster Abbey there are busts of Queen Elizabeth and Henry VII. It will be remembered that the Shakspeare plays embody a history of every English monarch from King John to Henry VIII. except Henry VII. and that Bacon wrote a life of Henry VII. which fills the gap. Between the two royal busts is "the crowned head of a beautiful, thoughtful youth of eighteen or thereabouts." When the monument was erected in 1740 this was taken to be Edward VI. But why Edward VI.? He is not in the plays and if it be a family group why is Henry VIII. not included? Rowe, the biographer of Shakspeare, was a close friend of Alexander Pope who was partly responsible for the erection of the monument. Rowe said all he could find out about Shakspeare was that he was an actor and took the part of the ghost in Hamlet. Then Rowe proceeded to eulogize the "author" of the plays. Rowe is supposed to have known the secret of Bacon and to have told it to Pope, who played the kind of joke he would have enjoyed, by placing the bust of Bacon on the Shakspeare monument. The bust is not in the least like Holbein's portraits of the babyish face of Edward VI. It does resemble the beautiful miniature of Francis Bacon as a youth of eighteen, which in its turn resembles the same artist's miniature of Elizabeth. "It would be curious," writes Hopper, "If the smiling figure of Shakspeare on the monument should be that of the appreciative actor-manager pointing down at real author of the plays, who as Pope said, 'was the greatest genius that England, or perhaps any other country, ever produced;' who may have been the rightful Prince of Wales; and who, in the opinion of many, was one of the greatest martyrs in the cause of knowledge and religion that the world has known." The legend perpetuated by Lord Macaulay regarding the alleged iniquities of Bacon can be dispelled by a reading of W. Hepworth Dixon's life of the great Elizabethan. These books which are merely transcripts of letters and documents which cannot be discredited, conclusively prove that the things that have been said of Bacon have been made of

whole cloth so far as they would derogate from his magnanimity and generosity. His mind was truly noble. The one charge against him that seems to possess a sting is the reproach that he prosecuted his brother, if he were so, the Earl of Essex and brought about his execution. But he must have known very well that Essex possessed the ring of the Queen, and that all he had to do was present it to the Queen to save his life at any time. Bacon must have known all the time he was carrying on the prosecution that it was a matter of State form, and that as far as he was aware Essex was in no real danger. He had not counted on the miscarriage of the ring which Essex entrusted to a boy to give to Lady Scrope to give to the Queen. The boy gave it to Lady Scrope's sister, the Countess of Nottingham, wife of Bacon's worst enemy. The ring never reached Elizabeth, who broke her heart over the execution. Would she have grieved so much over a mere stranger? Shakspeare died in 1616, and in his will he mentions all the trumpery possessions he owned. In 1623 ten new plays appeared in the folio edition of the plays published in that year. Shakspeare knew nothing of them when he made his will. Bacon, who was head of the Rosicrucian movement in England, and acquainted with every man of mark in the Europe of the day, whether author of the play or not, remains the greatest and wisest of Englishmen.

* * *

The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

—H.P.B. in *Astral Bodies*, Lucifer,

December, 1888.

THE CANADIAN THEOSOPHIST

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IN CANADA

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* * *

The fortieth annual convention of the American Theosophical Society will be held in Chicago at the Sherman House, August 28—September 2. Mrs. Besant is expected to arrive in New York on Thursday, August 26. Her party will include Mr. Krishnamurti, Mr. Rajagopalacharya, and Miss S. M. Burdett, her private secretary. All engagements for Mrs. Besant's public lectures have already been made by the Pond Lecture Bureau. These include lectures in Chicago on Sept. 2, Vancouver, Sept. 15; Toronto, November 1 and 3.

* * *

OFFICIAL NOTES

Six bound volumes of The Canadian Theosophist are now available and may be had from the General Secretary's Office for \$2 each post free. Title and Index for Volume vi. may be had on application with postage.

* * *

Cramped for space last month, the printer had to omit at the foot of the "Hymn to Thoth" that it was a paraphrase of a translation from Blackman's Luxor and its Temples, pp. 154-155, by Mr. Cecil Williams of Hamilton.

* * *

It is possible that if the western Lodges desire it arrangements might be made for an address from Mr. Tannatt, whose article in last month's magazine has aroused much interest. Mr. Tannatt is an earnest student of the Wisdom and is broad-minded and tolerant in his outlook.

* * *

Mr. George J. McMurtrie, Acting Book Steward for the Toronto Lodge, is able to supply at the noted post-free prices, the five important new volumes recently

Much depends upon the Secretaries and the Treasurers of the local Lodges in keeping the members in good standing. They should be given timely notice of the incidence of the annual dues, and there should be careful discrimination in their collection. Sometimes a member may not be able to pay at the moment, but if he or she gives promise of doing so the dues should be made up by the Lodge in the meantime. When members are allowed to fall behind they become discouraged, and often drop out on that account. Some Lodges carry such members until such time as they can repay. This is a little bit of the Brotherhood which is only to be expected. Members who can only pay in monthly or weekly instalments should be facilitated in making such payments.

* * *

"Theosophy in Australia" announces in its June issue: "The Character of the Section Journal is to be changed. Instead of 'Theosophy in Australia' this magazine will appear with the July issue as 'Advance! Australia!' an all-inclusive title stressing the Australian note and embracing every department of citizenship. From 32 pages it will be enlarged

to 48. It will be sold on the book-stalls as well as in the Lodges, members still paying 9d. a copy as a contribution to propaganda, while the price to the public will be 6d. The day has passed when this magazine will produce articles dealing with the technical phases of Theosophy—karma, reincarnation and so on. The scope of 'Advance! Australia!' will be widened to approach every avenue of life from the Theosophical centre, and outside experts will contribute articles on politics, prohibition, penology, women's welfare, education, art, music, drama, etc., and men of letters will write essays and verses, the editor proclaiming his message through the leader columns. As funds permit the magazine will be converted into a fortnightly and later a weekly." "The Lamp" in Canada made an attempt in this direction in 1900, but it only continued seven months. We trust Mr. Arundale will be more successful.

* * *

The Path, the organ of the independent Sydney Theosophical Society, reports the Convention of the Society held on last Good Friday, April 2. Mr. G. C. Barnes was re-elected president, Mr. Mildren and Mr. Weidersehn, vice-presidents; Mr. Prentice, general secretary; Mr. E. Eberle, treasurer; and Messrs. J. E. Greig, W. J. Stevens, H. Finkernagel, and R. Andrews, general council. The convention recognized the Blavatsky School of Occultism as a separate body from the Independent Theosophical Society. There is always danger in these "occult" bodies. The Convention adopted the following resolution: "That this Convention affirms desirability of a World Federation of Independent Theosophists, and that in the event of any such body being formed for the purposes of World-Federation the I. T. S. be empowered to affiliate." The Convention also affirmed its complete neutrality in regard to politics and its absolutely unsectarian basis. Action was subsequently taken by Mr. Barnes and Mr. Prentice for the formation of the World-Federation mentioned. The Federation was in fact formed with Mr. Prentice as Recorder, and he may be

addressed at 69 Hunter Street, Sydney, N.S.W., Australia. No doubt Mr. John Pryse will get in touch with him at the earliest opportunity.

* * *

"Theosophy in Australia" for June remarks in its notes on Magazines: "The Canadian Theosophist (February) inserts a short article on the need for more Brotherhood, amongst a good many rather unkind writings." Which is the article on Brotherhood?

FELLOWS AND FRIENDS

Mrs. Hamaker, who has been staying at Vernon, B.C., has started for Chicago to attend the Convention there, via Summerland where she expected to speak to the Lodge.

* * *

H. P. B. in her Preliminary Memorandum to members of her Esoteric Section said, "It is only by a select group of brave souls, a handful of determined men and women, hungry for genuine spiritual development and the acquirement of soul wisdom, that the T. S. at large can be brought back to its original lines." This was true in 1889 and the need is greater to-day. The Officers and Members of the Orpheus Lodge, T.S. in Canada desire to communicate with earnest Theosophists in or out of the Society, who are prepared to contribute real effort at this critical time to carrying forward the Spiritual Philosophy in our charge. Dr. W. E. Wilks, Secretary Orpheus Lodge, 736 Granville Street, Vancouver, B.C.

ANNUAL GENERAL REPORT

The Annual Report of the Adyar convention has been delayed this year but is larger and fuller than ever. Mrs. Besant in her presidential speech begins by stating that Adyar is "the Centre of Action of our Founders in the higher world; receiving ever Their Benediction, since *there* is the centre of the Society which radiates over the world of men that spiritual influence which renews the life of the earth." "The first note of the increased power sent into the world for its helping was struck at the Star Congress at Ommen, where, by the direct command of the Head of the Occult

Hierarchy, I announced that the coming of the World-Teacher was rapidly approaching, and that already seven of His future apostles had been chosen." "It was significant that a terrible cyclone, which swept across that part of Holland, leaving desolation behind it, divided into two branches ere it reached our camp, and while the villages on each side were destroyed, that which lay beyond us, in what had been the direct path of the cyclone, entirely escaped. We heard that the villagers ascribed their happy fortune to the obstacle offered by our camp, the protecting Devas forcing the cyclone to divide, so as to leave the camp untouched. Some centuries had passed, the newspapers said, since Holland had been visited by such a cyclone. She repeats one of the stories of the newspapers about Mr. Krishnamurti and his adventures in Oxford. "The only flaw," she says, "in the story was that Mr. Krishnamurti was never at Oxford, nor at any British University." On December 28, she states, "when Krishnaji was speaking, and the World-Teacher came, and spoke in the first person through his lips that event marked the definite consecration of the chosen vehicle, the final acceptance of the body chosen long before." It may be observed here that there is no opposition in the T. S. in Canada to those who wish to place confidence in this. Anyone is at liberty to accept or reject any belief or dogma or doctrine under our Constitution, as long as the same liberty of acceptance or rejection is secured to all others. For the benefit of the public, it may be said that there is no general acceptance in Canada of Mrs. Besant's statements, nor is there any hostility to Mrs. Besant on this account. We were told before that Krishnaji would go to Oxford and have a remarkable career there, but we are also told that it turned out otherwise. We are greatly indebted to Mrs. Besant for reprinting the letter by Madam Blavatsky on pages 332-5 of the same issue of the Theosophist on "Free Thought Literature." In it H. P. B. says: "I, as an editor, will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in

the *dissection* as in the praise of all and every religion the world over, without pandering to peoples' emotional prejudices. This will never do in a *Universal Brotherhood*." Then speaking of a complaint about criticisms, and the need of them, she says, "For indeed, were I to concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the Visishtadwaitees. There's the South Indian Visishta Theosophical Society composed of about 150 members *objecting* to my publishing the criticisms upon *their* catechism by the "Vedanta Adwaitees" Theosophical Society and the Almora Swami *insisting* upon my ceasing to lay sacrilegious hands upon his *Istewara*; and the "Brahmo. Theosophical Society wanting me to fill the Magazine with sermons upon Monotheism, etc. About 14 Visishtadwaitees have resigned in consequence of the discussion. Very sorry, but I cannot help it." This has been the guiding spirit of the Canadian Theosophist, and still there are a great many people who do not like it. Any attempt to define Theosophy officially must always be resisted by those who value the platform of the Society. Members are not required to subscribe to any formulation of it as in the World-Religion, which the General Council has ruled members are not expected to accept. As a general rule the things that are formulated are safe danger posts indicating what is to be avoided. Mrs. Besant includes another important truth in her address—"It is also well to remember that the ignorance of any person of any fact in Nature does not alter the fact." And also: "The right to deny facts does not include the right to impose silence on those who affirm them." With regard to the membership, one finds that there is an increase for the year of 738 members and 415 Young Theosophists, 1153 in all. There were 6,471 new members added to the 40,492 of last year's total. Deducting the present year's total of 41,645 we have 5,318 as the lapse for the year. The United States stands at the head with 1,716 increases; England next with 673; France 409; India 388; Holland 243; Dutch East Indies 165; Russia 157;

STATEMENT OF FUNDS

Year Ending June 30th, 1926.

Receipts	Disbursements
Balance from last year\$ 896.13	Per Capita paid Adyar.....\$ 105.00
Lecture Fund Donations 96.46	Magazine Cost .....\$841.96
Lodge Fees and Dues 1571.50	Postage and Envelopes.. 146.66
Magazine Receipts 268.10	988.62
Bank Interest 26.97	Printing & Distribution of
	Pamphlets 103.68
	Stencils for Addressograph 9.75
	Printing of Due Slips and
	Membership Cards, etc. 37.00
	Petty Cash—Postage and Sta-
	tionery, etc. 67.86
	Office Help (Mrs. Jefferson).... 290.00
	Office Supplies 17.20
	Prospectus for Lecture Tour 35.70
	General Secretary's Tour West.. 350.00
	Balance Forward to next year... 854.35
\$2859.16	\$2859.16

Australia 155; Argentine 130; Cuba 129; Italy 103; Germany 102; New Zealand, 98; Brazil, 86; Uruguay 85; Yugoslavia 83; Canada 79. Canada remains in 14th place in point of membership, the United States being first with 7,333; India next with 4,980; England, 4,938; France, 2,923; Holland, 2,673; Dutch Indies, 1,939; Australia, 1,564; Young Theosophists, 1,415; Sweden, 1,073; New Zealand, 953; Cuba, 805; Scotland, 794; Germany, 650; Canada, 635. Czechoslovakia is reported as having 55 members remaining with Adyar after the secession of 221, and to these 55 with others making 187 the charter is given and the Section continued. It is difficult to understand why when perfect liberty is conceded to members in the Society they do not remain in it. It is announced elsewhere that the Swiss Federation has for the most part, united with the Swiss Section, but a portion of the membership did not take this step. A notable loss is recorded in the death of Kristofer Paterson, the leper student who did great Theosophical work while in hospital, and who has passed away at the age of 43. The growth of the Theosophical interest in the Spanish and Portuguese speaking countries of South and Central

America is an important development. Of the Canadian Federation it is noted that "the Federation is steadily developing. It continues to be warmly sympathetic towards all activities fostered from the Centre at Adyar. It has a new Secretary in Professor W. E. Duckering." The Krishna Lodge, Calgary, reports that "most of the work accomplished has been done through" the Order of the Star in the East, the Liberal Catholic Church, and the Order of the Round Table, two Round Tables having been organized in Calgary. The other Canadian Federation Lodges are Annie Besant, Hamilton, H. P. B., Toronto, Brotherhood, Victoria, Hermes, Vancouver, Wayfarers, Winnipeg, and Harmony, London. Professor Duckering is secretary of the Federation, 3615, Knight Road, Vancouver, B.C. The United States Section reports 60,380 books and pamphlets issued from their printing press during the year, very successful results from the Correspondence School, and an increasing number of young people joining the Society. Hungary reports using Henry Bedinger Mitchell's "Meditation" which indicates discrimination. Czechoslovakia reports 222 members against 55 having withdrawn from

the Adyar Society on account of the Announcements at Ommen in August last, and reporting on November 8, the 55 had grown to 187. An interesting echo on the President's speech is found in the report from Brazil, which closes with the aspiration "May we be worthy to receive from your hands the blessings of the Sacred Ones Who, from loftier worlds manage this true vehicle of God's Wisdom and Love—the Theosophical Society." Madam Blavatsky's opinion that the Masters were men in physical bodies and that they did not guide the Society but protected it, does not appear to be acceptable to some of our brethren. The Rumanian Society has its report from the General Secretary, Fanny Seculici, but with a note appended that she had attended the Adyar meeting and on her way home had passed away after a brief illness in Egypt. "She was one of the most cultured women in Rumania, and an author of note." The Adyar Library reports the completion of the Library edition of the minor Upanishads, 98 in number, a fine achievement on the original lines of the Society's work. Miss M. Musæus Higgins, principal and directress of the Musæus College, writes a somewhat pathetic reminder of the 35 years of work she has put in at the College since she was deputed and sent out to Ceylon by H. P. B. to carry on the work of the education of Sinhalese girls there. Owing to ill health she was unable to attend the Adyar convention. Under the Round Table it is interesting to find that Toronto's own Mary Pickford and her Douglas Fairbanks are Honorary Knights for America.

NEW BOOKS AND REPRINTS

A handsome reprint of *The Story of Atlantis and The Lost Lemuria* by W. Scott-Elliot has been published by The Theosophical Publishing House Limited, price 7s. 6d. in cloth and with a full set of the original maps published in 1896 and 1904. Whatever may be thought of the authenticity of the story the book remains the best exemplification of a conception of Lemurian and Atlantean life that we have apart from the Secret Doctrine, with which it conforms in all important respects. These books have been

cut of print for a long time and librarians and others will be glad to replenish their shelves.

Narada Sutra

Another book long out of print is the *Narada Sutra*, translated by E. T. Sturdy, now reprinted in a third edition by John Watkins, 21 Cecil Court, London, for two shillings. The book, which is "an enquiry into Love," is one of the text books of a true occultism. For those who wish to follow the Yoga of Devotion there is no better guide. "There is a great tendency when the mind has become free to forget the guiding forms that are necessary for others, who are still bound by prejudices, ignorance or selfishness. An opinion tends to form that it is hypocritical to conform outwardly where inwardly we recognize only a custom or form, and that we can forcibly tear off the bandages from the eyes of others. There is a difference in the limitation of Truth which still, however, directs people in the right direction, and a distortion or perversion. Truth is limited for every manifested being, and it is always only a question of degree." This subject is well treated at page 51.

Apologia Alchymiaë

Mr. Watkins has also placed us under debt by his issue of R. W. Councill's "Apologia Alchymiaë." It is a "restatement of alchemy," and is really needed in these days when so much that we owe to alchemy is accepted without acknowledgement while alchemy itself is abused as a superstition. Sax Rohmer provides an introduction which indicates the radical outlook of the alchemical student. No wonder they had to conceal their views in darker days. "Of the illusions which amuse the childish mind of man, that of Scientific Progress is the most absurd. It is the most popular toy in the nursery of so-called Modern Civilization. In the days of the Regency a physician looked upon a patient who refused to be bled in much the same way that a modern practitioner regards an appendicitis case who declines to have the inflamed fragment removed. We believe we understand the phenomena of solar and lunar eclipses and be-

STANDING OF THE LODGES:

Lodges	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1925	Total 1926
Banff	1	....	....	....	....	....	....	6	7
Calgary	2	....	1	1	....	....	2	14	14
Creelman .....	....	....	....	....	....	....	2	5	3
Edmonton	2	1	1	1	....	....	3	15	15
Halifax .....	....	....	....	....	....	....	....	1	1
Hamilton	2	....	....	....	1	1	5	39	34
London	4	....	....	3	....	2	7	42	34
Montreal	3	....	1	....	....	....	2	50	52
Ottawa (old) .....	....	....	....	....	....	....	1	1	....
Ottawa, Fellowship .....	....	....	....	1	....	....	....	1	....
Ottawa (new)	1	....	1	3	....	....	5	15	9
Regina .....	....	....	....	....	....	....	....	2	2
Regina, Alcyone .....	....	....	....	....	....	....	2	3	1
St. Thomas .....	....	....	1	....	....	....	1	7	7
Summerland	3	....	2	6	....	....	1	9	7
Toronto	18	5	7	5	....	3	33	243	232
Toronto, West End	2	....	....	....	....	....	1	15	16
Vancouver	7	1	....	2	....	....	24	81	62
Vancouver, North	2	1	....	10	....	....	5	15	3
Vancouver, Orpheus	1	1	....	....	....	1	2	19	19
Victoria	1	....	....	....	....	....	5	9	5
Vulcan .....	....	....	....	....	....	....	2	6	4
Winnipeg	1	....	1	....	....	1	4	25	22
Winnipeg, Blavatsky .....	....	....	1	1	....	....	....	1	1
Members at large .....	....	2	....	....	....	....	1	11	12
Totals	50	11	16	33	1	8	108	635	562

lieve that we have measured the distances from this our earth to the visible planets. Five hundred years hence our calculations will certainly be proved ridiculous." The book certainly supports these suggestions.

Lecturing

Clara Codd's little book on "Lecturing and Lecture Organizations" (The Theosophical Publication House, wrappers, two shillings), is the work of one of those best qualified to write on such a subject, one who has been a successful and attractive lecturer herself. There are five chapters, the Lecturer, the Lecture, how to become a lecturer, how to organize a lecture, and the organization of National Propaganda. The lecturer should have

sincerity, clear ideas, clearly expressed, clear voice and articulation, pleasing and sympathetic personality. The third chapter is full of practical advice and experience and should be invaluable to speakers of any sort. It takes from three to five years, says Miss Codd to make a first-class speaker, and the audiences have to submit meanwhile.

"Toronto Theosophical News"

Considerable enterprise has been shown by Mr. Kartar Singh of the Toronto T. S. in the issue of the Toronto Theosophical News, the completed first volume of which has just reached us. It is neatly bound in green cloth, and besides much local news and personal matter has many portraits and not a few artic-

les of historical and ethical interest. A few copies, it is stated, are available at \$2. each. Lodges which are in search of hints for the carrying on of their work may discover in these pages some suggestions for everyday, ordinary activity such as has been successful in attracting the Toronto public.

"Old Lamps for New"

Claude Bragdon is one of the few persons who have assimilated the Secret Doctrine and carried it into their work and thought. Mr. Bragdon has actually done original work under the inspiration of the Theosophical hypothesis he accepts. Consequently when he adds a new book to the valuable list which he has already presented to the public there should be rejoicing in the heart of every sincere student of the world-mind. "Old Lamps for New" is a collection of essays, four of which appear for the first time, the others having been printed in such magazines as *The Forum*, *The Dial*, *the Orient*. Mr. Bragdon's clear thinking is a delight after the woozy lucubrations of our astral-minded friends. He is an artist, and his thought shines clear in the essay, "The Artist as Priest." "The priest, in the last analysis, is he by whom men consent to be guided in the conduct of their lives." There is a whole revelation if people would listen. He continues later: "That God is Love; that Beauty is the Face of Love; that whenever Love rules the heart, God is felt; that wherever true Beauty manifests, God is seen—such must be the credo of the artist as priest." "Observations on Dynamic Symmetry" is a most valuable little paper for those who have wrestled with the problem of living mathematics. The book as a whole however is a model of what the Theosophical thinker has to say about the problems of the day. There are fifteen essays, including "The Small Old Path," "Reincarnation," and "Release Through Love," and a poem, "The Golden Person in the Heart." Several very beautiful fourth-dimensional figures are interspersed through the pages, the frontispiece rendering a better conception of infinity manifested in symmetrical universes than volumes of "whithering." (Alfred A. Knopf, \$2).

THE NEW PAROUSIA

In "Theosophy in India" for May there appears "an address delivered by the Rt. Rev. C. W. Leadbeater in reply to the question: 'When we are asked if the World-Teacher has come, what shall we answer?'" Following is the address.

* * *

I think you should refer the questioner to the carefully worded reply which our great president has already given to a similar demand made by some international newspaper agency, and published in her own journal, "New India," on the Coming of Christ. (See Canadian Theosophist for April, pp. 35-6).

The coming of the Christ is not to us what ordinary Christians expect it to be. So if you answer such a query with a plain "Yes" or "No" they will only misunderstand you. They think of the Christ as appearing in the clouds of heaven with power and great glory. They expect all kinds of phenomena in connection with His coming, that the heavens will roll up as a scroll and that the end of the world will be at hand, or at least the end of the present state of affairs. They differ very largely as to detail, but I think they expect the Christ to come down in visible form accompanied by His angels. It is not reported where He will arrive, but at any rate all the world is somehow to know it. The world is round—however, we will not go into all that. But that is the sort of thing they expect, a very dramatic happening. Then comes a Day of Judgment in which some people come out pleasantly, but only a few. The great majority do not get on quite so comfortably.

That is not at all our idea of the coming of Christ. Our belief is that He who comes is the great World-Teacher Who has visited the world before and will do so yet again in the future whenever His people need Him. It is said in the Hindu scriptures, "When there is need for Me, when the world is evil, then will I myself come forth."

And so we expect Him to come not to destroy the world but to improve matters. The required condition seems to be in evidence today; the world is certainly

evil enough, and He considers that the time is ripe for His return.

But how will He come? Certainly not in that dramatic way. He will come to us to teach. In order to do that fully He chooses to take a vehicle on the physical plane. I once asked my own Master, "Will that occupation of the body be continuous;? for there have been many occupations in the past which were not continuous. My Master smiled and said to me, "You have travelled across America by railway, have you not?" "Yes," I said, "several times." "Do you think that the World-Teacher would wish to occupy a body during that journey?" I saw the point at once. We had better realize that the World-Teacher is the busiest person in the world. He is all the time inspiring people in many different directions. He is doing what He can, not with one religion only, but with all religions. He is the Minister of Religion and of Spiritual Education in the Hierarchy of the world, and He will not give up one jot or tittle of that work because at the same time He happens to be using a physical body down here. Since, therefore, He will still have to attend to the work of that office, it is possible that His visits here may often be brief. It is five days' journey across America and it is five days' journey also from Perth to Sydney. The World-Teacher would not occupy during such a transit the body which he is to use. He will pass, we may presume, from great town to great town, and in the meantime the present occupant of that body will have to hold it and look after it. When He came to the great town He would call together His people perhaps, and speak through His vehicle; He would occupy it for an hour or two as might be wanted and would then go back to His work, leaving His disciple to take charge of the body. That is the kind of Coming that I take it we must expect, though I know it is very much less dramatic and it does not sound so satisfying as the more spectacular events expected by the orthodox. Let us be very thankful that the World-Teacher should come at all, and that when He comes He should condescend to give us His help and His teaching.

When a Great One takes possession of a vehicle, He has to get used to it or rather He has to make the vehicle used to Him. It cannot be done all at once. You all know, I think, something of the vehicle which the Lord has announced His intention of using this time. I have seen Him use that vehicle on several occasions already. The first one, I remember, was on the 28th December, 1911, in Benares. There could be no shadow of doubt or question to those who could see that the vehicle was occupied by the World-Teacher Himself on this occasion. Very little was said, practically nothing; but the people who had to go up to Him fell prostrate before Him, so strong was the power outpoured.

Again, at the Jubilee Convention of the Theosophical Society, I have seen that same vehicle used more than once; but only for a few minutes each time, by the same mighty Personage. We may and in the future expect that to happen more and more frequently, probably for longer periods. But it seems to me that in the very nature of the case our commonsense tells us that such a Coming must be gradual, and that it will always be of this nature. That is to say, there will be an occupation of the vehicle, a speaking through it when necessary, but there will be many intermediate periods when the vehicle will not be used. I think myself that the Coming will be progressive; that we shall have more and more teaching, perhaps with shorter intervals between His appearances and that the Teacher will stay for longer periods at each time. I hope that this time when He comes the occupation of the body may last very much longer than the three years which was all that they allowed Him in Palestine. Three years they gave Him there, and then they killed His body; I wonder what will happen this time?

Thus when a man says, "The Lord has come," from one point of view it might be said that he is right, because the body has been used. But I think we should mislead people who hold the ideas of that more orthodox Coming if we said that He was born on such-and-such a day. I feel rather strongly myself that

we should try to make not only our beliefs but our presentation of those beliefs very calm and firm and strong, and not sensational in any way. If we were to say at this moment that the Christ has come, we should to some extent mislead people. That is my own feeling in the matter. I wrote something on this subject last Christmas in a publication which many of our members have seen recently, because there was at that time some doubt and hesitation, and the minds of many were somewhat disturbed by the passing away of one who has been very important in the work. That person has not passed away very far; he was very much in evidence during the Jubilee Convention; he contributed a great many useful ideas which some of the rest of us were very glad to accept and put forth. We did not say so at the time because that would sound sensational, and I do not think we want hysteria in connection with Theosophy. Perhaps I am too cautious. I do not know; I have seen a great deal of rabid sensationalism in connection with what they call revival meetings. I have seen enormous excitement at many of these, but it is evanescent, and presently it dies down without in most cases doing very much good. Theosophy to me is a thing so sacred that I should not like to profane it by tremendous excitement.

I would rather go more slowly and more steadily. It is undignified to be hysterical. Do not let us have anything of that kind among us. Therefore when we are asked whether the Christ has come, we should explain the case; for if we say, "Yes, He has come," we do not mean what the orthodox people expect us to mean by that Coming, and if we say "No, He has not," then again we should be to some extent misleading them, because what we really mean is that the Coming is in process of fulfilment. Yet if we said that to them in these words, they would not understand us. On the whole it is better to avoid questions of that sort; but we can certainly say in reply to the question whether Christ has come, "Not in the sense in which you now mean," and then we might try to explain the facts to the questioner. He

will probably think it all very dull, and would much prefer a much more sensational and dramatic Coming—the sky rolling up like a scroll and so on according to the orthodox ideas. But after all we must tell the Truth, and if we can put this less sensational but more reasonable point of view to people, perhaps some of them will accept it, and so be brought to understand and appreciate the glorious reality.

* * *

This article should be carefully read by students of the Theosophical Movement. It makes clear, to begin with, that the whole propaganda of the Coming Christ is nothing more than a return to spiritualistic mediumship. If there has been anything of a phenomenal nature in connection with Mr. Krishnamurti's utterances, it has been simply the result of an obsession, such as anyone can see at a spiritualistic seance. Dr. Sharpe, who spoke through Mrs. Wreidt's trumpet, and who did not need a vehicle specially prepared for him, talked far more good sense and reasonableness than anything that the "Coming Christ" is reported to have said through Krishnaji. But we are not following Dr. Sharpe or any other "control" on that account. Mr. Leadbeater was early associated with spiritualistic circles, and he appears to have reverted to his early experiences. It is to be noted, also, that the address deals only with a so-called Christian view of the Advent. Real Christians who study the New Testament, do not hold the views which he imputes to the "orthodox." The Parousia or Presence of Christ is within the capacity of every man or woman who will lead the Christ life. The eschatology of the epistles to the Thesalonians does not harmonize with the Teaching of St. Paul in his Corinthian Epistles, especially if a physical explanation be adhered to of the "heavens being rolled together like a scroll." On the astral plane these statements would be natural enough. The New Testament echoes of Eastern occultism, however, are irreconcilable with the Hindu and Buddhist conceptions of Avatic descent. Krishna and Buddha came in no such way as Mr. Leadbeater sug-

gests, and if ever a World Teacher does appear on this mundane sphere it will be as Krishna and Buddha came. These are historic appearances, and there is no question of their existence. The appearance of Jesus is not historic in the same sense. Madam Blavatsky repeatedly refers to "the Galilean adept," but very little help is given in identifying Him with any character mentioned in history. His statue, she says, stands in the Hall of the Adepts in Asia, along with that of the other Great Ones. But they were certainly not spiritualists, nor did they use mediumship or obsession as the means of their appeal to the world. The pessimistic doctrine that the world can only be saved by some power outside itself is also contrary to Theosophical views. God helps those who help themselves. When the world actually feels the necessity of a change it will change itself and then it will get help to do so. If it wishes to go deeper in the talas than it is at present no power will be exerted to stop the exercise of its free will in that respect. But the world is not growing worse. It is infinitely better. It rose to the idealism of the World War. It is supporting the League of Nations in a remarkable way, though the Egoism of the United States stands in the way at present of a larger development of the League policies. It has stood the shock of the changes that Russia foreshadows, and will help Russia back to world citizenship as soon as the somewhat natural suspicions of the nations have been overcome by a little more consideration on the part of Russia for the maxim that Rome was not built in a day.. No progress can be achieved by force—only by brotherhood and the strength that arises out of fraternity. Russia is still relying on force to effect a change in world society. When Russia settles down to real Christian communism, and understands that communism was first practised by the Christian and early gnostic communities, and resolves to show by example the result of such a system, the world will listen. Then, too, we may have a world teacher, for the Kali Yug shall have passed away and people will be ready to listen and learn. But the Masters have no Mesage for Deaf Ears.

We have Moses and the Prophets (and H.P.B. was one of the noblest), and if people will not hear them, they will not harken though one rose from the dead. They certainly will not listen to an obsessed medium.

A. E. S. S.

THE STATEMENT OF FUNDS

It will be seen from our balance sheet that our balance forward for the year amounts to \$854.35 or a little more than \$40 less than in the previous year, although the cost of the General Secretary's tour among the western Lodges had to be covered. This was due in part to the kindness of Miss Crafter who undertook the work of the office assistant since January without other remuneration than her own devotion to the cause. No contribution was made to the Theosophical Hall this year, the Toronto Theosophical Society undertaking to carry on without the usual donation. The T. S. in Canada owes hearty thanks to the Toronto members for this hospitality. The lodge hopes to show by mission work in the province that it recognizes the need of helping the Section. It will be noted that the cost of the Magazine has been gradually reduced during the years in which it has been published. Although much larger than at first, the cost is less this year than it has ever been. Also the revenue derived directly from the Magazine has been greater than ever. A very little effort on the part of the members would make the Magazine self-sustaining. Five new subscribers a month from each Lodge on an average would carry it without cost to the Section. The interest which readers feel in it when they receive it for the first time is only equalled by the prejudice with which it is ignored by those who are not ready to hear all sides of every debate. But there is a sufficiently large constituency of open-minded students who are only waiting to learn the broad point of view. To the impersonal the Magazine must continue to appeal. The Lecture Fund was not so largely supported this year as the previous one, but this may be remedied and it is hoped that a Lecturer may be obtained for next season.

REINCARNATION IN

"ISIS UNVEILED"

There were evolutionists before the day when the mythical Noah is made, in the Bible, to float in his ark, and the ancient scientists were better informed, and had their theories more logically defined than the modern evolutionists.

Plato, Pythagoras, the Eleatic schools of Greece, as well as the old Chaldean sacerdotal colleges, all taught the doctrine of the dual evolution: the doctrine of the transmigration of souls referring only to the progress of man from world to world, after death here. Every philosophy worthy of the name, taught that the *spirit* of man, if not the *soul*, was pre-existent. "The Essenes," says Josephus, "believed that the souls were immortal, and that they descended from the ethereal spaces to be chained to bodies." In his turn, Philo Judæus says, the "air is full of them (of souls); those which are nearest the earth, descending to be tied to mortal bodies, *palindromousi authis*, return to other bodies, being desirous to live in them." In the *Sohar*, the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions." The doctrine of fatal necessity; the everlasting immutable Law, is asserted in the answer of the Deity: "Against thy will thou becomest an embryo, and against thy will thou art born." Light would be incomprehensible without darkness, to make it manifest by contrast; good would be no good without evil, to show the priceless nature of the boon; and so, personal virtue could claim no merit, unless it had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the Concealed Deity. Nothing that is finite—whether because it had a beginning, or must have an end—can remain stationary. It must either progress or recede, and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations, onward toward the only Land of Bliss and Eternal Rest, called in the *Sohar*, "The Palace of Love (*hekal Ahabah*); in the

Hindu religion, "Moksha;" among the Gnostics, the "Pleroma of eternal light;" and by the Buddhists, Nirvana. The Christian calls it "The Kingdom of Heaven," and claims to have alone found the truth, whereas he has but invented a new name for a doctrine which is coeval with man.

The proof that the transmigration of the soul does not relate to a man's condition on this earth *after* death, is found in the *Sohar*, notwithstanding the many incorrect renderings of its translators. "All souls which have alienated themselves in heaven from the Holy One—blessed be His Name—have thrown themselves into an abyss at their very existence, and have anticipated the time when they are to descend on earth Come and see when the soul reaches the abode of Love The soul could not bear this light, but for the luminous mantle which she puts on. For, just as the soul, when sent to this earth, puts on an earthly garment to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light." Moreover, the *Sohar* teaches that the soul cannot reach the abode of bliss, unless she has received the "holy kiss," or the re-union of the soul with the *substance from which she emanated*—spirit. All souls are dual, and, while the latter is a feminine principle, the spirit is masculine. While imprisoned in body, man is a trinity, unless his pollution is such as to have caused his divorce from the spirit. "Woe to the soul which prefers to her divine husband (spirit), the earthly wedlock with her terrestrial body," records a text of the Book of the Keys.

These ideas on the transmigrations and the trinity of man, were held by many of the Christian Fathers. It is the jumble made by the translators of the New Testament and ancient philosophical treatises between soul and spirit; that has occasioned the many misunderstandings. It is also one of the many reasons why Buddha, Plotinus, and so many other initiates are now accused of having longed for the total extinction of their souls—"absorption unto the Deity," or "reunion with

the universal soul," meaning, according to modern ideas, annihilation. The animal soul must, of course, be disintegrated of its particles, before it is able to link its purer essence forever with the immortal spirit. But the translators of both Acts and the Epistles, who laid the foundation of the *Kingdom of Heaven*, and the modern commentators on the Buddhist *Sutra of the Foundation of the Kingdom of Righteousness*, have muddled the sense of the great apostle of Christianity, as of the great reformer of India. The former have smothered the word *psuchikos*, so that no reader imagines it to have any relation with *soul*; and with this confusion of *soul* and *spirit* together, Bible readers get only a perverted sense of anything on the subject; and the interpreters of the latter have failed to understand the meaning and object of the Buddhist four degrees of Dhyana.

In the writings of Paul, the entity of man is divided into a trine,—flesh, psychical existence or *soul*, and the overshadowing and at the same time interior entity or *SPIRIT*. His phraseology is very definite, when he teaches the *anastasis*, or the continuation of life of those who have died. He maintains that there is a *psychical* body which is sown in the corruptible and a spiritual body that is raised in incorruptible substance. "The first man is of the earth earthy, the second man is from heaven." Even James (iii. 15) identifies the soul by saying that its "wisdom descendeth not from the above but is terrestrial, *psychical*, *demoniacal*" (see Greek Text). Plato, speaking of the Soul (*psuche*), observes that "when she allies herself to the *nous* (divine substance, a god, as *psuche* is a goddess), she does everything aright and felicitously; but the case is otherwise when she attaches herself to *Annoia*." What Plato calls *nous*, Paul terms the *Spirit*; and Jesus makes the *heart* what Paul says of the *flesh*. The natural condition of mankind was called in Greek *apostasia*; the new condition *anastasis*. In Adam came the former (death), in Christ the latter (resurrection), for it is he who first publicly taught mankind the "Noble Path" to Eternal life, as Gautama pointed the same Path to Nirvana. To accomplish both ends there was but one way, accord-

ing to the teachings of both. "Poverty, chastity, contemplation or inner prayer; contempt for wealth and the illusive joys of this world."

"Enter on this Path and put an end to sorrow; verily the Path has been preached by me, who have found out how to quench the darts of grief. You yourselves must make the effort, *the Buddhas are only preachers*. The thoughtful who enter the Path are freed from the bondage of the Deceiver (Mara)."

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction Follow me Every one that heareth these sayings and doeth them not, shall be likened unto a foolish man" (Matthew vii. and viii.). "*I can of mine own self do nothing*" (John v. 30). "The care of this world, and the deceitfulness of riches, choke the word" (Matthew xiii. 22), say the Christians; and it is only by shaking off all delusions that the Buddhist enters on the "Path" which will lead him "away from the restless tossing waves of the ocean of life," and take him "to the calm City of Peace, to the real joy and rest of Nirvana."

The Greek philosophers are alike made misty instead of mystic by their too learned translators. The Egyptians revered the Divine Spirit, the One-Only One, as NOUT. It is most evident that it is from that word that Anaxagoras borrowed his denominative *nous*, or, as he calls it, *Nous autokrates*—the Mind or Spirit self-potent, the *archetes kinseos*. "All things," he says, "were in chaos; then came *Nous* and introduced order." He also denominated this *Nous* the One that ruled the many. In his idea *Nous* was God, and the *Logos* was man, the emanation of the former. The external powers perceived *phenomena*; the *nous* alone recognized *noumena* or subjective things. This is purely Buddhistic and esoteric.

Here Socrates took his clue and followed it, and Plato after him, with the whole world of interior knowledge. Where the old Ionico-Italian world culminated in Anaxagoras, the new world began with Socrates and Plato. Pythagoras made the *Soul* a self-moving unit, with three elements, the *nous*, the *phren*

and the *thumos*; the latter two, shared with the brutes; the former only, being his essential *self*. So the charge that he taught transmigration is refuted; he taught no more than Gautama-Buddha ever did, whatever the popular superstition of the Hindu rabble made of it after his death. Whether Pythagoras borrowed from Buddha, or Buddha from somebody else, matters not; the esoteric doctrine is the same.

The Platonic School is even more distinct in enunciating all this.

—Madam Blavatsky in *Isis Unveiled*,

CORRESPONDENCE

Editor: Canadian Theosophist: As one of the dissenters from the present stand of the T.S., Mr. Loftus Hare sent me a copy of your "Canadian Theosophist" for February 15th with his epistle. Some of your number may be interested in the article I sent to the "Times of India." The Editor will, I know, be glad to insert articles of interest to the general public in relation to the vagaries of the T. S. at the present time. I shall be interested to know what is the proposal made if we have—as it seems most probable—to leave the T.S., as such a minority will have no power to vote the Society back to the old paths. I have never been an ardent T.S. worker as I could not see my way to join the E. S. and now know, it was my desire for Truth and Freedom which kept me out. I left the Co.-M. order before leaving England in 1923 as I see no need for secrecy and could not advise Indian friends to join. My special study is Astrology and my work is rather with individuals than public work. I do hope that 'free theosophists' will not hurriedly form various societies but seek to link with such all the world over and thus become the channel for the Aquarian age now approaching.

I think the word "Theosophists" must be discarded and great care used in seeking a principle which all entrants would be asked to accept and support. If you could also ask the one responsible for the voice of those dissenting, to write to

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also to send him a copy of your T.S. magazine, he will read and hand to the very few friends who are against the present day T.S. stand. He is responsible for one or two points embodied in my article. I am returning to India end of October.

Yours sincerely,

(Mrs.) K. Halliday.

c/o Mrs. Tami,

19 Westbourne Square,

London, England, W. 2.

PRESERVER

An age has passed. Its idols in
the dust

Of long-forgotten things lie im-
potent.

Through the gaunt fragments of its
storied lust

Whisper the wastrel winds on
rapine bent.

There, in the ruins, wistful-eyed, the
throng

Seeking, forlorn, among the mould-
ering clods

The echoes of some old, familiar song
And dear, remembered faces of
their gods

See ONE who, heavy-laden, patient,
slow,

Hath garnered here a line and
there a hue

Of passing beauty, distillate of soul—
The broken truths whose shatter-
ed temples strew

The earth beneath His feet. Behold,
anew,

The warp is woven of the seam-
less whole!

Vancouver, B.C.

A. M. Stephen.

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But you are not sure of
the title, or the author,
or even if there is such
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